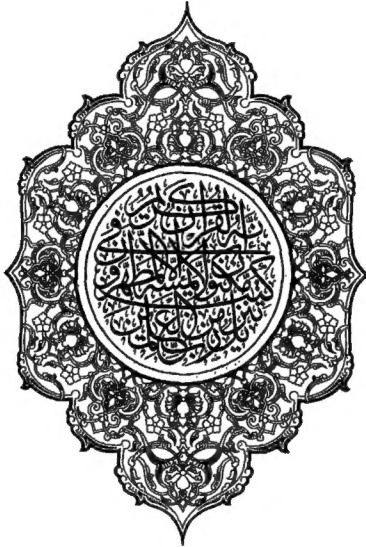


القرآن الكريم

وَرَجَعَهُ مَعْنَاهُ إِلَى

اللُّغَةِ الْإِنْكَلِيرِيَّةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

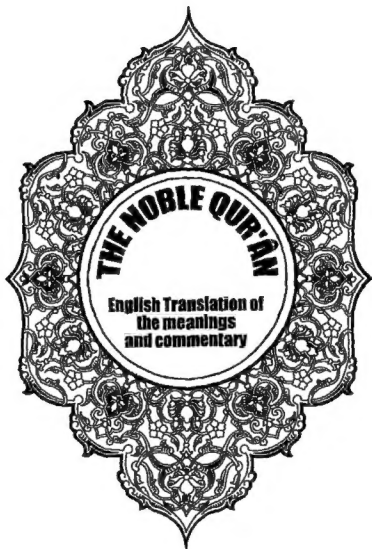


The Custodian of the Two Holy Mosques, King Fahd ibn 'Abd al 'Aziz
 Āl Sa'ūd, King of Saudi Arabia has the honour to order the printing
 of this Noble Qur'ān with the translation of its meanings

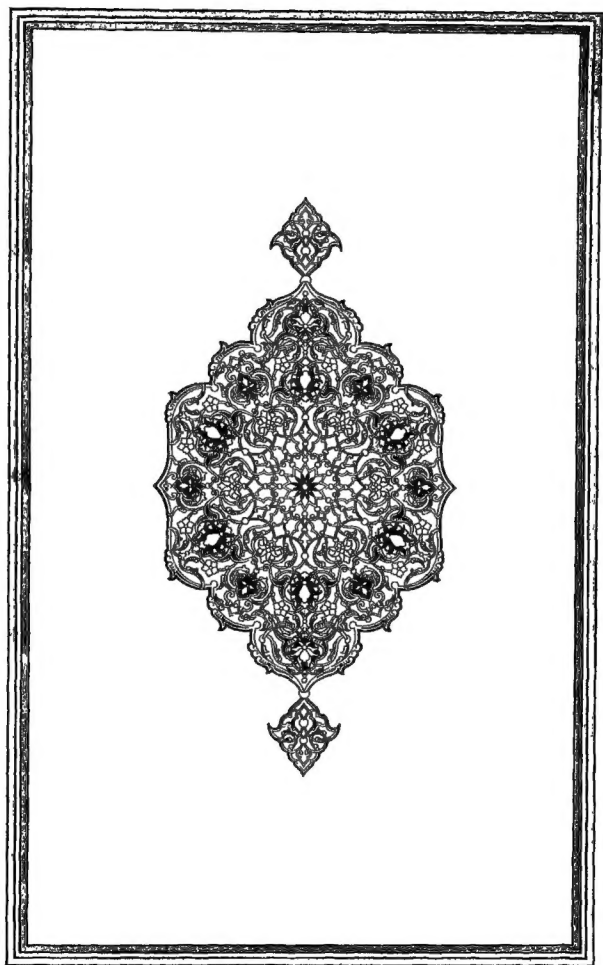
تَقَرَّرَ الْأَمِيرُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ
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جميع الحقوق محفوظة للطباعة والنشر والتوزيع



**King Fahd Complex
For The Printing Of The Holy Qur'ān**



Translation of the meanings of
**THE NOBLE
QUR'ÂN**
IN THE ENGLISH LANGUAGE

BY

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**KING FAHD COMPLEX FOR THE
PRINTING OF THE HOLY QUR'ÂN
Madinah, K.S.A.**

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بسم الله الرحمن الرحيم

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الرقم

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التاريخ

المرفقات

الموضوع

المملكة العربية السعودية
بسم الله الرحمن الرحيم
مكتب الرئيس

إلى من يهمه الأمر

السلام عليكم ورحمة الله وبركاته، أما بعد :
فإن الرئاسة العامة لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد بالمملكة العربية السعودية تقرر أن الدكتور محمد تقي الدين الهلالي والدكتور محمد محسن خان قد قاما بترجمة معاني القرآن الكريم وصحيح الإمام البخاري وكتاب اللؤلؤ والمرجان فيما اتفق عليه البخاري ومسلم إلى اللغة الإنجليزية ترجمة صحيحة وذلك أثناء عملهما في الجامعة الإسلامية بالمدينة المنورة، فلا مانع من الفسخ لهذه الكتب بالدخول إلى المملكة وتداولها لعدم المحذور فيها والله ولي التوفيق .
وصلى الله وسلم على نبينا محمد وآله وصحبه .

الرئيس العام

لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد



عبد العزيز بن عبد الله بن باز

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مقدمة

بقلم معالي الشيخ : صالح بن عبدالعزيز بن محمد آل الشيخ
وزير الشؤون الإسلامية والأوقاف والدعوة والإرشاد
المشرف العام على المجمع
الحمد لله رب العالمين ، القائل في كتابه الكريم :
﴿... قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴾ .
والصلاة والسلام على أشرف الأنبياء والمرسلين ، نبينا محمد ، القائل :
« خيركم من تعلم القرآن وعلمه » .
أما بعد :

فإنفاذاً لتوجيهات خادم الحرمين الشريفين الملك فهد بن عبد العزيز آل سعود ،
حفظه الله بالعناية بكتاب الله ، والعمل على تيسير نشره ، وتوزيعه بين المسلمين في
مشارك الأرض ومغاريها ، وتفسيره ، وترجمة معانيه إلى مختلف لغات العالم .
وإيماناً من وزارة الشؤون الإسلامية والأوقاف والدعوة والإرشاد بالمملكة العربية السعودية
بأهمية ترجمة معاني القرآن الكريم إلى جميع لغات العالم المهمة تسهيلاً لفهمه على
المسلمين الناطقين بغير العربية ، وتحقيقاً للبلاغ للمأمور به في قوله صلى الله عليه وسلم :
« بلغوا عني ولو آية » .

وخدمة لإخواننا الناطقين باللغة الإنجليزية ، يطيب لمجمع الملك فهد لطباعة المصحف
الشريف بالمدينة المنورة أن يقدم للقارئ الكريم هذه الترجمة الإنجليزية التي قام بها كل
من فضيلة الدكتور محمد تقي الدين الهلالي ، وفضيلة الدكتور محمد محسن خان ،
وراجعها من قبل المجمع كل من الدكتور فضل إلهي ظهير ، والدكتور أمين الدين أبو بكر ،
والدكتور وجيه عبد الرحمن ، والدكتور عبد الرحيم .

ونحمد الله سبحانه وتعالى أن وفق لإنجاز هذا العمل العظيم ، الذي نرجو أن يكون
خالصاً لوجهه الكريم ، وإن ينفع به الناس .

إننا لنذكر أن ترجمة معاني القرآن الكريم - مهما بلغت دقتها - ستكون قاصرة عن
أداء المعاني العظيمة التي يدل عليها النص القرآني المعجز ، وأن المعاني التي تؤديها
الترجمة إنما هي حصيلة ما بلغه علم المترجم في فهم كتاب الله الكريم ، وأنه يعترىها ما
يعترى عمل البشر كله من خطأ ونقص .

ومن ثم نرجو من كل قارئ لهذه الترجمة أن يوافي مجمع الملك فهد لطباعة
المصحف الشريف بالمدينة النبوية بما قد يجده فيها من خطأ أو نقص أو زيادة للإفادة من
الاستدراكات في الطباعات القادمة إن شاء الله .

والله الموفق ، وهو الهادي إلى سواء السبيل ، اللهم تقبل منا إنك أنت السميع العليم .

In the Name of Allah, the Most Gracious, the Most Merciful

FOREWORD

By Shaikh Salih ibn 'Abd al-'Aziz ibn Muhammad Âl al-Shaikh,
Minister for Islamic Affairs, Endowments, Da'wah and Guidance,
the Supervisor General of the Complex

Praise be to Allah, the Lord of the worlds, Who says in His Glorious Book, 'There has come to you from Allah a Light and a plain Book', and peace and blessings of Allah be upon the noblest of the Prophets and Messengers, our Prophet Muhammad who has said, 'The best of you is he who learns the Qur'an and teaches it'.

Following the directives of the Custodian of the Two Holy Mosques, King Fahd ibn 'Abd al-'Aziz Âl Sa'ûd -may Allah guard him- to give the Book of Allah all the importance due to it, its publication, its distribution throughout the world, preparation of its commentary and translation of its meanings into different languages of the world; and in view of the firm faith of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in the Kingdom of Saudi Arabia in the importance of translating the meanings of the Glorious Qur'an into all the important languages of the world to enable the non-Arabic-speaking Muslims to understand it; and in fulfilment of the injunction of the Prophet ﷺ "Convey my message even if it be one single *ayah*"; and with the view to serve our English-speaking brethren, **King Fahd Complex For the Printing of the Holy Qur'an**, al-Madinah al-Munawwarah has the pleasure to present the English-speaking reader with this English translation by Dr Muhammad Taqi-ud Din al-Hilali and Dr Muhammad Muhsin Khan, which has been revised on behalf of the Complex by Fazal Ilahi Zahir, Dr Amin ad-Din Abu Bakr, Dr Wajih Abderrahman and Dr V. 'Abdur Rahim.

We praise Allah *subhânahû wa ta'âlâ* for His favour to us in completing this great work, praying Him to accept this as a sincere service for His sake, and for the benefit of mankind.

We are aware of the fact that the translation of the meanings of the Glorious Qur'an, however accurate it may be, must fall short of conveying the wealth of meaning that the miraculous text of the original conveys; and that the meaning conveyed by the translation is only the sum total of what the translator has understood from the text of the Glorious Book of Allah, and that it cannot escape the defects and drawbacks that are inherent in every human endeavour. We, therefore, request every reader of this translation to furnish the Complex with any mistakes, omission and addition that he may find in it so that they may be eliminated in subsequent editions *in shâ' Allah*.

It is Allah who bestows success, and guides to the Straight Path. O Allah! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful

The Noble Qur'ân - A Miracle from Allâh (to Prophet Muhammad صلى الله عليه وسلم)

﴿وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَىٰ مِنْ دُونِ اللَّهِ وَلَكِنْ نَصَدِّقُ الَّذِي بَيْنَ يَدَيْهِ وَنُفَصِّلُ
الْكِتَابَ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ ﴿٧﴾﴾

"And this Qur'ân is not such as could ever be produced by other than Allâh (Lord of the heavens and the earth), but it is a confirmation of (the revelation) which was before it [i.e. the Taurât (Torah), and the Injeel (Gospel)], and a full explanation of the Book (i.e. laws, decreed for mankind) — wherein there is no doubt — from the Lord of the 'Ālamîn (mankind, jinn, and all that exists)." (V.10:37)

﴿وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾﴾

"And whoever seeks a religion other than Islam, it will never be accepted of him and in the Hereafter he will be one of the losers." (V. 3:85)

حدثنا عبد الله بن يوسف : حدثنا الليث : حدثنا سعيد المقبري ، عن أبيه ، عن أبي هريرة قال : قال النبي ﷺ : ((ما من الأنبياء نبي إلا أعطي من الآيات ما مثله آمن عليه البشر ، وإنما كان الذي أوتيته وحيا أوحاه الله إلي ، فأرجو أن أكون أكثرهم تابعا يوم القيامة)) .

Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had belief, but what I have been given is the Divine Revelation which Allah has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection " (Hadith No.379, Vol. No.9, Sahih Al-Bukhari)

حدثنا محمد بن عباد : أخبرنا يزيد : حدثنا سليم بن حيان ، وأثنى عليه : حدثنا سعيد بن ميناء : حدثنا أبو سمعت جابر بن عبد الله يقول : جاءت ملائكة إلى النبي ﷺ وهو نائم ، فقال بعضهم : إنه نائم ، وقال بعضهم : إن العين نائمة والقلب يقظان ، فقالوا : إنَّ لصاحبكم هذا مثلاً ، فاضربوا له مثلاً ، فقال بعضهم : إنه نائم ، وقال بعضهم : إنَّ العين نائمة ، والقلب يقظان ، فقالوا : مثله كمثل رجل بنى داراً ، وجعل فيها مائدة وبعث داعياً ، فمن أجاب الداعي دخل الدار وأكل من المائدة ، ومن لم يجب الداعي لم يدخل الدار ولم يأكل من المائدة . فقالوا : أولوها له يفقهها ، فقال بعضهم : إنه نائم ، وقال بعضهم إن العين نائمة والقلب يقظان ، فقالوا : فالدار الجنة ، والداعي محمد ﷺ ، فمن أطاع محمداً ﷺ فقد أطاع الله ، ومن عصى محمداً ﷺ فقد عصى الله ، ومحمد ﷺ فرق بين الناس . تابعه قتيبة ، عن ليث ، عن خالد ، عن سعيد بن أبي هلال ، عن جابر : خرج علينا النبي ﷺ .

Narrated Jābir bin 'Abdullāh رضي الله عنهما : Some angels came to the Prophet (Muhammad صلى الله عليه وسلم) while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this companion of yours." One of them said, "Then set forth an example for him." One of them said, "He is sleeping." Another said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." One of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the callmaker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad, obeys Allah; and whoever disobeys Muhammad, disobeys Allah. Muhammad separated the people (i.e.,

through his message, the good is distinguished from the bad, and the believers from the disbelievers)."

(*Hadith No. 385, Vol. No.9, Sahih Al-Bukhari*).

حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ : حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ : حَدَّثَنَا هَلَالُ بْنُ عَلِيٍّ ،
عَنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَنَا أَوَّلُ النَّاسِ يَعْلَمُونَ ابْنَ مَرْيَمَ فِي الدُّنْيَا وَالْآخِرَةِ ، وَالْأَنْبِيَاءُ إِخْوَةٌ لِعَلَّاتٍ ، أُمَّهَاتُهُمْ شَتَّى وَدِينُهُمْ وَاحِدٌ . وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ ، عَنْ مُوسَى بْنِ عُقْبَةَ ، عَنْ صَفْوَانَ بْنِ سُلَيْمٍ ، عَنْ عَطَاءِ بْنِ يَسَارٍ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ .

said, صلى الله عليه وسلم Allāh's Messenger رضى الله عنه Abu Hurairah Narrated, "Both in this world and in the Hereafter, I am the nearest of all the people to 'Isā (Jesus), the son of Maryam (Mary). The Prophets are paternal brothers; their mothers are different, but their religion is one (i.e., Islamic Monotheism)." (*Hadith No. 852, Vol. No.4, Sahih Al-Bukhari*).

بَابُ وَجُوبِ الْإِيمَانِ بِرِسَالَةِ النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنِي يُونُسُ بْنُ عَبْدِ الْأَعْلَى : أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ : وَأَخْبَرَنِي عَمْرُو بْنُ أَبِي يُونُسَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ : وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَا يَسْمَعُ بِي أَحَدٌ مِنْ هَذِهِ الْأُمَمِ يَهُودِيٍّ وَلَا نَصْرَانِيٍّ ثُمَّ يَمُوتُ وَلَمْ يُؤْمِنْ بِالَّذِي أُرْسِلْتُ بِهِ إِلَّا كَانَ مِنْ أَصْحَابِ النَّارِ. (رواه مسلم في كتاب الإيمان)

It is obligatory to have belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said: "By Him (Allāh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e., Islamic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahih Muslim, the Book of Faith, Vol.1, Chapter No. 24*). [See also (V.3:116)]

Sûrat Al-Fâtihah (The Opening) I

1. In the Name of Allâh, the Most Gracious, the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ٥

2. All praise and thanks are Allâh's, the Lord^[1] of the 'Ālamīn (mankind, jinn and all that exists).^[2]

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ٥

3. The Most Gracious, the Most Merciful.

الرَّحْمَنِ الرَّحِيمِ ٥

4. The Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

مَلِكِ يَوْمِ الدِّينِ ٥

5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).

إِلَهِكَ نَعْبُدُكَ وَإِلَيْكَ تَسْتَعِينُ ٥

6. Guide us to the Straight Way.^[3]

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ٥

7. The Way of those on whom You have bestowed Your Grace^[4], not (the way) of those who earned Your Anger nor of those

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ٥

^[1] (V.1:2) Lord: The actual word used in the Qur'an is *Rabb*. There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allâh. We have used the word "Lord" as the nearest to *Rabb*. All occurrences of "Lord" in the interpretation of the meanings of the Noble Qur'an actually mean *Rabb* and should be understood as such.

^[2] (V.1:2) Narrated Abu Sa'îd bin Al-Mu'alla: While I was praying in the mosque, Allâh's Messenger صلى الله عليه وسلم called me but I did not respond to him. Later I said, "O Allâh's Messenger, I was praying." He said, "Didn't Allâh say — Answer Allâh (by obeying Him) and His Messenger when he صلى الله عليه وسلم calls you." (V. 8:24). He then said to me, "I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'an, before you leave the mosque." Then he got hold of my hand, and when he intended to leave (the mosque), I said to him, "Didn't you say to me, 'I will teach you a *Sûrah* which is the greatest *Sûrah* in the Qur'an?" He said, "*Al-Hamdu lillahî Rabbil-'âlamîn* [i.e. all praise and thanks are Allâh's, the Lord of the 'Ālamîn (mankind, jinn and all that exists)], *Sûrat Al-Fâtihah* which is *As-Sab' Al-Mathânî* (i.e. the seven repeatedly recited Verses) and the Grand Qur'an which has been given to me." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.1).

^[3] (V.1:6) Guidance is of two kinds:

a) Guidance of *Taufrîq* which is totally from Allâh, i.e. Allâh opens one's heart to receive the truth (from disbelief to Belief in Islâmic Monotheism).

b) Guidance of *Irshâd* i.e. through preaching by Allâh's Messengers and the pious preachers who preach the truth i.e. Islâmic Monotheism.

^[4] (V.1:7) i.e. the way of the Prophets, the *Siddîqîn* (i.e. those followers of the Prophet, who were first and foremost to believe in him, like Abu Bakr As-Siddîq), the martyrs and the righteous, [as Allâh عز وجل said: "And whoso obeys Allâh and the Messenger (Muhammad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqîn*, the martyrs, and the righteous. And how excellent these companions are!" (V.4:69)].

who went astray.^{[1], [2], [3]}

^[1] (V. 1:7) Narration about Zaid bin 'Amr bin Nufall.

Narrated 'Abdullah bin 'Umar رضى الله عنهما : The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Bakdah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub*" in the name of your idols etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

* *Nusub*: See the glossary.

Narrated Ibn 'Umar رضى الله عنهما : Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow.

He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanif* (Islamic Monotheism): Zaid enquired, "What is *Hanif*?" He said, "*Hanif* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islamic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanif* (Islamic Monotheism)." Zaid enquired, "What is *Hanif*?" He replied "*Hanif* is the religion of (the Prophet) Abraham عليه السلام, he was neither a Jew nor a Christian, (and he used to worship none but Allâh (Alone) — Islamic Monotheism." When Zaid heard their statement about (the religion of) Abraham, he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Abraham".

Narrated Asmâ' bint Abi Bakr رضى الله عنها : I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Abraham except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf." (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.169).

^[2] (V. 1:7) Narrated 'Ubâdah bin As-Sâmit رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever does not recite *Sûrat Al-Fâtihah* in his prayer, his prayer is invalid". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.723).

^[3] (V. 1:7) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "When the *Imâm* says : *Ghairil-maghdûbi 'alaihim walad-dâllîn* [i.e. not the way of those who earned Your Anger, nor the way of those who went astray (1:7)], then you must say, *Âmîn*, for if one's utterance of *Âmîn* coincides with that of the angels, then his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.2).

Sûrat Al-Baqarah (The Cow) II

In the Name of Allāh,
the Most Gracious, the Most Merciful.

1. *Alif-Lâm-Mim*. [These letters are one of the miracles of the Qur'ân and none but Allāh (Alone) knows their meanings.]

2. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are *Al-Muttaqûn* [the pious believers of Islâmic Monotheism who fear Allāh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allāh much (perform all kinds of good deeds which He has ordained)].

3. Who believe in the Ghaib^[1] and perform *As-Salât* (*Iqâmat-as-Salât*),^[2] and spend out of what We have provided for them [i.e. give *Zakât*,^[3] spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allāh's Cause — *Jihād*].

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

القرآن

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

الَّذِينَ يُؤْتُونَ بِالْقِسْطِ لِمَن مِّنْهُمُ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ

^[1] (V.2:3) *Al-Ghaib*: literally means a thing not seen. But this word includes vast meanings: Belief in Allāh, Angels, Holy Books, Allāh's Messengers, Day of Resurrection and *Al-Qadar* (Divine Pre-ordainments). It also includes what Allāh and His Messenger صلى الله عليه وسلم informed about the knowledge of the matters of past, present, and future e.g., news about the creation of the heavens and earth, botanical and zoological life, the news about the nations of the past, and about Paradise and Hell.

^[2] (V.2:3) *Iqâmat-as-Salât*: إقامة الصلاة The performance of *Salât* (prayers). It means that:

a) Each and every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: "Order your children for *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten." The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfillment of this obligation by the Muslims under their authority.

b) One must offer the *Salât* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations, i.e., standing, bowing, prostrating, sitting, as he صلى الله عليه وسلم has said: "Offer your *Salât* (prayers) the way you see me offering them (see *Sahih Al-Bukhârî*, Vol. 1, H.No. 604 and Vol. 9, H.No. 352)." [For the characteristics of the *Salât* (prayers) of the Prophet صلى الله عليه وسلم see *Sahih Al-Bukhârî*, Vol.1, H.No. 702, 703, 704, 723, 786, 787].

^[3] (V. 2:3) *Zakât*: زكاة A certain fixed proportion of the wealth and of each and every kind of property liable to *Zakât* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakât* is obligatory as it is one of the five pillars of Islâm. *Zakât* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security. [See *Sahih Al-Bukhârî*, Vol. 2, Book of *Zakât*, No. 24]

4. And who believe in that (the Qur'an and the Sunnah)^[1] which has been sent down (revealed) to you (Muhammad صلى الله عليه وسلم) and in that which was sent down before you [the Taurât (Torah) and the Injeel (Gospel), etc.] and they believe with certainty in the Hereafter (Resurrection, recompense of their good and bad deeds, Paradise and Hell).

5. They are on (true) guidance from their Lord, and they are the successful.

6. Verily, those who disbelieve, it is the same to them whether you (O Muhammad صلى الله عليه وسلم) warn them or do not warn them, they will not believe.

7. Allâh has set a seal on their hearts and on their hearing, (i.e. they are closed from accepting Allâh's Guidance), and on their eyes there is a covering. Theirs will be a great torment.

8. And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not.

9. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not!

10. In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies.

11. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers."

وَالَّذِينَ آمَنُوا بِمَا نُزِّلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ وَالْآخِرَةَ
هُمْ يُؤْمِنُونَ ﴿١﴾

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿٢﴾
إِنَّ الَّذِينَ كَفَرُوا أَسْوَاقًا لَّهُمْ ءَلَا تَذَرُهُمْ أَتْرَافُهُمْ
لَا يَقْبِضُونَ ﴿٣﴾

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ
وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤﴾

وَمِنَ النَّاسِ مَنْ يَقُولُ ءَامَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَمَا هُمْ بِمُؤْمِنِينَ ﴿٥﴾

يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ اللَّهَ
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٦﴾

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿٧﴾

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ
مُصْلِحُونَ ﴿٨﴾

^[1] (V. 2:4) Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said: Islâm is based on (the following) five (principles):

1. To testify that "Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allâh" (none has the right to be worshipped but Allâh and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh).

2. Iqâmat-as-Salât: to perform the five (compulsory congregational) Salât (prayers).

3. To pay Zakât.

4. To perform Hajj (i.e. pilgrimage to Makkah).

5. To observe Saum (fasting) during the month of Ramadan.

(Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 7).

12. Verily, they are the ones who make mischief, but they perceive not.

13. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad صلى الله عليه وسلم, *Al-Ansâr* and *Al-Muhājirûn*) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not.

14. And when they meet those who believe, they say: "We believe," but when they are alone with their *Shayâtîn* (devils — polytheists, hypocrites), they say: "Truly, we are with you; verily, we were but mocking."

15. Allâh mocks at them and gives them increase in their wrong-doing to wander blindly.

16. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided.

17. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allâh took away their light and left them in darkness. (So) they could not see.

18. They are deaf, dumb, and blind, so they return not (to the Right Path).

19. Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allâh ever encompasses the disbelievers (i.e. Allâh will gather them all together).

20. The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allâh willed, He could have taken away their hearing and their sight. Certainly, Allâh has power over all things.

21. O mankind! Worship your Lord (Allâh), Who created you and those who were before you so that you may become *Al-Muttaqûn* (the pious — See V.2:2).

الْاِلٰهَ الْمُفْسِدُونَ وَلٰكِنْ لَا يَشْعُرُونَ ﴿١٢﴾

وَإِذَا قِيلَ لَهُمْ تِلْكَ آيَاتُ الْبَاقِيْنَ الَّذِيْنَ آمَنُوا قَالُوْا اكْفَرْنَا مِمَّنْ قَالُوْا
اَتُؤْمِنُ كِتَابُكُمْ اِنَّ الشُّكُوْكَ اِلَّا اِلٰهَهُمْ هَؤُلَاءِ الشُّكُوْكَ
وَلٰكِنْ لَا يَعْلَمُوْنَ ﴿١٣﴾

وَإِذَا قَالُوا لِلَّذِيْنَ آمَنُوا قَالُوْا آمَنَّا وَلٰكِنْ كُنَّا نَسْتَحْزِرُ
شَيْطٰنِيْزَهُمْ قَالُوْا اِنَّا مَعَكُمُ اِنَّمَا نَسْتَحْزِرُ
مُسْتَحْزِرُوْهُمْ ﴿١٤﴾

اِنَّهٗ يَسْتَحْزِرُ مِنْهُمْ وَيَعْمَدُ فِيْ طٰغِيْتِيْزِهِمْ يَعْصُوْنَ ﴿١٥﴾

اُولٰٓئِكَ الَّذِيْنَ اٰمَنُوْا وَاللَّيْلَةُ بِالْهٰٓذِلِ فَمَا رَاحَت
رِجْلُهُمْ وَمَا كَانُوْا مُفْتَرِيْنَ ﴿١٦﴾

مَثَلُهُمْ كَمَثَلِ الَّذِيْ اٰمَنَ فَقَدْ نَارًا فَكُنَّا اَصْحٰٓةً
مَّا سَوَّلَهٗ اَنْ يَّهْبَ اَوْ يَّوْهَرُ وَتَرَكْنٰهُمْ فِيْ ظُلُمٰتٍ
لَّا يَبْصُرُوْنَ ﴿١٧﴾

صُمٌّ بُكْمٌ عُمْىٓ اُولٰٓئِكَ لَا يَرْجِعُوْنَ ﴿١٨﴾

اَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيْهِ ظُلُمٰتٌ وَرَعْدٌ وَنُقُرٌ
يَّجْعَلُوْنَ اَصْبٰٓحَهُمْ فِيْٓ اَذَانِهِمْ مِّنَ الصَّوۜرِ يَعْبِ
حٰذِرِ السَّوۜتِ وَاللّٰهُ يَحِيْطُ بِالْكٰفِرِيْنَ ﴿١٩﴾

يَكَادُ الْبَرْقُ يَشْطِلُۢ بِاَبۜصَرِهِمْ كَمَاۢ اَصۜةً لَهُمْ
مَّشَرٰٓوِيْهُ وَكَانَ اَطۜلُۢمٌ عَلَيْهِمْ قَالُوْا وَلَوْ۟ اَنَّ اللّٰهَ لَذَٰهَبَ
بِصَوۜرِهِمْ وَاَبۜصَرِهِمْ اِنَّ اللّٰهَ عَلٰٓمُ كُلِّ شَيْۜءٍ
قٰدِرٌ ﴿٢٠﴾

يٰۤاَيُّهَا النَّاسُ اَعۜبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمُ وَالَّذِيْنَ
مِّنۢ قَبۜلِكُمۡ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٢١﴾

22. Who has made the earth a resting place for you, and the sky as a canopy, and sent down water (rain) from the sky and brought forth therewith fruits as a provision for you. Then do not set up rivals to Allâh (in worship) while you know (that He Alone has the right to be worshipped).^[1]

23. And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'ân) to Our slave (Muhammad صلى الله عليه وسلم), then bring a *Sûrah* (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allâh, if you are truthful.

24. But if you do it not, and you can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.

25. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise). Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before," and they will be given things in resemblance (i.e. in the same form but different in taste) and they shall have therein *Azwâjun Mutahharatun*^[2] (purified mates or wives) and they will abide therein forever.

26. Verily, Allâh is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the Truth from their Lord, but as for those who disbelieve, they say: "What did Allâh intend by this parable?" By it He misleads many, and many He guides thereby.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَرًى وَمَا أَلَمَتْ أَنتُم بِهَا وَأَنزَلَ مِنَ السَّمَاءِ مَاءً فَالْتَفَجَّ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا ۚ لَّكَرْهٌ فَلَا تَجْعَلُوا لِلّٰهِ أَندَادًا وَأَنتُمْ تَعْلَمُونَ ﴿٢٢﴾

وَأَن كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّن دُونِ اللَّهِ إِن كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

فَإِن لَّمْ تَفْعَلُوا وَلَئِن تَفْعَلُوا أَتَأْتُوا النَّارَ الْبَاقِيَّةَ وَتُقَذَّفُونَ ۚ وَلِلْجَارِ أَهْلٌ لِّلْكَافِرِينَ ﴿٢٤﴾

وَنَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۖ كُلُّهُمْ فِيهَا زَوْجٌ مِّثْلُهَا يُرَفَّقُونَ ۚ فِيهَا خُضْرٌ وَأَنْهَارٌ مِّنْ أَلْوَانٍ ۚ فِيهَا رِزْقٌ ثَابِتٌ وَفِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ ۚ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

* إِنَّ اللَّهَ لَا يَتَعَفَّىٰ أَنَّ يَضْرِبَ مَثَلًا مَا مَحْصُورٌ ۚ فَمَا تَوْفِيقُنَا لِلْآيَاتِ ؕ آمَنُوا فَيَعْلَمُون أَنَّ الْمَوْحُونَ قَوْلُهُمْ وَأَنَّ الَّذِينَ كَفَرُوا أَتَوْا قَوْلُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۚ يُضِلُّ بِهِ كَثِيرًا وَهُدًى بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ

^[1] (V.2:22) Narrated 'Abdullâh بن عمر رضي الله عنه: I asked the Prophet صلى الله عليه وسلم "What is the greatest sin in consideration with Allâh?" He said, "That you set up a rival to Allâh though He Alone created you." I said, "That is indeed a great sin." Then I asked, "What is next?" He said, "To kill your son lest he should share your food with you." I asked, "What is next?" He said, "To commit illegal sexual intercourse with the wife of your neighbour." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.4).

^[2] (V.2:25) having no menses, stools, urine. See *Tafsîr Ibn Kathîr* and also see the footnote of (V.29:64)

And He misleads thereby only those who are *Al-Fâsiqîn* (the rebellious, disobedient to Allâh^[1]).

27. Those who break Allâh's Covenant after ratifying it, and sever what Allâh has ordered to be joined (as regards Allâh's religion of Islâmic Monotheism, and to practise its laws on the earth and also as regards keeping good relations with kith and kin^[2]), and do mischief on earth, it is they who are the losers.

28. How can you disbelieve in Allâh? seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. (See V.40:11)

29. He it is Who created for you all that is on earth. Then He rose over (*Istawâ*) towards the heaven and made them seven heavens and He is the All-Knower of everything.

30. And (remember) when your Lord said to the angels: "Verily, I am going to place (mankind) generations after generations on earth." They said: "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allâh) said: "I know that which you do not know."

31. And He taught Adam all the names (of everything), ^[3] then He showed them to

إِلَّا الْفَاسِقِينَ ﴿٢٧﴾

الَّذِينَ يَنفُضُونَ عَهْدَ اللَّهِ مِنْهُمْ وَيَقْسِيُونَ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ
فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٨﴾

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا
فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ
إِلَيْهِ تُجْعَلُونَ ﴿٢٩﴾

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا ثُمَّ
أَسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ سَمَكٌ مَسْكُونٌ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٠﴾

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ
خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ
الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٣١﴾

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَقْبِلُوا بِأَسْمَاءِ هَٰذَا إِلَٰهِ

^[1] (V.2:26) We have retained this peculiar English construction in order to capture the Arabic idiom here.

^[2] (V.2:27) Narrated Jubair bin Mut'im رضى الله عنه that he heard the Prophet صلى الله عليه وسلم saying, "[قَاتِلُ] *Al-Qâli*' (the person who severs the bond of kinship) will not enter Paradise" (*Sahih Al-Bukhari*, Vol.8, *Hadith* No.13).

^[3] (V.2:31) The Statement of Allâh تعالى: 'And He taught Adam all the names (of everything).' Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection the believers will assemble and say, 'Let us ask somebody to intercede for us with our Lord.' So they will go to Adam and say, 'You are the father of all the people, and Allâh created you with His Own Hands, and ordered the angels to prostrate themselves to you, and taught you the names of all things; so please intercede for us with your Lord, so that He may relieve us from this place of ours.' Adam will say, 'I am not fit for this (i.e. Intercession for you).' Then Adam will remember his sin and feel ashamed thereof. He will say, 'Go to Nûh (Noah), for he was the first Messenger Allâh sent to the inhabitants of the earth.' They will go to him and Nûh (Noah) will say, 'I am not fit for this undertaking.' He will remember his appeal to

the angels and said, "Tell Me the names of these if you are truthful."

32. They (angels) said: "Glorified are You, we have no knowledge except what you have taught us. Verily, it is You, the All-Knower, the All-Wise."

33. He said: "O Adam! Inform them of their names," and when he had informed them of their names, He said: "Did I not tell you that I know the *Ghaib* (Unseen) in the heavens and the earth, and I know what you reveal and what you have been concealing?"

34. And (remember) when We said to the angels: "Prostrate yourselves before Adam." And they prostrated except *Iblîs* (Satan), he refused and was proud and was one of the disbelievers (disobedient to Allâh).

35. And We said: "O Adam! Dwell you and your wife in Paradise and eat both of you freely with pleasure and delight, of things therein as wherever you will, but come not

كُنْتُمْ صَادِقِينَ ﴿٣٢﴾

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا بِمَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ
الْحَكِيمُ ﴿٣٣﴾

قَالَ يٰٓأٰدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَرَأَيْتُمْ إِنْ كُنْتُمْ لَكُمْ غَيْبٌ
السَّمَوَاتِ وَالْأَرْضِ وَأَنْتُمْ لَا تُبْشِرُونَ وَمَا كُنْتُمْ
تَكْتُمُونَ ﴿٣٤﴾

وَأَذَقْنَا لِلنَّاسِ كَيْدَ إِبْلِيسَ وَأَوَّلَ مَنْ سَجَدَ إِلَّا إِبْلِيسَ
أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٥﴾

وَقُلْنَا يٰٓأٰدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا
رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ

his Lord to do something of which he had no knowledge, then he will feel ashamed thereof and will say, 'Go to *Khallîl-ur-Rahmân*' [i.e. Ibrâhîm (Abraham)]. They will go to him and he will say, 'I am not fit for this undertaking. Go to Mûsa (Moses), the slave to whom Allâh spoke (directly) and gave him the Taurât (Torah).' So they will go to him and he will say, 'I am not fit for this undertaking,' and he will mention (his) killing a person who was not a killer, and so he will feel ashamed thereof before his Lord, and he will say, 'Go to 'Isâ (Jesus), Allâh's slave, His Messenger and Allâh's Word and a spirit coming from Hîm.'** 'Isâ (Jesus) will say, 'I am not fit for this undertaking, go to Muhammad صلى الله عليه وسلم the slave of Allâh whose past and future sins were forgiven by Allâh.' So they will come to me and I will proceed till I ask my Lord's Permission and I will be given permission. When I see my Lord, I will fall down in prostration and He will let me remain in that state as long He wishes and then I will be addressed. '(Muhammad!) Raise your head. Ask, and your request will be granted; say, and your saying will be listened to; intercede, and your intercession will be accepted.' I will raise my head and praise Allâh with a saying (i.e. invocation) He will teach me, and then I will intercede. He will fix a limit for me (to intercede) whom I will admit into Paradise. Then I will come back again to Allâh, and when I see my Lord, the same thing will happen to me. And then I will intercede and Allâh will fix a limit for me (to intercede) whom I will admit into Paradise, then I will come back for the third time; and then I will come back for the fourth time, and will say, 'None remains in Hell but those whom the Qur'ân has imprisoned (in Hell) and who have been destined to an eternal stay in Hell.' (The compiler) Abu 'Abdullâh said: 'But those whom the Qur'ân has imprisoned in Hell' refers to the Statement of Allâh عز وجل : "To abide therein....V.16:29" *Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.3).

*The intimate friend of the Most Gracious (Allâh).

**This may wrongly be understood as the spirit or soul of Allâh, in fact, it is a soul created by Allâh, i.e. 'Isâ (Jesus). It was His Word: 'Be!' — and he was (created like the creation of Adam). Please see the word *Rûh-ullâh* in the glossary for further details.

near this tree or you both will be of the *Zâlimûn* (wrong-doers)."

36. Then the *Shaitân* (Satan) made them slip therefrom (Paradise), and got them out from that in which they were. We said: "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."

37. Then Adam received from his Lord Words¹¹. And his Lord pardoned him (accepted his repentance). Verily, He is the One Who accepts repentance, the Most Merciful.

38. We said: "Get down all of you from this place (Paradise), then whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them, nor shall they grieve.

39. But those who disbelieve and deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) — such are the dwellers of the Fire. They shall abide therein forever.

40. O Children of Israel! Remember My Favour which I bestowed upon you, and fulfil (your obligations to) My Covenant (with you) so that I fulfil (My Obligations to) your covenant (with Me), and fear none but Me.

41. And believe in what I have sent down (this Qur'ân), confirming that which is with you, [the Taurât (Torah) and the Injeel (Gospel)], and be not the first to disbelieve therein, and buy [get] not with My Verses [the Taurât (Torah) and the Injeel (Gospel)] a small price (i.e. getting a small gain by selling My Verses), and fear Me and Me Alone. (*Tafsîr At-Tabarî*).

42. And mix not truth with falsehood, nor conceal the truth [i.e. Muhammad عليه السلام is Allâh's Messenger and his qualities are

تَكُونُوا مِنَ الظَّالِمِينَ ﴿٣٦﴾

فَأَنزَلْنَاهُ إِلَيْنَا فَلَمَّا فَخَرَبْنَا مَائِمًا كَانَا فِيهِ وَقُلْنَا
أَنزِلُوا فَنَعْبُدُكُمْ بِغَيْرِ عَدُوٍّ لَّكُمْ مِنَ الْأَرْضِ
مُسْتَقَرًّا وَمَتْعًا لِّلْأَعْيُنِ ﴿٣٧﴾

فَلَمَّا قَبِلَ مَا دُلِمَ مِنْ رَبِّهِ فَكَتَبَ فَتَابَ عَلَيْهِ إِذْ نَادَىٰ
هُوَ الرَّؤُوفُ الرَّحِيمُ ﴿٣٨﴾

فَلَمَّا أَنزَلْنَاهُ إِلَيْنَا جَمِيعًا فَأَمَّا يَا آيَاتِنَا ثُمَّ مَقَىٰ هُنَا
فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٣٩﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ
هُمْ فِيهَا خَالِدُونَ ﴿٤٠﴾

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنعَمْتُ عَلَيْكُمْ
وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِنِّي أَخَافُكُمْ ﴿٤١﴾

وَمَا آمَنُوا بِمَا أَنزَلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا الْوَّكِلَ
كَالِمِ بِهِ وَلَا تَشْتَرُوا بِعَلَيِّ قِيمًا قَلِيلًا فَلَمَّا قُلْنَا
لِلَّذِينَ آمَنُوا ﴿٤٢﴾

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنتُمْ
تَكْتُمُونَ ﴿٤٣﴾

¹¹ (V.2:37): These words are mentioned in the Qur'ân; (Verse 7:23): They are: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."

written in your Scriptures, the Taurât (Torah) and the Injeel (Gospel)] while you know (the truth)^[1].

43. And perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, and bow down (or submit yourselves with obedience to Allâh) along with *Ar-Râki'ûn*^[2]

44. Enjoin you *Al-Birr* (piety and righteousness and each and every act of obedience to Allâh) on the people and you forget (to practise it) yourselves,^[3] while you recite the Scripture [the Taurât (Torah)]! Have you then no sense?

45. And seek help in patience and *As-Salât* (the prayers) and truly it is extremely heavy and hard except for *Al-Khâshi'ûn* [i.e. the true believers in Allâh — those who obey Allâh with full submission, fear much from His Punishment, and believe in His Promise (Paradise) and in His Warnings (Hell)].

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

هَٰذَا نُفَصِّلُ الْآيَاتِ لِقَوْمٍ أَعْيُنُوا
تَتْلُونَ الْحِكْمَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى
الْخَاشِعِينَ ﴿٤٥﴾

[1] (V.2:42): Narrated 'Atâ bin Yasâr: I met 'Abdullâh bin 'Amr bin Al 'Aâs and asked him, "Tell me about the description of Allâh's Messenger صلى الله عليه وسلم which is mentioned in the Taurât (Torah)." He replied, "Yes. By Allâh, he is described in the Taurât (Torah) with some of the qualities attributed to him in the Qur'ân as follows: 'O Prophet! We have sent you as a witness (for Allâh's True Religion). And a giver of glad tidings (to the faithful believers). And a warner (to the disbelievers), and a guardian of the illiterates. You are My slave and My Messenger. I have named you *Al-Mutawakkil* (who depends upon Allâh). You are neither discourteous, harsh nor a noise-maker in the markets, and you do not do evil to those who do evil to you, but you deal with them with forgiveness and kindness. Allâh will not let him (the Prophet صلى الله عليه وسلم) die till he makes straight the crooked people by making them say: 'La ilâha illallâh,' (none has the right to be worshipped but Allâh), by which 'blind eyes, deaf ears and closed hearts' will be opened." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.335).

[2] (V.2:43) *Ar-Râki'ûn*: Those who bow down or submit themselves with obedience to Allâh with Muhammad صلى الله عليه وسلم as the Muslims have done, i.e., embrace Islâm (worshipping none but Allâh Alone and doing good with the only intention of seeking Allâh's Pleasure).

[3] (V.2:44) Narrated Abu Wâ'il عنه رضي الله عنه: Someone said to Usâma, Will you not talk to this ('Uthmân)?" Usâma said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allâh's Messenger صلى الله عليه وسلم saying, 'A man will be brought and put in Hell (Fire) and he will circumambulate (go round and round) in Hell (Fire) like a donkey of a (flour) grinding mill, and all the people of Hell (Fire) will gather around him and will say to him, 'O so and so! Didn't you use to order others for *Al-Mar'ûf* (Islâmic Monotheism and all that is good) and forbid them from *Al-Munkar* (polytheism, disbelief, and all that is evil)?' That man will say, 'I used to order others to do *Al-Mar'ûf* (Islâmic Monotheism and all that is good) but I myself never used to do it, and I used to forbid others from *Al-Munkar* (polytheism, disbelief, and all that is evil) while I myself used to do *Al-Munkar* (polytheism, disbelief and all that is evil)'" (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.218).

46. (They are those) who are certain that they are going to meet their Lord, and that to Him they are going to return.

47. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the 'Ālamīn [mankind and jinn (of your time period, in the past)].

48. And fear a Day (of Judgement) when a person shall not avail another, nor will intercession be accepted from him, nor will compensation be taken from him, nor will they be helped.

49. And (remember) when We delivered you from Fir'aun's (Pharaoh) people, who were afflicting you with a horrible torment, killing your sons and sparing your women, and therein was a mighty trial from your Lord.

50. And (remember) when We separated the sea for you and saved you and drowned Fir'aun's (Pharaoh) people while you were looking (at them, when the sea-water covered them).

51. And (remember) when We appointed for Mûsâ (Moses) forty nights, and (in his absence) you took the calf (for worship), and you were Zâlimûn (polytheists and wrong-doers).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)] and the criterion (of right and wrong) so that you may be guided aright."

54. And (remember) when Mûsâ (Moses) said to his people: "O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator." Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

وَاتَّقُوا يَوْمًا لَا تَجِزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُبْدَلُ مِنْهَا شُفَعَاءُ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

وَلَا تَحْزَنْكُمْ مِمَّنْ دَاخِلُوا آلَ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يَدَّبْحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ فِي دَأْسِكُمْ بِكَلَامٍ مِنْ رَبِّكُمْ عَظِيمٍ ﴿٤٩﴾

وَلَا تَحْزَنْكُمْ مِمَّنْ فُتِحَ لَهُ الْبَحْرُ فَأَجْمَعْتُمْ وَأَفْرَقْنَا أَلْأَعْيُنُ مِنَ الْوَيْسُوتِ وَأَنْشَأَ نَجَرَ ﴿٥٠﴾

وَلَا وَاعِدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْشَأْتُمْ شُرَكَاءَ ﴿٥١﴾

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَتَذَكَّرُونَ ﴿٥٢﴾

وَلَا عَاتِبْنَا مُوسَىٰ الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

وَلَا قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّكُمْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ فَاسْتَمِعُوا وَأَطِيعُوا وَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ لَا تَمْلِكُ عَلَيْكُمْ إِلَهَةٌ هُوَ الْوَلِيُّ الرَّحِيمُ ﴿٥٤﴾

55. And (remember) when you said: "O Mûsâ (Moses)! We shall never believe in you until we see Allâh plainly." But you were seized with a thunder-bolt (lightning) while you were looking.

56. Then We raised you up after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down on you *Al-Manna*^[1] and the quails, (saying): "Eat of the good lawful things We have provided for you," (but they rebelled). And they did not wrong Us but they wronged themselves.

58. And (remember) when We said: "Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: 'Forgive us,' and We shall forgive you your sins and shall increase (reward) for the good-doers."

59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers *Rijz* (a punishment)^[2] from the heaven because of their rebelling against Allâh's obedience. (*Tafsîr At-Tabarî*).

60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: "Strike the stone with your stick." Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. "Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth."

وَلَا تَلْعَنُوا مَوْسَىٰ أَنْ تَكُونَ مِنَ الْكَافِرِينَ ۚ قَالَ نَزَلَ إِلَيْنَا الْكَافِرُونَ ۚ
جَهَنَّمَ ۚ فَلَا تُدْرِكُهُ الْبَصَرُ وَلَا هِيَ تَنْظُرُونَ ۚ

ثُمَّ بَدَّلْنَا مَوْسَىٰ مِنْ بَيْنِ أَيْدِيهِمْ ۖ وَنَزَّلْنَا عَلَيْكَ الْغَمَامَ ۖ

وَوَلَّيْنَا عَلَىٰ عَمَلِكُمُ الْمَنَّا ۖ وَنَزَّلْنَا عَلَيْكَ الْمَنَّا ۖ
وَالْقُرْآنَ ۖ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
ظَلَمْنَاوَالَّذِينَ كَفَرُوا أَنفُسَهُمْ يَظْلِمُونَ ۚ

وَلَا تَلْعَنُوا أَدْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ رَغَدًا وَأَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ
نَّغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَيُزِيدُ
الْمُحْسِنِينَ ۚ

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ بِمَا
كَانُوا يَفْسُقُونَ ۚ

وَلَا تَسْتَسْقِ مَوْسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ
بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَا عَشَرَ نَبِيعًا
فَدَلِمُوا كُلٌّ لِّأَنبِيَائِهِمْ مَّقَامًا ۖ وَأَنشَرُوا
رِزْقَ اللَّهِوَلَا تَغْتَوَا فِي الْأَرْضِ مُفْسِدِينَ ۚ

[1] (V.2: 57) Mujâhid said, "Al-Manna is a kind of sweet gum, and As-Sahwâ, a kind of bird (i.e. quails)." ... Narrated Sa'îd bin Zaid رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Kam'a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble." (*Sahîh Al-Bukhârî*, Vol. 6, Hadîth No. 5). (S.B.1714)

[2] (V.2:59) Narrated Usâmah bin Zaid رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don't approach it, and if plague should appear in a land where you are present, then don't leave that land in order to run away from it (i.e. plague)." (*Sahîh Al-Bukhârî*, Vol.4, Hadîth No.679).

61. And (remember) when you said, "O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its *Fûm* (wheat or garlic), its lentils and its onions." He said, "Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!" And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

62. Verily, those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve.^[1]

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): "Hold fast to that which We have given you, and remember that which is therein so that you may become *Al-Muttaqûn* (the pious — See V.2:2).

64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, you indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the

وَإِذْ قُلْنَا لِمُوسَى أَنْ قَصِدْ عَلَىٰ لَعْنَةٍ مِنَ الْأَرْضِ
فَاتَّخِذْ لَنَا مَخْرَجًا ۖ قُلْنَا إِنَّا لَمَّا خَلَقْنَا الْأَرْضَ
مِنْ قَبْلُهَا وَفَقَّاهَا وَوَعَدْنَا مَنْ فِيهَا وَصَلَّاهَا
قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ
خَيْرٌ أَلَمْ يَطُورًا ۚ فَإِنْ لَمْ يَكُنْ لَكُمْ مَسَاسٌ ۖ وَضُرِبَتْ
عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءَ وَيَغْضَبُونَ
أَلَهُمْ ذَلِكُمْ ۚ بَلْ أَنْهَوْا النَّاسَ أَنْ يُكْفَرُوا بِمَا كَفَرُوا
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۚ ذَٰلِكَ بِمَا عَصَوْا
وَكُنَّا نُنْصَرِفُ ۝

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالصَّابِئِينَ مَنْ آمَنَ بِالْقُرْآنِ وَالْآخِرِينَ وَالصَّابِئِينَ
صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ۝
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَلَا مَلَفٍ ۝
لَعَلَّكُمْ تَتَّقُونَ ۝

فَوَلَّيْتُمْ مِنْ بَعْدِ ذَٰلِكَ مَا لَكُمْ لَعَلَّكُمْ تَعْلَمُونَ ۝
وَلَعَلَّكُمْ تَتَّقُونَ ۝

وَلَقَدْ عَلِمْتُمُ الَّذِينَ أَخَذُوا مِيثَاقَكُمْ فِي السَّبْتِ فَقُلْنَا

[1] (V. 2:62) A past nation used to live in Mûsal (Iraq) and say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the Sabians) and they were neither Jews nor Christians.

[2] (V.2:62) This Verse (and Verse 5:69), mentioned in the Qur'ân should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (رضي الله عنهما) (*Tafsîr At-Tabarî*) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e. after the coming of Prophet Muhammad صلى الله عليه وسلم on the earth, no other religion except Islâm, will be accepted from anyone).

Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are *Al-Muttaqûn* (the pious — See V.2:2).

67. And (remember) when Mûsâ (Moses) said to his people: "Verily, Allâh commands you that you slaughter a cow." They said, "Do you make fun of us?" He said, "I take Allâh's Refuge from being among *Al-Jâhilûn* (the ignorant or the foolish)."

68. They said, "Call upon your Lord for us that He may make plain to us what it is!" He said, "He says, 'Verily, it is a cow neither too old nor too young, but (it is) between the two conditions', so do what you are commanded."

69. They said, "Call upon your Lord for us to make plain to us its colour." He said, "He says, 'It is a yellow cow, bright in its colour, pleasing the beholders.'"

70. They said, "Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allâh wills, we will be guided."

71. He [Mûsâ (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.'" They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allâh brought forth that which you were hiding.

73. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allâh brings the dead to life and shows you His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

لَهُمْ كُوْنٌ اَقْرَبُ دَخْلِيْنَ ﴿٦٥﴾

فَجَعَلْنَاهَا اَنْكَلًا لِّمَا بَيْنَ يَدَيْهَا وَمَا عَلَّمْنَاهَا
وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

وَلَمَّا قَالَ مُوسٰى لِقَوْمِهِ اِنَّ اِلٰهَكُمْ كُنَّ اَنْ
تَذٰبَحُوْا بَقَرَةً قَالُوْا اَتَنْتَحٰذُهَا هٰذَا قَالِ اَعُوْذُ بِاِلٰهِ
اَنْ اَكُوْنَ مِنَ الْمُهٰلِكِيْنَ ﴿٦٧﴾

قَالُوْا اَدْعُ لَنَا رَبَّكَ يَبِيْنَ لَنَا مَا هِيَ قَالَ اِنَّهُ يَقُوْلُ
اِنَّهَا بَقَرَةٌ لَا فَارِصٌ وَلَا يَحْمَرُّ عَوَانٌ يَبِيْنَ
ذٰلِكَ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾

قَالُوْا اَدْعُ لَنَا رَبَّكَ يَبِيْنَ لَنَا مَا لَوْنُهَا قَالَ اِنَّهُ يَقُوْلُ
اِنَّهَا بَقَرَةٌ صَفَرٌ فَاصْفِرْ لَوْنُهَا تَسْمَرُ الْقَطِيْرَتِ ﴿٦٩﴾

قَالُوْا اَدْعُ لَنَا رَبَّكَ يَبِيْنَ لَنَا مَا هِيَ اِنْ اِلٰهٌ غَيْرُ رَبِّنَا
عَلَيْنَا وَاِنَّا اِنْ شَاءَ اِلٰهُنَا لَفَعَلُوْنَ ﴿٧٠﴾

قَالَ اِنَّهُ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَا ذَلُوْلٌ لِّبَشَرٍ اَلَا تَرَ
وَلَا تَسْمَعُ الْخُرَّتْ مَسْمَعَةً لَا شَيْءَ فِيْهَا قَالُوْا
اَلَنْ يَحْكُمَ بِالْحَقِّ فَعَدَّهَا وَمَا كَادُوْا
بِفَعْلَانِ ﴿٧١﴾

وَلَمَّا قَتَلْتُمْ نَفْسًا فَرَأٰنْتُمْ فِيْهَا وَاٰلَةً مُّخْرَجَةً
مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿٧٢﴾

فَلَمَّا اَضْرَبُوْهُ بِعَصِيْهَا كُنَّ اِلٰهٌ اٰتٰى اِلٰهَ الْمَوْتِ
وَيُرِيْكُمْ اٰيٰتِهِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٧٣﴾

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allâh. And Allâh is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion in spite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allâh [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, "We believe", but when they meet one another in private, they say, "Shall you (Jews) tell them (Muslims) what Allâh has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم which are written in the Taurât (Torah)]¹¹, that they (Muslims) may argue with you (Jews) about it before your Lord?" Have you (Jews) then no understanding?

77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, "This is from Allâh," to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn (thereby).

80. And they (Jews) say, "The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days."

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ
أَوْ أَشَدَّ قَسْوَةً ۚ وَأَنَّ مِنَ الْحِجَارِ لَمِائِةَ نَجْوَاتٍ
أَلَا تَهْتَفِرُونَ مِنْهَا لَمَّا نَحْنُ قَوِّمُوهَا ۖ وَمِنْهَا
مَاءٌ يَنْفُورٌ ۚ وَأَنَّ مِنَ الْمَاءِ أَنْفُسًا تَخِيفُ ۚ وَاللَّهُ يَخْلُقُ
عَمَّا تَحْكُمُونَ ﴿٧٤﴾

۞ أَقْطَعُمُونَ أَنْ يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كُنَّا قَرِيبًا
مِنْهُمْ يَتَّبِعُونَ كَلِمَةَ أَتَوْاكُمْ بِتَحْوِيلِهِمْ ۚ مِنْ بَعْدِ
مَا عَفَاؤُهُمْ وَيُحْكُمُونَ ﴿٧٥﴾

وَلَمَّا تَوَلَّوْا الْوَيْلَ ۚ أَسْمَأُؤُا قُلُوبَهُمْ آمَنَؤُا
خَلَا بَعْضُهُمْ أَلَّا يَتَّبِعُوا الْوَيْلَ وَمِنْهُمْ
يَمُوقُ اللَّهُ عَنْهُمْ لِيُكَفِّرَ عَنْهُمْ سَيِّئَاتِهِمْ
أَفَلَا تَتَذَكَّرُونَ ﴿٧٦﴾

أَوْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُرْسُونَ وَمَا
يَعْلَنُونَ ﴿٧٧﴾

وَمِنْهُمْ أُمِّيُونَ لَا يَتْلُونَ الْكِتَابَ إِلَّا أَنْفَاقًا
فَلَنْ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

قَوْلِ الَّذِينَ يَكْتُمُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِمْ
قَلِيلًا قَوْلِ الَّذِينَ هُمْ وَمَا كَتَبَتْ أَيْدِيهِمْ وَقَوْلِ
لَهُمْ وَمَا يَكْسِبُونَ ﴿٧٩﴾

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً
قُلْ أَتَعْلَمُونَ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ

¹¹ (V.2:76) See the footnote of (V.2:42)

Say (O Muhammad صلى الله عليه وسلم to them): "Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?"

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of Allâh—Islamic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and to *Al-Masâkin*^[1] (the needy), and speak good to people (i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم), and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*. Then you slid back, except a few of you, while you are backsliders. (*Tafsîr Al-Qurtubî*).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace

عَنْهُمْ ذَكَرْتُمُوهَا فَلَا تَعْمَلُونَ ۝٨٥

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ ۝٨٦

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝٨٧

فَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَالْوَالِدَيْنِ إِحْسَانًا وَبِالْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَبِالْقُرْبَىٰ
حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَذُرُّوهُ
فَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ۝٨٣

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا
تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ مُّقْتَصِدُونَ ۝٨٤

ثُمَّ أَشْرَكْتُمْ بَعْضُكُم مِّنْ أَهْلِكُمْ بِبَعْضٍ فِي
دِيَارِكُمْ مِمَّا كُنْتُمْ تَنْهَوْنَ عَنِهَا
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ هُمْ أَصْحَابُ
الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ۝٨٥

[1] (V.2:83) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Al-Miskîn (the needy) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but Al-Miskîn (the needy) is that who has not enough (money) to satisfy his needs and whose condition is not known to other, that others may give him something in charity, and who does not beg of people." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 557). [Please also see *Tafsîr Al-Tabarî* (Verse 9:60)]

in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened, nor shall they be helped.

87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel) عليه السلام]. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

88. And they say, "Our hearts are wrapped (i.e. do not hear or understand Allâh's Word)." Nay, Allâh has cursed them for their disbelief, so little is that which they believe.

89. And when there came to them (the Jews), a Book (this Qur'ân) from Allâh confirming what is with them [the Taurât (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allâh (for coming of Muhammad صلى الله عليه وسلم) in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allâh be on the disbelievers.

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allâh has revealed (the Qur'ân), grudging that Allâh should reveal of His Grace to whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), "Believe in what Allâh has sent down," they say "We believe in what was sent down to

وَنُفِرَ الْفِتْنَةُ يَكُونُونَ إِلَى أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِمُتَّبِعٍ لِّمَا تَعْمَلُونَ ﴿٨٦﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَتَلَّيْنَا مِنْ
بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَالَّذِينَ بُرِّعَ الْفُتُونِ أَفَكُلَّمَا جَاءَهُمْ
رَسُولٌ بِمَا لَا يَهْوَىٰ أُنْفُسَهُمْ اسْتَكْبَرُوا فَفَرَقْنَا
كَذِبَتَهُمْ فَزَيَّنَّا لَكُلِّ أَهْلٍ أَجْرًا ﴿٨٨﴾

وَقَالُوا قُلُوبُنَا غُلُقٌ لَا نَسْمَعُ أَفَلَا يَكْفُرُ بِهِ
فَقُلْ لِّمَا أَغُفِرُونَ ﴿٨٩﴾

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا
مَعَهُمْ وَكَانُوا مِنْ قَبْلُ يَسْتَفْخِمُونَ عَلَى
الَّذِينَ كَفَرُوا فَآتَيْنَا جَاهِلَهُمْ مَقَافِرًا كَفَرُوا
بِذَلِكَ فَلَمَّ الْفُتُونِ عَلَى الْكَافِرِينَ ﴿٩٠﴾

يَسْمَعُوا أَشَدَّ وَأُولَئِكَ أَنْفُسُهُمْ أَنْ يَكْفُرُوا بِمَا أَنزَلَ
اللَّهُ بَعْدَ أَنْ يَنْزِلَ اللَّهُ مِنْ قَبْلِهِمْ عَلَىٰ مَنْ يَشَاءُ مِنْ
عِبَادِهِ قِسْمًا وَبَعْضُهُمْ عَلَىٰ بَعْضٍ
وَالْعَذَابُ عَذَابٌ مُهِينٌ ﴿٩١﴾

وَلَا تَزِيلُ لَهُمُ أَرْسَالًا إِلَّا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الَّذِينَ كَذَّبُوا وَكُفِّرُوا وَبِمَا وَرَدَّهُ وَهُوَ الْحَقُّ

us." And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): "Why then have you killed the Prophets of Allâh aforetime, if you indeed have been believers?"

92. And indeed Mûsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were *Zâlimûn* (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say: "Worst indeed is that which your faith enjoins on you if you are believers."

94. Say (to them): "If the home of the Hereafter with Allâh is indeed for you specially and not for others, of mankind, then long for death if you are truthful."

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Knower of the *Zâlimûn* (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs (magians), pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

97. Say (O Muhammad صلى الله عليه وسلم): "Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'ân) down to your heart

مُصَدِّقًا لِّمَا مَعَهُ قُلْ فَلِمَ تَقْتُلُونَ الرِّسَالَاتِ الَّتِي
مِنْ قَبْلِ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٢﴾

* وَلَقَدْ جَاءَكَ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذُوا إِلَٰهًا مِنْ دُونِهِ وَأَنشَرُوا
ظُلُمَاتٍ ﴿٩٣﴾

فَلَمَّا أَخَذْنَا مِيثَاقَهُمْ فَرَقْنَا بَيْنَهُمْ وَالْطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا
قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَنشَرُوا فِي قُلُوبِهِمُ
الْجَنَالَ يُكْفِرُونَ قُلْ إِيَّاسِيَائِمُ كُفِّرْكُمْ بِهِ
إِيَّاسِيَائِمُ كُفِّرْكُمْ بِهِ ﴿٩٤﴾

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ الْآلَاءَ الَّتِي أُعْطِيَ الْقَوْمَ
خَالِصَةً مِنْ دُونِ النَّاسِ فَتَقِمْوا لِمَقْصُودِ الْغَايَةِ
كُنْتُمْ صَادِقِينَ ﴿٩٥﴾

وَلَنْ يَسْمَعُوا أَعْدَاؤُكُمْ أَصْوَاتًا أَلَيْسَ بِهِمْ عِلْمٌ
بِالْظَّالِمِينَ ﴿٩٦﴾

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِمْ وَمِنَ الَّذِينَ
أَشْرَكُوا يَوْمَئِذٍ يُؤَسِّرُهُمُ الْمُوتَ وَأَصْحَارُ
يَمُوتُونَ مِنْ الْعَذَابِ أَنْ يَتُوبُوا وَاللَّهُ يُصِيبُ مَا
يَشَاءُ لَوْ تَوَكَّلْتُمْ ﴿٩٧﴾

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرَائِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ
قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٩٨﴾

for which they sold their own selves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger (صلى الله عليه وسلم) *Râ'ina*^[1] but say *Unzurna* (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor *Al-Mushrikûn* (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down to you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is Able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any *Wali* (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad (صلى الله عليه وسلم) as *Mûsâ* (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves,

وَلَوْ أَنَّهُمْ ءَامَنُوا وَآتَقَوْا لَعُقُوا مِن عِنْدِ اللَّهِ
خَيْرٌ لَّوَكِ ائْتُوا بِمَا مَوْرُتٌ ﴿١٠٣﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعُوا وَتَقُولُوا
أَنْظُرْنَا وَاسْمِعُوا لِلْكَافِرِينَ عَذَابَهُ
الْبُيُوتِ ﴿١٠٤﴾

مَا يَدْعُوا الَّذِينَ كَفَرُوا مِن أَهْلِ الْكِتَابِ
وَلَا الْمُرْسَلِينَ أَن يُنْزَلَ عَلَيْهِمْ خُبْرٌ
رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

* مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا
أَوْ خَيْرٍ لَّهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٠٦﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ
وَمَا لَكُم مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

أَفَرَأَيْدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا سَأَلُوا مُوسَى
مِن قَبْلُ وَتَن يَسْأَلُ الْكَافِرَ الْإِيمَانِ فَقَدْ حَبَّلَ
سَوَاءً السَّوِيلِ ﴿١٠٨﴾

وَرَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ رَدُّوهُم مِّنْكُمْ
بَعْدَ إِيمَانِهِمْ كَقَارِئٍ حَسَبًا مِّنْ عِنْدِ
أَنفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْتَرُوا

^[1] (V.2:104) *Râ'ina*: In Arabic means "Be careful; Listen to us, and we listen to you", whereas in Hebrew it means "an insult", and the Jews used to say it to the Prophet صلى الله عليه وسلم with bad intentions. (See V.4:46)

even after the truth (that Muhammad صلى الله عليه وسلم is Allâh's Messenger) has become manifest to them. But forgive and overlook, till Allâh brings His Command.^[1] Verily, Allâh is Able to do all things.

110. And perform *As-Salât* (Iqâmat-as-Salât), and give *Zakât*, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad صلى الله عليه وسلم), "Produce your proof if you are truthful."

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh's Religion of Islâmic Monotheism) and he is a *Muhsin*^[2] then his reward is with his Lord (Allâh), on such shall be no fear, nor shall they grieve. [See *Tafsîr Ibn Kathîr*].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh's Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh's mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh's

وَأَصْرَفُوا حَقَّ بَيْتِ اللَّهِ بِأَمْوَالِهِمْ إِنَّ اللَّهَ عَلِيمٌ
عَلَىٰ خَيْئِهِمْ ۝١٠

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تَقَدَّمُوا
لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ ۝١١

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا
أَوْ نَصْرًا فِي ذَلِكَ أَمَّا يَتْلُوا صُوْرًا مَّا تُحِبُّونَ
كُنُوزَ صَدِيقَتِ ۝١٢

بَلْ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ
عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۝١٣

وَقَالَتِ الْيَهُودُ لَنَسْبَأَنَّ الْقَصْدَ عَلَىٰ نَحْنُ وَقَالَتِ
النَّصَارَىٰ لَنَسْبَأَنَّ الْيَهُودَ عَلَىٰ نَحْنُ وَهُمْ يَتْلُونَ
الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ وَشَلَّ
قَوْلُهُمْ فَلَا يَنْفَعُهُمْ يَتْلُوهُمُ الْكِتَابَ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ۝١٤

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسْجِدَ اللَّهِ أَن يُذَكَّرَ فِيهَا
أَسْمُهُ وَاسْتَوْسَقَ فِي حُرَابِهَا أَوْ لِيَكُ مَا كَانَ لَهُمْ أَن
يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الذِّمَارِ خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ۝١٥

^[1] (V.2:109) The provision of this verse has been abrogated by the (V.9:29). (*Tafsîr At-Tabarî*)

^[2] (V.2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh's sake only without any show off or to gain praise or fame, etc., and in accordance with the *Sunnah* of Allâh's Messenger Muhammad صلى الله عليه وسلم

Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures' needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)^[1]. Glorified is He (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be!" — and it is.

118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for a people who believe with certainty.

119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (Islâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire)^[2]. And you will not

وَالَّذِينَ آمَنُوا وَالَّذِينَ هُمْ يَدْعُونَ
إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَانَ اللَّهِ بَلْ لَدَىٰ
الْعَرْشِ كُتُبٌ مُّكْتُومَةٌ ﴿١١٦﴾

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ مَاذَا تَدْعُوۤا اَمْرًا
يَقُولُ لَهُ مَكُنْ فَيَكُوْنُ ﴿١١٧﴾

وَقَالَ الَّذِينَ لَا يَعْلَمُوْنَ لَوْلَا يُعَذِّبُنَا اللَّهُ
أَوْ يَأْتِيُنَا آيٰتٌ مِّنْ ذٰلِكَ قَالَ الَّذِينَ مِّنْ قَبْلِهِمْ
مِثْلَ قَوْلِهِمْ تَشَابَهَتْ قُلُوْبُهُمْ فَبَيِّنَا الْآيٰتِ
لِقَوْمٍ يَفْقَهُوْنَ ﴿١١٨﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُشْعَلْ عَنْ
أَصْحَابِ الْجَحِيْمِ ﴿١١٩﴾

^[1] (V.2:116) "They (Jews, Christians and pagans) say: Allâh has begotten a son (children, offspring). Glorified is He ...Nay...."

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "Allâh said, 'The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring). No! Glorified I am! I am far from taking a wife or a son (or offspring).'" (Sahih Al-Bukhârî, Vol. 6, Hadith No. 9).

^[2] (V.2:119) See the footnote of (V. 3:85).

be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'ân), then you would have against Allâh neither any *Walî* (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Banî Israel) to whom We gave the Book [the Taurât (Torah)] [or those (Muhammad's صلى الله عليه وسلم) companions to whom We have given the Book (the Qur'ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur'ân), those are they who are the losers. (*Tafsîr Al-Qurtubî*).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the *'Ālamîn* [mankind and jinn (of your time-period, in the past)].

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrâhîm (Abraham) (i.e., Allâh) tried him with (certain) Commands,^[1] which he fulfilled.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ
مِلَّتَهُمْ ۚ قُلْ إِن هَدَىٰ اللَّهُ فَمَا لِي بِالْهُدَىٰ وَلَيْنَ اتَّبَعْتُ
أَهْوَاءَهُمْ لَفِي سَآءِ مَا يَكُونُ لَكُمْ مِنَ الْعَالَمِينَ ۝١٢٠
يَنْ وَلِيًّا وَلَا نَصِيرَ ۝١٢١

الَّذِينَ آمَنُوا بِالْكِتَابِ وَمَأْتُوا بِحَقِّ طَاغُوتِهِمْ أُولَٰئِكَ
نُفِصْنَا عَنْهُمْ ۖ وَهُمْ يُكْفَرُونَ ۝١٢٢

يَا بَنِي إِسْرَءِيلَ أَذْكُرُوا تَتَّبِعُوا إِلَٰهِي ۖ إِنِّي أَخْتَارُكُمْ عَلَىٰ عِلْمِي وَرَأَىٰ
نُفُوسِكُمْ عَلَىٰ الْمَوْتِ ۝١٢٣

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُعْمَلُ
بِهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفْعَةٌ وَلَا هُمْ يُنصَرُونَ ۝١٢٤

* وَإِذْ أَخَذْنَا مِنْ بُرْهَانَ إِبْرَاهِيمَ فَأَقَامَهُ قَالَ لِنَبِيِّ
جِبْرِيلَ إِنَّكَ لَأَنْتَ إِيمَانًا قَالَ رَيْنَ ذَرْنِي قَالَ لَأَنْتَ

^[1] (V.2:124) It is said that those commands were many. Some of them are as follows:

(A) To invite mankind to the *Tauhid* (Islamic Monotheism).

(B) To show mankind the *Manâsik* (See V.2:128).

(C) To practise the characteristics of *Al-Fitrâh*:

Narrated Abu Hurairah رضي الله عنه: I heard the Prophet صلى الله عليه وسلم saying:

Five practices are characteristic of *Al-Fitrâh*:

He (Allâh) said (to him), "Verily, I am going to make you an *Imâm* (a leader) for mankind (to follow you)." [Ibrâhîm (Abraham)] said, "And of my offspring (to make leaders)." (Allâh) said, "My Covenant (Prophethood) includes not *Zâlimûn* (polytheists and wrong-doers)."

125. And (remember) when We made the House (the *Ka'bah* at Makkah) a place of resort for mankind and a place of safety. And take you (people) the *Maqâm* (place) of Ibrâhîm (Abraham) [or the stone on which Ibrâhîm (Abraham) *عليه السلام* stood while he was building the *Ka'bah*] as a place of prayer (for some of your prayers, e.g. two *Rak'at* after the *Tawâf* of the *Ka'bah* at Makkah), and We commanded Ibrâhîm (Abraham) and Ismâ'il (Ishmael) that they should purify My House (the *Ka'bah* at Makkah) for those who are circumambulating it, or staying (*I'tikâf*), or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrâhîm (Abraham) said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allâh and the Last Day." He (Allâh) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

عَهْدِيَ الْغَالِبِينَ ﴿١٢٥﴾

وَاذْجَعْنَا الْبَيْتَ مَسَاجِدَ لِلنَّاسِ وَأَمْنَا وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ ﴿١٢٥﴾

وَاذْجَعْنَا الْبَيْتَ مَسَاجِدَ لِلنَّاسِ وَأَمْنَا وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ وَالْمَقَامُ الَّذِي كُنَّا عَلَىٰهِ وَاعِدَآءُ الْمَوَدَّةِ ﴿١٢٥﴾

- (1) Circumcision,
- (2) Shaving the pubic hair,
- (3) Cutting the moustaches short,
- (4) Clipping the nails,
- (5) and depilating the hair of the armpits.

(*Sahîh Al-Bukhârî, Hadîth No. 779, Vol.7*)

Narrated Ibn Umar رضي الله عنهما : Allâh's Messenger صلى الله عليه وسلم said: "Cut the moustaches short and leave the beard (as it is)." (*Sahîh Al-Bukhârî, Hadîth No. 781, Vol.7*)

(D) It is also mentioned that Ibrâhîm عليه السلام was put to test: (1) When he عليه السلام was thrown in the Fire. (2) When he عليه السلام was ordered to slaughter his son.

(*Tafsîr Ibn Kathîr*)

127. And (remember) when Ibrâhîm (Abraham) and (his son) Ismâ'îl (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower."

128. "Our Lord! And make us submissive to You and of our offspring a nation submissive to You, and show us our *Manâsik*^[1] (all the ceremonies of pilgrimage — *Hajj* and 'Umrah), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. "Our Lord! And send amongst them a Messenger of their own (and indeed Allâh answered their invocation by sending Muhammad (صلى الله عليه وسلم), who shall recite to them Your Verses and instruct them in the Book (this Qur'ân) and *Al-Hikmah* (full knowledge of the Islâmic laws and jurisprudence or wisdom or Prophet's sunnah—legal ways), and purify them. Verily, You are the All-Mighty, the All-Wise."

130. And who turns away from the religion of Ibrâhîm (Abraham) (i.e. Islâmic Monotheism) except him who befools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the 'Alâmîn (mankind, jinn and all that exists)."

132. And this (submission to Allâh, Islâm) was enjoined by Ibrâhîm (Abraham) upon his sons and by Ya'qûb (Jacob) (saying), "O my sons! Allâh has chosen for you the (true) religion, then die not except in the Faith of Islâm (as Muslims — Islâmic Monotheism)."

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَلِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الْقَوِيُّ الرَّحِيمُ ﴿١٢٨﴾

رَبَّنَا وَأَرْسِلْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٩﴾

وَمَنْ يَعْصِ عَمْرُؤُا إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ صَاطَفَيْنَاهُ فِي الدُّنْيَا فَإِنَّهُ فِي الْآخِرَةِ كَلِيمٌ ﴿١٣٠﴾

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

وَوَدَّعَاهُ إِبْرَاهِيمُ بَيْنَ يَدَيْهِ وَيَقُولُ يَكُونُ مِنْكُمْ وَإِنَّ اللَّهَ سَطَّطَ لَكُمْ الدِّينَ فَلَا تَمْتُزُّوا إِلَّا وَاتِّفَاقٍ ﴿١٣٢﴾

[1] (V.2:127) See the footnote of (V.14:37).

[2] (V.2:128) *Manâsik*: i.e. *Ihrâm*; *Tawâf* of the Ka'bah; *Sa'y* of *As-Safâ* and *Al-Marwah*, stay at 'Arafât, *Muzdalifah* and *Mina*; *Ramy* of *Jamarât*; slaughtering of *Hady* (animal), etc. For details see "The Book of *Hajj* and 'Umrah", (*Sahîh Al-Bukhârî*, Vol.2,3).

133. Or were you witnesses when death approached Ya'qûb (Jacob)? When he said to his sons, "What will you worship after me?" They said, "We shall worship your *Ilâh* (God — Allâh) the *Ilâh* (God) of your fathers, Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), One *Ilâh* (God), and to Him we submit (in Islâm)."

134. That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.

135. And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad صلى الله عليه وسلم), "Nay, (we follow) only the religion of Ibrâhîm (Abraham), Hanîf [Islâmic Monotheism, i.e. to worship none but Allâh (Alone)], and he was not of *Al-Mushrikîn* (those who worshipped others along with Allâh — see V.2:105)."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَالآلِهَةَ آبَائِكَ وَإِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَإِلَهُنَا وَنَحْنُ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

يَا أَيُّهَا أُمَمٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَرَخَصَ مَا كَسَبَتْ وَلَا تَسْأَلُونَهُ عَنْ مَا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

[1] (V.2:135) Narration about Zaid bin 'Amr bin Nufail.

Narrated 'Abdullah bin 'Umar رضي الله عنهما : The Prophet صلى الله عليه وسلم met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before the descent of any Divine revelation to the Prophet صلى الله عليه وسلم. A meal was presented to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter on your *Nusub** in the name of your idols, etc. I eat only those (animals meat) on which Allâh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticise the way Quraish used to slaughter their animals and used to say, "Allâh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allâh." He used to say so, for he rejected that practice and considered it as something abominable.

Narrated Ibn 'Umar رضي الله عنهما : Zaid bin 'Amr bin Nufail went to Shâm (the region comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion to follow. He met a Jewish religious scholar and asked him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allâh's Anger." Zaid said, "I do not run except from Allâh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except *Hanîf* (Islâmic Monotheism)." Zaid enquired, "What is *Hanîf*?" He said, "*Hanîf* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, "You will not embrace our religion unless you get a share of Allâh's Curse." Zaid replied, "I do not run except from Allâh's Curse, and I will never bear any of Allâh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know

136. Say (O Muslims), "We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and to *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)], and that which has been given to Mûsâ (Moses) and 'Isâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm)."

137. So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our *Sibghah* (religion) is] the *Sibghah* (Religion) of Allâh (Islâm) and which *Sibghah* (religion) can be better than Allâh's? And we are His worshippers. [*Tafsîr Ibn Kathîr*.]

139. Say (O Muhammad صلى الله عليه وسلم) to the Jews and Christians), "Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for our deeds and you for your deeds.^[1] And we

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ
وَمَا أُوْنِي مُوسَى وَعِيسَى وَمَا أُوتِيَ الْكَافِرُونَ مِنْ
رَبِّهِمْ لَا تَفَرِّقُوا بَيْنَ أَسْمَائِهِمْ وَتَعْتَبُوا
سَمَائِهِمْ ۚ سَلَامٌ عَلَيْكُمْ ۚ

إِنَّمَا آمَنَّا بِمَا عَلَّمَنَا اللَّهُ قَدْ آفَقْنَا
وَأَن تَوَلَّوْا فَمَا تَتْلُو مِنْ دُونِ كِتَابِ اللَّهِ
فَإِنَّهُ هُوَ الْوَسِيلُ إِلَى اللَّهِ ۚ

بِصِبْغَةِ اللَّهِ وَمَنْ أَحْسَنُ مِنْ اللَّهِ صِبْغَةً
وَتَعْتَبُوا لَهُ عَنَدَ اللَّهِ ۚ

قُلِ الْخِطَابُ لَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا
أَعْمَالُنَا وَأَعْمَالُكُمْ أَفَعَدَلُ لَكُمْ وَتَعْتَبُوا لَهُ
مُخْلِصُونَ ۚ

any other religion except *Hanif* (Islâmic Monotheism)." Zaid enquired, "What is *Hanif*?" He replied "*Hanif* is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmic Monotheism." When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, "O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)".

Narrated Asmâ' bint Abî Bakr رضى الله عنها : I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and saying, "O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me." She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So he would take her, and when she grew up nicely, he would say to her father, 'Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.' (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.169).

* *Nusub*: See the glossary.

[1] (V. 2:139):

١) "Narra i Al-Mithrah bin Shu'bah: The Prophet صلى الله عليه وسلم used to pray so much

are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)].”

140. Or say you that Ibrâhîm (Abraham), Ismâ'îl (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] were Jews or Christians? Say, “Do you know better or does Allâh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allâh? And Allâh is not unaware of what you do.”

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

أَتَقُولُونَ إِنَّا بَرِيعَةٌ فَاذْكُرُوا جِبِلَّ وَاسْمَحِقْ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى
قُلْ أَفَأَنْتُمْ أَعْلَمُ بِأَرْأَى اللَّهِ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمِمَّا اللَّهُ يُخْفِي
عَمَّا تَعْمَلُونَ ﴿١٤٠﴾

لَيْكَ أَفْئَةٌ فَذَكَّرْنَا لَهَا مَّا كَسَبَتْ وَلَا جُزْمًا
كَسَبَتْ وَلَا تَسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say: "Shall I not be a thankful slave (to Allâh)?" (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 478).

b) Narrated 'Āishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one's good deeds will not make him enter Paradise." They asked, "Even you, O Allâh's Messenger?" He said, "Even I, unless and until Allâh protects or covers me with His pardon and His Mercy." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 474).

c) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allâh's Cause) except what I would keep for repaying debts." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 452).

d) Narrated 'Abdullâh رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allâh's Messenger! There is none among us but loves his own wealth more." The Prophet صلى الله عليه وسلم said, "So his wealth is whatever he spends (in Allâh's Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 449).

e) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israeli prostitute saw it and took off her shoes and watered it. So Allâh forgave her because of that good deed." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 673).

142. The fools among the people (pagans, hypocrites, and Jews) will say, "What has turned them (Muslims) from their *Qiblah* (prayer direction towards Jerusalem) which they used to face in prayer." Say (O Muhammad صلى الله عليه وسلم), "To Allāh belong the east and the west. He guides whom He wills to a Straight Way."

143. Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah* (legal ways)], a just (and the best) nation, that you be witnesses over mankind^[1] and the Messenger (Muhammad صلى الله عليه وسلم) be a witness over you. And We made the *Qiblah* (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad صلى الله عليه وسلم) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allāh guided. And Allāh would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allāh is full of Kindness, Most Merciful towards mankind.

144. Verily, We have seen the turning of you (Muhammad's صلى الله عليه وسلم) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you, so turn your face in the direction of *Al-Masjid-Al-Harām* (the sanctuary at

* سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَنْ قِبَلِهِمُ
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

وَصَلَّاتِكَ جَمَعْنَاهُ لَنَا وَنَسْطُ إِلَيْكُمْ أَشْهُدَاةً
عَلَى النَّاسِ وَكَانَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا
جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَبْذُلُ
الْأَسْمَالَ مِمَّنْ يَقُولُ عَلَيْنَا قِيْدٌ وَلَئِنْ كُنْتُمْ
إِلَّا عَلَى الْآيَةِ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ
إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَءَوْفٌ حَسِيرٌ ﴿١٤٣﴾

فَدَرَسْنَا نَقْلَبَ وَجْهَكَ فِي السَّمَاءِ فَلَنَرْبِتَكَ فِقْلَةً
تَرْضَاهَا قَوْلٌ وَمِنْهَا شَطْرُ الْمَسْجِدِ الْحَرَامِ
وَجِئْتُكُمْ مَّا كُنْتُمْ قَوْلًا وَأُخْبِعُكُمْ نَظْرًا وَلَئِنْ
الَّذِينَ أُولُوا الْأَلْبَابَ لَيَعْلَمُونَ أَنَّكَ الْحَقُّ مِنْ رَبِّهِمْ

[1] (V. 2:143) Narrated Abu Sa'īd Al-Khudrī رضي الله عنه Allāh's Messenger (Muhammad صلى الله عليه وسلم) said, "Nūh (Noah) will be called on the Day of Resurrection and he will say, 'Labbāik and Sa'daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allāh will say, 'Did you convey Our Message of Islāmic Monotheism?' Nūh (Noah) will say, 'Yes'. His nation will then be asked, 'Did he convey Our Message of Islāmic Monotheism to you?' They will say, 'No warner came to us.' Then Allāh will say [to Nūh (Noah)], 'Who will bear witness in your favour?' He will say, 'Muhammad صلى الله عليه وسلم and his followers.' So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad صلى الله عليه وسلم) will be a witness over you, and that is what is meant by the Statement of Allāh (صلى الله عليه وسلم) : عز وجل : We made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his *Sunnah* (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) will be a witness over you" (Sahih Al-Bukhārī, Vol.6, Hadīth No.14).

Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the *Ka'bah* at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your *Qiblah* (prayer direction), nor are you going to follow their *Qiblah* (prayer direction). And they will not follow each other's *Qiblah* (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the *Zâlimûn* (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad صلى الله عليه وسلم or the *Ka'bah* at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad صلى الله عليه وسلم which are written in the *Taurât* (Torah) and the *Injeel* (Gospel)]^[1].

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٥﴾

وَلَيْنَ أَتَيْنَتِ الذِّينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ
مَا تَحْمِلُوهَا فَمَلَكُوا وَوَمَا أَنتَ بِتَالِيٍّ فِيهَا
وَمَا بَعْضُهُمْ فِي آيَةٍ قِبَلَهُ بَعْضٌ وَلَئِنْ أَتَيْتَ
أَهْوَاهُ هُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْبَيِّنَاتِ لَذِكْرًا
لِئِنْ أَتَى الْقَوْمَ الظَّالِمِينَ ﴿١٤٦﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ
أَبْنَاءَهُمْ وَإِنْ فَرِيقًا مِنْهُمْ لَيْسَ مِنَ الْحَقِّ
وَمَا يَعْلَمُونَ ﴿١٤٧﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَ مِنَ الْمُمْتَرِينَ ﴿١٤٨﴾

وَلِكُلِّ قَوْمٍ مَوْجِهَةٌ مِمَّا قُتِلُوا فَاَنْتَجِعُوا إِلَىٰ ذِي
الْإِلْهِ مَا تَكُونُوا يَوْمَ يَكْفُرُ لَهُ جَمِيعًا إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ وَمَا زَلَلَ الْحَقُّ مِنْ رُبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ ﴿١٥٠﴾

^[1] (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم).

150. And from wheresoever you start forth (for prayers), turn your face in the direction of *Al-Masjid-Al-Harâm* (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad صلى الله عليه وسلم) of your own, reciting to you Our Verses (the Qur'ân) and purifying you, and teaching you the Book (the Qur'ân) and the *Hikmah* (i.e. *Sunnah*, Islamic laws and *Fiqh* — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)^[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and *As-Salât* (the prayer). Truly! Allâh is with *As-Sâbirîn* (the patient).

154. And say not of those who are killed in the Way of Allâh, "They are dead." Nay, they are living, but you perceive (it) not.

155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *As-Sâbirîn* (the patient).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَحْزَنْهُمْ وَلَا حُنْزِي وَلَا يَنْدَمُ عَلَيْكُمْ وَلَقَدْ كُذِّبْتُمْ ۝

كَمَا أَرْسَلْنَاكَ إِفْكَارَ رَسُولٍ نَحْنُ مَعَكُمْ عَلَيْهِ كَرَاهِيَتُنَا وَنَرْفَعُكُمْ وَنَقِيلُكُمْ إِلَى الْحَيَاةِ وَالْحِكْمَةِ وَيَعْلَمُكُمْ مَا تَرَى تَكُونُوا تَعْلَمُونَ ۝

فَإِذْكُم مِّنَ الْأَكْثَرِ وَأُنْشِئْكُمْ رُلًا وَلَا تَعْفُرُونَ ۝

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ۝

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَمْوَاتٌ وَلَكِن لَّا تَعْلَمُونَ ۝

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالْحَرْبِ وَلَيَعْلَمَنَّ الصَّابِرِينَ ۝

^[1] (V. 2:152):

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Allâh عز وجل says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running." (*Sahih Al-Bukhârî*, Vol.9, *Hadîth* No.502).

156. Who, when afflicted with calamity, say: "Truly! To Allâh we belong and truly, to Him we shall return."

157. They are those on whom are the *Salawât* (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who receive His) Mercy, and it is they who are the guided ones.

158. Verily, *As-Safâ* and *Al-Marwah* (two mountains in Makkah) are of the Symbols of Allâh. So it is not a sin on him who performs *Hajj* or '*Umrah* (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (*Tawâf*) between them (*As-Safâ* and *Al-Marwa*)¹¹. And whoever does good voluntarily, then verily, Allâh is All-Recogniser, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allâh and cursed by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allâh and of the angels and of mankind, combined.

162. They will abide therein forever (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

163. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), *Lâ ilâha illa Huwa* (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

أُولَئِكَ عَلَيْهِمْ صَلَواتٌ مِن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

*إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَن حَجَّ الْبَيْتَ أَوَاعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبُيُوتِ وَالْهَدْيِ وَمِن مَّوَدِّعَتِهِ لِلنَّاسِ فِي الصَّعَةِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّامِضُونَ ﴿١٥٩﴾

إِلَّا الَّذِينَ سَابَحُوا وَاسْتَغْفَرُوا وَأَوْبَعُوا قُلُوبَهُمْ لِقَوْلِهِ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْ مَنَافُوا أَوْ كَفَرُوا قُلُوبَهُمْ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَالْمَلَائِكَةُ وَالنَّاسُ أَجْمِينَ ﴿١٦١﴾

خَالِدِينَ فِيهَا لَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُعْظَرُونَ ﴿١٦٢﴾

وَاللَّهُ كُذِّبَ إِلَهُ وَحْدَهُ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

¹¹ (V.2:158) See the footnote of (V.14:37).

164. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allāh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allāh as rivals^[1] (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: "If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves innocent from) us." Thus Allāh will show them their deeds as regrets for them. And they will never get out of the Fire.

168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you an open enemy.

169. He [*Shaitân* (Satan)] commands you only what is evil and *Fahshâ* (sinful), and

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَخْرَجَ بِهِ الْأَرْضَ بِعَدَمَاتٍهَا وَبَرَكْنَا فِيهَا مِنْ كُلِّ بَارَكَةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

وَمَنْ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ آلِهَةً إِنْ يُرْجَوْهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ رَدُّوا عَلَى الْأَرَبِ عَلِمُوا لَإِنْزِيلَ الْكِتَابِ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٦٥﴾

إِذْ نَسَى الْآزِفَاتُ الْجُمُعَاتِ مِنَ الَّذِينَ اتَّخَعُوا أَوْلَادَهُمُ الْكُفَّاءَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

وَقَالَ الَّذِينَ اتَّخَعُوا أَوْلَادَهُمُ الْكُفَّاءَ فَتَنَّا آلِهَتَهُمْ كَمَا تَنَزَّلَتْ أُولَئِكَ يَكْفُرُ إِنَّهُمْ كَانُوا مِنْ حِزْبِ آلِهَتِهِمْ وَمَا لَهُمْ بِخَارِجِينَ مِنَ الْقَابِ ﴿١٦٧﴾

يَا أَيُّهَا النَّاسُ كُلُوا مِنْ ثَمَرِ الْأَرْضِ حَلَالًا حَلَالًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

إِنَّمَا يُرِيدُكُمْ وَالسُّوءَ وَالْفَحْشَاءَ وَأَنْ تَقُولُوا عَنِ اللَّهِ

^[1] (V. 2:165) Narrated 'Abdullāh بن عمر رضي الله عنه: The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: "Whoever dies while still invoking anything other than Allāh as a rival to Allāh, will enter Hell (Fire)." And I said, "Whoever dies without invoking anything as a rival to Allāh, will enter Paradise." (*Sahih Al-Bukhārī*, Vol. 8, 11-12th N 74)

that you should say against Allâh what you know not.

170. When it is said to them: "Follow what Allâh has sent down." They say: "Nay! We shall follow what we found our fathers following." (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (*Tafsîr Al-Qurtubî*).

172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you¹¹ with, and be grateful to Allâh, if it is indeed He Whom you worship.

173. He has forbidden you only the *Maitah* (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity without willful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allâh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allâh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allâh

مَا لَا تَعْلَمُونَ ﴿٢٧٠﴾

وَلَا يَقِيلُ لَهُمْ أَنَّهُمْ أَمَّا أُنْزِلَ إِلَيْهِمْ أَنَّهُ قَالُوا بَلْ يَتَّبِعُونَ مَا
الَّتِي نَحْنُ عَلَيْهِمْ عَابَةً نَّأْتُوهُمْ كَمَا عَابَ آبَاؤُهُمْ لَا
يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿٢٧١﴾

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الْإِنْسِيِّ يَتَّبِعُ
يَسْمَعُ الْإِدْعَاءَ وَيَدَّاهُ مَصْرُومَتَانِ مِمَّنْ هُمْ
لَا يَعْقِلُونَ ﴿٢٧٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا
رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ تَعْلَمُونَ
فَسُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٧٣﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ
الْخِزْيِ يَوْمَئِذٍ وَأَهْلُ بَيْتِ اللَّهِ قَمِيصٌ مِّنْ خِزْيِ يَوْمَئِذٍ
وَلَا تَعْلَمُونَ كَلَّا إِنَّهُ عَلَىٰ ذَاتِ اللَّهِ عَاقِبَةُ الْأُمُورِ ﴿٢٧٤﴾

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ
وَيَشْتَرُونَ بِهِ قِطْعًا قَلِيلًا أَوْ لُتْفًا مَّا يُكُونُ فِي
بُطُونِهِمْ إِلَّا النَّارُ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ

¹¹ صلى الله عليه وسلم (V. 2:172) Narrated An-Nu'mân bin Bashîr عنه الله : I heard Allâh's Messenger الله saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the *Himâ* (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a *Himâ* and the *Himâ* of Allâh عز وجل on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.49).

will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allâh has sent down the Book (the Qur'ân) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not *Al-Birr* (piety, righteousness, and each and every act of obedience to Allâh, etc.) that you turn your faces towards the east and (or) the west (in prayers); but *Al-Birr* is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets^[1] and gives wealth, in spite of love for it, to the kinsfolk, to the orphans, and to *Al-Masâkin* (the needy), and to the wayfarer, and to those who ask, and to set slaves free, and performs *As-Salât* (*Iqâmat-as-Salât*), and gives the *Zakât*, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are *Al-Muttaqûn* (the pious — See V.2:2).

178. O you who believe! *Al-Qisâs* (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

الْعِصْمَةِ وَلَا يَرْجِيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٥﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ
وَالْعَذَابَ بِالْغُفْرَةِ فَمَا أَصْبَرُوا
عَلَى النَّارِ ﴿١٧٦﴾

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ
اشْتَكَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَهِيمٍ ﴿١٧٧﴾

* لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ
وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالرَّسُولِ وَآتَى
النَّسْلَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسُّكَّانَ وَاتَّقَى
السَّبِيلَ وَالسَّالِمِينَ فِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ
وَوَاتَى الزَّكَاةَ وَالْمُؤْتُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا
وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالْغَنَاءِ وَحِينَ النَّاسِ أُولَئِكَ
الَّذِينَ صَبَرُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿١٧٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ
لِمَنْ قُتِلَ وَالْعَبْدُ بِالْعَبْدِ وَالْأَنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عُفِيَ
لَهُ مِنْ لَدُنْهُ شَيْءٌ مِمَّا كُنِيَ فِي الْقُرْآنِ بِالْعُرْفِ وَأُولَئِكَ
يُحْسِنُونَ ذَٰلِكَ تَخْفِيفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ فَمَنِ
عَصَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٩﴾

^[1] (V.2:177) See the footnote (h) of (V.3:85).

179. And there is (a saving of) life for you in *Al-Qisâs* (the Law of Equality in punishment), O men of understanding, that you may become *Al-Muttaqûn* (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon *Al-Muttaqûn* (the pious — See V.2:2).^[1]

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allâh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allâh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing *As-Saum* (the fast)^[2] is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqûn* (the pious — See V.2:2).

184. [Observing *Saum* (fast)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a *Miskîn* (needy person) (for every day missed). But whoever does good of his own accord, it is better for him. And that you fast is better for you if only you know.^[3]

185. The month of Ramadan in which was

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٧٩﴾

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿١٨٠﴾

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

فَمَنْ خَافَ مِنْ مُوَسِّعٍ جَنَفًا أَوْ أَتَمًّا فَاصْبِرْ يَبْتَغِزْ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٨٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

أَيُّهَا الْمَعْدُونَةُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَإِنْ تَصَوْمُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

[1] (V.2:180) The provision of this Verse has been abrogated by the Verse of inheritance (V.4:11).

[2] (V.2:183) *As-Saum* means fasting i.e. not to eat or drink or have sexual relations etc. from the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

[3] (V.2:184) The provision of this Verse has been abrogated by the next Verse: 185, with few exceptions, i.e., very old person, or pregnancy, etc.

revealed the Qur'ân, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe *Saum* (fast) that month, and whoever is ill or on a journey, the same number [of days which one did not observe *Saum* (fast) must be made up] from other days. Allâh intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allâh [i.e. to say *Takbîr* (*Allâhu Akbar*; Allâh is the Most Great)] for having guided you so that you may be grateful to Him.^[1]

هَذَى لِّلَّذِينَ وَيَكْتُمُونَ الْهُدَى وَالْفُرْقَانَ فَمَنْ
شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ
مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ
بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا
هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٢٠١﴾

[1] (V.2:185).

(A) Narrated Talhah bin 'Uбайдullah: A bedouin with unkempt hair came to Allâh's Messenger صلى الله عليه وسلم and said, "O Allâh's Messenger! Inform me what Allâh has made compulsory for me as regards the *Salât* (prayers)." He replied: "You have to offer perfectly the five compulsory *Salât* (prayers) in a day and night (24 hours), unless you want to pray *Nawâfil* (praying or doing extra deeds besides what is obligatory)". The bedouin further asked, "Inform me what Allâh has made compulsory for me as regards *Saum* (fast)." He replied, "You have to fast during the whole month of Ramadân, unless you want to fast more as *Nawâfil*." The bedouin further asked, "Tell me how much *Zakât* Allâh has enjoined on me." The narrator added: Then, Allâh's Messenger صلى الله عليه وسلم informed him all about the Laws (i.e. fundamentals) of Islâm. The bedouin then said, "By Him Who has honoured you, I will neither perform any *Nawâfil* nor will I decrease what Allâh has enjoined on me." Allâh's Messenger صلى الله عليه وسلم said, "If he is saying the truth, he will succeed (or he will be granted Paradise)." (*Sahîh Al-Bukhârî*, *Hadîth* No. 115, Vol. 3).

(B) Narrated Abû Hurairah عنه رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "As-Siyâm (the fasting) is *Junnah* (protection or shield or a screen or a shelter from the Hell-fire)". So, the person observing *Saum* (fast) should avoid sexual relation with his wife and should not behave foolishly and impudently, and if somebody fights with him or abuses him, he should say to him twice, 'I am fasting.' The Prophet صلى الله عليه وسلم added, "By Him in Whose Hands my soul is, the smell coming out from the mouth of a fasting person is better with Allâh تعالى than the smell of musk. (Allâh says about the fasting person), 'He has left his food, drink and desires for My sake. The *Saum* (fast) is for Me.'" So I will reward (the fasting person) for it and the reward of good deeds is multiplied ten times." (*Sahîh Al-Bukhârî*, *Hadîth* No. 118, Vol. 3).

* See *Fath Al-Bârî*, Vol. 5, Page 5.

** Although all practices of worshipping are for Allâh, here Allâh تعالى singles out *Saum* (fast), because fasting cannot be practiced for the sake of showing-off, as nobody except Allâh can know whether one is fasting or not. Therefore, fasting is a pure performance that cannot be blemished with hypocrisy. (*Fath Al-Bârî*, Vol. 5, Page 10)

(C) Narrated Abû Hurairah عنه رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever does not give up lying speech — false statements (i.e. telling lies) and acting on those (lies), and evil actions etc., then Allâh is not in need of his leaving his food and drink (i.e. Allâh will not account his fasting)". (*Sahîh Al-Bukhârî*, *Hadîth* No. 127, Vol. 3).

186. And when My slaves ask you (O Muhammad صلى الله عليه وسلم) concerning Me, then (answer them), I am indeed near (to them by My Knowledge). I respond to the invocations of the supplicant when he calls on Me (without any mediator or intercessor). So let them obey Me and believe in Me, so that they may be led aright^[1].

187. It is made lawful for you to have sexual relations with your wives on the night of *As-Saum* (the fast). They are *Libâs* [i.e. body cover, or screen, or *Sakan*, (i.e. you enjoy the pleasure of living with them — as in Verse 7:189) *Tafsir At-Tabarî*], for you and you are the same for them. Allâh knows that you used to deceive yourselves, so He turned to you (accepted your repentance) and forgave you. So now have sexual relations with them and seek that which Allâh has ordained for you (offspring), and eat and drink until the white thread (light) of dawn appears to you distinct from the black thread (darkness of night), then complete your *Saum* (fast) till the nightfall. And do not have sexual relations with them (your wives) while you are in *I'tikâf* (i.e. confining oneself in a mosque for prayers and invocations leaving the worldly activities) in the mosques. These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His *Ayât* (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders) to mankind that they may become *Al-Muttaqûn* (the pious — See V.2:2).

وَالَّذِينَ سَأَلُوا عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ
دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِلِقَائِي أَنَّهُمْ يُشْرِكُونَ ﴿١٨٦﴾

أَجَلٌ لَّكُمْ لَيْلَةُ الْبَيْتِ أَوْ الرَّفَّةِ إِلَى
يَسْأَلُكُمْ هُنَّ لِبَاسٌ لَّكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ
عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَفْتَنُوا أَنفُسَكُمْ
فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْتَمِسُوا مِنْهُ
وَأَنِسُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا
حَتَّى تَبْيُنَ لَكُمْ الْخُطُوبُ أَلَا يُبَيِّنُ مِنَ الْخُطُوبِ
الْأَسْوَدَ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى الْبَيْتِ
وَلَا تَكُونُوا مِنَ الْمُمْتَرِينَ فِي الْمَسْجِدِ وَاللَّهِ
حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لِتُتَّقُوا ﴿١٨٧﴾

* See *Fath Al-Bâri*, Vol. 5, Page 18.

[1] (V. 2:186) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing *Nawâfil* till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'" (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No. 509).

188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.

189. They ask you (O Muhammad صلى الله عليه وسلم) about the new moons. Say: "They are signs to mark fixed periods of time for mankind and for the pilgrimage". It is not *Al-Birr* (piety, righteousness) that you enter the houses from the back but *Al-Birr* (is the quality of the one) who fears Allāh. So enter houses through their (proper) doors, and fear Allāh that you may be successful.

190. And fight in the Way of Allāh¹¹ those who fight you, but transgress not the limits. Truly, Allāh likes not the transgressors. [This Verse is the first one that was revealed in connection with *Jihād*, but it was supplemented by another (9:36)].

191. And kill them wherever you find them, and turn them out from where they have turned you out. And *Al-Fitnah*¹² is worse than killing. And fight not with them at *Al-Masjid-Al-Haram* (the sanctuary at Makkah)¹³,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَسُدُّوا أَسْبَابَ الْكِبَرِ لِتَأْكُلُوا أَمْوَالَكُمْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

* يَسْأَلُونَكَ عَنِ الْأَيَّامِ فَقُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ
وَلِلْحَجِّ وَلِلْعَزْمِ الْأَيْمَانِ فَأُولَئِكَ الْبُرُوجُ مِنْ ظُهُورِهَا
وَاللَّيْلِ وَالنَّهَارِ مِنْ أَتَقُونَ ۚ وَآلُؤْا الْبُرُوجِ مِنْ
أَبْوَابِهَا وَأَوَلَتْ مَوَاقِفُ اللَّهِ لِلْعَكْفَرِ فَأَقْبِرْ كُنُوزَكُمْ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يَفْكُرُونَ كُمْ وَلَا
تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿١٨٩﴾

وَأَقْتُلُوا مَن مِّنْهُمْ حَيْثُ وَجَدْتُمُوهُمْ وَخَارِجُ مَن مِّنْهُمْ حَيْثُ أَخْرَجْتُمُوهُمْ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تَقِيْلُوا حُرْمَةَ الْمَسْجِدِ
الْحَرَامِ حَيْثُ يَفْعَلُونَ كُودًا ۚ إِن تَكُونُوا تَأْمَنُونَ فَمَا كُنْتُمْ تَكُونُونَ

¹¹ (V. 2:190) *Al-Jihād* (holy fighting) in Allāh's Cause (with full force of numbers and weaponry) is given the utmost importance in Islām and is one of its pillars (on which it stands). By *Jihād* Islām is established, Allāh's Word is made superior, (His Word being *La ilaha illallah* which means none has the right to be worshipped but Allāh), and His Religion (Islām) is propagated. By abandoning *Jihād* (may Allāh protect us from that) Islām is destroyed and the Muslims fall into an inferior position; their honour is lost, their lands are stolen, their rule and authority vanish. *Jihād* is an obligatory duty in Islām on every Muslim, and he who tries to escape from this duty, or does not in his innermost heart wish to fulfil this duty, dies with one of the qualities of a hypocrite.

Narrated 'Abdullāh bin Mas'ūd رضى الله عنه: I asked Allāh's Messenger صلى الله عليه وسلم, "O Allāh's Messenger! What is the best deed?" He replied, "To offer the *Salāt* (prayers) at their early fixed stated times." I asked, "What is next in goodness?" He replied, "To be good and dutiful to your parents." I further asked, "What is next in goodness?" He replied, "To participate in *Jihād* in Allāh's Cause." I did not ask Allāh's Messenger صلى الله عليه وسلم anymore and if I had asked him more, he would have told me more. (*Sahih Al-Bukhārī*, Vol.4, *Hadith* No.41).

¹² (V. 2:191) *Al-Fitnah*: polytheism, to disbelieve after one has believed in Allāh, or a trial or a calamity or an affliction.

¹³ (V. 2:191) Narrated Abu-Bakrah رضى الله عنه: The Prophet صلى الله عليه وسلم delivered us a *Khutbah* (religious talk) on the day of *Nahr* (10th of *Dhul Hijjah*) He said, "Do you know what is the day *Ar-y*?" We said, "Allāh and His Messenger know better." He remained silent till

unless they (first) fight you there. But if they attack you, then kill them. Such is the recompense of the disbelievers.

192. But if they cease, then Allāh is Oft-Forgiving, Most Merciful.

193. And fight them until there is no more *Fitnah* (disbelief and worshipping of others along with Allāh) and (all and every kind of) worship is for Allāh (Alone)^[1]. But if they cease, let there be no transgression except against *Az-Zālimûn* (the polytheists, and wrong-doers)

194. The sacred month is for the sacred month, and for the prohibited things, there is the Law of Equality (*Qisās*). Then whoever transgresses the prohibition against you, you transgress likewise against him. And fear Allāh, and know that Allāh is with *Al-Muttaqûn* (the pious — See V.2:2) .

195. And spend in the Cause of Allāh (i.e. *Jihād* of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allāh), and do

جَزَاءَ الْكَافِرِينَ ﴿١٩١﴾

فَإِنْ أَنْتُمْ هَٰذَا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

وَقِيلُوا لَهُمْ سُبْحَانَ لَا تَكُونُ فِتْنَةً وَيَسْأَلُونَ الدِّينَ أَفْوَاقًا
أَنَّهُمْ أَفْلَا عُدُولَ الْأَعْيَالِ الظَّالِمِينَ ﴿١٩٣﴾

الشَّهْرِ الْحَرَامِ وَالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتِ فَمَنْ مِّنْكُمْ
أَعْتَدَىٰ عَلَيْهِ كُفْرًا فَاعْتَدُوا عَلَيْهِ يَوْمَئِذٍ مَا أَفْعَدْنَا عَلَيْهِ
وَأَنفَعُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

وَأَنفَعُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ
وَاعْلَمُوا أَنَّ اللَّهَ يَحْكُمُ الْخُسُوفَ ﴿١٩٥﴾

we thought that he might give that day another name. He said, "Isn't it the day of *Nahr*?" We said, "It is." He further asked, "Which month is this?" We said, "Allāh and His Messenger know better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the month of *Dhul-Hijjah*?" We replied: "Yes, it is." He further asked, "What town is this?" We replied, "Allāh and His Messenger know it better." He remained silent till we thought that he might give it another name. He then said, "Isn't it the forbidden (sacred) town (of Makkah)?" We said, "Yes, it is." He said, "No doubt, your blood and your properties are sacred to one another like the sanctity of this day of yours, in this month of yours, in this town of yours, till the day you meet your Lord. No doubt! Haven't I conveyed Allāh's Message to you? We said, "Yes." He said, "O Allāh! Be witness. So it is incumbent upon those who are present to convey it (this information) to those who are absent because the informed one might comprehend it (what I have said) better than the present audience, who will convey it to him. Beware! Do not renegade (as) disbelievers after me by striking the necks (cutting the throats) of one another." (*Sahih Al-Bukhari*, Vol.2, *Hadith* No.797).

^[1] (V. 2:193) (A) Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger وسلم said, "I have been ordered (by Allāh) to fight against the people till they testify that *Lā ilāha illallāh wa Anna Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh عز وجل and that Muhammad وسلم is the Messenger of Allāh), and perform *As-Salāt* (*Iqāmat-as-Salāt*) and give *Zakāt*, so if they perform all that, then they save their lives, and properties from me except for Islāmic laws, and their reckoning (accounts) will be with (done by) Allāh." (*Sahih Al-Bukhari*, Vol.1, *Hadith* No.24).

(B) See (V.8:39) and its footnote.

good. Truly, Allâh loves *Al-Muhsinûn*¹¹ (the good-doers)

196. And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad (صلى الله عليه وسلم) the *Hajj* and '*Umrah* (i.e. the pilgrimage to Makkah) for Allâh. But if you are prevented (from completing them), sacrifice a *Hady* (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the *Hady* reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a *Fidyah* (ransom) of either observing *Saum* (fast) (three days) or giving *Sadaqah* (charity — feeding six poor persons) or offering sacrifice (one sheep). Then if you are in safety and whosoever performs the '*Umrah* in the months of *Hajj*, before (performing) the *Hajj*, (i.e. *Hajj-at-Tamattu'* and *Al-Qirân*), he must slaughter a *Hady* such as he can afford, but if he cannot afford it, he should observe *Saum* (fast) three days during the *Hajj* and seven days after his return (to his home), making ten days in all. This is for him whose family is not present at *Al-Masjid-Al-Harâm* (i.e. non-resident of Makkah). And fear Allâh much and know that Allâh is Severe in punishment¹².

197. The *Hajj* (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e.

وَلْيُمُوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُخْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَجْلُوا وَأَنْتُمْ حُرِّمٌ يَلْعُ الْهَدْيُ يَحْلُلُهُ مَنْ كَانَ مِنْكُمْ رِضًا أَوْ مِنْ أَيْمَنِ زَائِرًا مَقْدُونَةً مِنْ صَوَابٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ فَإِذَا أُنْتَمَ مَنْ شَتَعَ الْعُمْرَةَ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ قَوْمًا فَلْيَتَوَلَّيَا فِي الْحَجِّ وَسَبْعًا إِذَا سَجَدْتَ فَكَانَ عَمِلَةً وَكَانَ لِمَنْ لَمْ يَكُنْ أَعْلَمَ سَاحِرِي السَّجْدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٧﴾

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ قَرَضَ فِيهِمْ الْحَجَّ فَلَا رَفْتٌ وَلَا نُسُوقٌ وَلَا جِدَالٌ فِي الْحَجِّ

¹¹ (V.2:195) See (V. 2:112).

¹² (V. 2:196) Islâm demolishes all the previous evil deeds and so does migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). [*Al-Lu'lu' wal Marjân*, Vol. 1, Ch.52, P.205]. The obligation of performing '*Umrah* and its superiority. Ibn 'Umar رضي الله عنهما said, "*Hajj* and '*Umrah* are obligatory for everybody." And Ibn 'Abbâs رضي الله عنهما said, '*Umrah* is mentioned in conjunction with *Hajj* in the Book of Allâh عز وجل "And perform property *Hajj* and '*Umrah* for Allâh." (2:196).

Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "(The performance of) '*Umrah* is an expiation for the sins committed (between it and the previous one). And the reward of *Hajj Mabrûr* (the one accepted by Allâh) is nothing except Paradise" (Sahih Al-Bukhârî, Vol.3, Hadîth No.1).

two months and ten days). So whosoever intends to perform *Hajj*^[1] therein (by assuming *Ihrâm*), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the *Hajj*. And whatever good you do, (be sure) Allâh knows it. And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness). So fear Me, O men of understanding!

198. There is no sin on you if you seek the Bounty of your Lord (during pilgrimage by trading). Then when you leave '*Arafât*'^[2], remember Allâh (by glorifying His Praises, i.e. prayers and invocations) at *Al-Mash'ar-il-Harâm*^[3]. And remember Him (by invoking Allâh for all good.) as He has guided you, and verily, you were, before, of those who were astray.

199. Then depart from the place whence all the people depart and ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

200. So when you have accomplished your *Manâsik*^[4], remember Allâh as you

وَمَا تَقْصُوا مِنْ خَيْرٍ فَلَهُ اللَّهُ وَتَزِدُوا
فَإِنَّ خَيْرَ مَا تَزِدُوا الشَّقْوَىٰ وَأَنْتُمْ يَتَأُولِ
الْأَنْبِيَاءِ ﴿٧٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ
رَبِّكُمْ فَإِذَا أَقْبَضْتُمْ عَنْ رِقَابِ
فَإِذْكُمُوهَا لِلَّهِ عِنْدَ الشَّعْرِ الْحَرَامِ
وَأَذْكُرُوهُ كَمَا هَدَىٰكُمْ فَإِنْ كُنْتُمْ مِنْ
قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿٧٨﴾

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَقَامَ النَّاسُ
وَأَسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٧٩﴾

فَإِذَا قَضَيْتُمْ مِنْ حَجِّكُمْ فَأَذْكُرُوا اللَّهَ

^[1] (V. 2:197) What is said regarding *Hajj At-Tamattu'*, *Hajj Al-Qirân*, and *Hajj Al-Ifrâd*. And whoever has not brought a *Hady* with him, he should finish the *Ihrâm* of *Hajj*, and make it as '*Umrah*', (and then assume another *Ihrâm* for *Hajj* from Makkah, etc.) There are three ways of performing *Hajj* — as follows:

a) *Hajj At-Tamattu'*: It means that you have no *Hady* with you and you assume *Ihrâm* only for '*Umrah*' first and after '*Umrah*' you finish your *Ihrâm* and assume another *Ihrâm* for performing *Hajj*, from Makkah, but you have to slaughter a *Hady*.

b) *Hajj Al-Qirân*: It means that one should have a *Hady* with him and should perform '*Umrah*' and then *Hajj* with the same state of *Ihrâm*.

c) *Hajj Al-Ifrâd*: It means that one assumes *Ihrâm* with the intention of performing *Hajj* only and does not perform '*Umrah*'.

^[2] (V. 2:198) '*Arafât*': a well known place near Makkah where pilgrims have to spend the 9th day of *Dhul-Hijjah*.

^[3] (V. 2:198) *Al-Mash'ar il-Harâm*, i.e. *Muzdalifah*, a well-known place near Makkah, where pilgrims have to stop and stay for the whole night of the 10th of *Dhul-Hijjah*, or a great part of it.

^[4] (V.2:200) '*Manâsik*' i.e. *Ihrâm*, *Tawâf* of the *Ka'bah* and *As-Safâ* and *Al-Marwah*, stay at '*Arafât*', *Muzdalifah* and *Mina*, *Ramy* of *Jamarât* (stoning of the specified pillars in *Mina*), slaughtering of *Hady* (animal).

remember your forefathers or with a far more remembrance. But of mankind there are some who say: "Our Lord! Give us (Your Bounties) in this world!" and for such there will be no portion in the Hereafter.

201. And of them there are some who say: "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!"

202. Those for them there will be allotted a share for what they have earned. And Allâh is Swift at reckoning.

203. And remember Allâh during the appointed Days¹¹. But whosoever hastens to leave in two days, there is no sin on him and whosoever stays on, there is no sin on him, if his aim is to do good and obey Allâh (fear Him), and know that you will surely be gathered to Him.

204. And of mankind there is he whose speech may please you (O Muhammad صلى الله عليه وسلم), in this worldly life, and he calls Allâh to witness as to that which is in his heart, yet he is the most quarrelsome of the opponents.¹²

205. And when he turns away (from you "O Muhammad صلى الله عليه وسلم"), his effort in the land is to make mischief therein and to

كَذَّبُوا كَذْرًا عَلَيْهِمْ كُفْرًا أَزَيْدَ ذِكْرِهِمْ أَفَيَسَّرَ لِقَائِهِمْ مَنْ يَشَاءُ لِيُؤْتِيَهُمْ فِي الدُّنْيَا مِمَّا يَشَاءُونَ مِنَ الْغَيْرَةِ مِنْ خَلْقٍ ۝

وَيَسْأَلُهُمْ مَنْ يَسْأَلُ رَبَّنَا أَنْ تَتَاَفَى الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ ۝

۞ وَأَذْكُرُوا لِلَّهِ فِي أَيَّامٍ مَعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَأَتَىٰ الْوَعْدَ وَاللَّهُ لَا يُغْنِي عَنْكُمْ آيَاتُهُ فَتُخَسِرُونَ ۝

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهِدُ اللَّهَ عَلَىٰ مَا فِي قَلْبِهِ وَهُوَ أَلْفِافٌ ۝

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفَاسِدَ ۝

¹¹ (V. 2:203) These are the three days of staying at Mina during the Hajj; 11th, 12th and 13th days of the month of Dhul-Hijjah, by saying Allâhu Akbar (Allâh is the Most Great) much, and while slaughtering Hady (animals) and during the Ramy of Jamarât.

¹² (V.2:204) :

(a) Narrated 'Aishah رضى الله عنها: The Prophet صلى الله عليه وسلم said, "The most hated person to Allâh is the one who is most quarrelsome of the opponents." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.637).

(b) Narrated Abu Umamah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character."

(This Hadîth is quoted by Abu Dâwûd, Al-Tirmidhî, Nasâ'î and Ibn Mâjah).

destroy the crops and the cattle, and Allâh likes not mischief.

206. And when it is said to him, "Fear Allâh", he is led by arrogance to (more) crime. So enough for him is Hell, and worst indeed is that place to rest!

207. And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.

208. O you who believe! Enter perfectly in Islâm (by obeying all the rules and regulations of the Islâmic religion) and follow not the footsteps of *Shaitân* (Satan). Verily, he is to you a plain enemy.

209. Then if you slide back after the clear signs (Prophet Muhammad صلى الله عليه وسلم and this Qur'ân, and Islâm) have come to you, then know that Allâh is All-Mighty, All-Wise.

210. Do they then wait for anything other than that Allâh should come to them in the shadows of the clouds and the angels? (Then) the case would be already judged. And to Allâh return all matters (for decision).

211. Ask the Children of Israel how many clear *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) We gave them. And whoever changes Allâh's Favour after it had come to him, [e.g. renounces the Religion of Allâh (Islâm) and accepts *Kufr* (disbelief)] then surely, Allâh is Severe in punishment.

212. Beautified is the life of this world for those who disbelieve, and they mock at those who believe. But those who obey Allâh's Orders and keep away from what He has forbidden, will be above them on the Day of Resurrection. And Allâh gives (of His Bounty, Blessings, Favours, Honours on the Day of Resurrection) to whom He wills without limit.

وَلَا ذَا قِيلَ لَهُ أَتَى اللَّهُ لُحْدَتَهُ لَمُورُهُ بِالْإِثْمِ
فَحَسْبُ لَهُ جَهَنَّمُ وَلَيْسَ إِلَيْهَا ۝٢٠٦

وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ أُتْبَعَةً
مَّرْضَاتِ اللَّهِ وَاللَّهُ نَوَّابٌ بِالْأَعْيَادِ ۝٢٠٧

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ
كَفَّةً وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ
لَكُمْ عَدُوٌّ مُّبِينٌ ۝٢٠٨

فَإِن رَّجَعْتُم مِّن بَعْدِ مَا جَاءتْكُمُ الْبَيِّنَاتُ فَاعْلَمُوا
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ۝٢٠٩

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُمٍ
الْغَمَامِ وَالسَّعَابِ وَمُنْذِرَ الْآخِرِ وَلَئِنْ أُنْزِلَتْ
فَرَجَحُوا لِأُمُورٍ ۝٢١٠

سَأَلَ بَنِي إِسْرَءِيلَ لِمَ كَرِهَ اللَّهُ مُبَرِّئِينَ مَا بَيْنَ يَدَيْهِ
وَمَن يُبَدِّلْ نِعْمَةَ اللَّهِ مِن بَعْدِ مَا جَاءتْهُ فَإِنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ۝٢١١

زَيْنَ الَّذِينَ كَفَرُوا وَالَّذِينَ اتَّخَذُوا
دِينَهُمُ الْقَوْمَ الْفَاسِقِينَ ۝٢١٢
مَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

Allâh, to disbelieve in Him, to prevent access to *Al-Masjid-Al-Harâm* (at Makkah), and to drive out its inhabitants, and *Al-Fitnah*¹¹ is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islâmic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

218. Verily, those who have believed, and those who have emigrated (for Allâh's Religion) and have striven hard in the Way of Allâh, all these hope for Allâh's Mercy. And Allâh is Oft-Forgiving, Most Merciful.

219. They ask you (O Muhammad صلى الله عليه وسلم) concerning alcoholic drink and gambling¹². Say: "In them is a great sin, and

يَقْتُلُونَ كُفْرًا بَدْرًا وَيَكْفُرُونَ عَنْ دِينِهِمْ إِنْ أَسْتَقْبَلُوا
وَمَنْ يَرْتَدَّ يَكْفُرْ عَنْ دِينِهِ وَهُوَ
كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ ﴿٢١٩﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي
سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ
رَحِيمٌ ﴿٢٢٠﴾

* يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْمِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ وَمَنْ تَبِعَهُمَا أَكْثَرُ مِنْ

¹¹ (V.2:217) *Fitnah*: polytheism and to disbelieve after one has believed in Allâh, or a trial or a calamity or an affliction or to set up rivals in worship with Allâh, etc.

¹² (V. 2:219):

a) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever takes an oath in which he (forgetfully), mentions *Lat* and *Uzza* (i.e. two idols of Arab pagans) should say: "*La ilaha ilallah*" (none has the right to be worshipped but Allâh), and whoever says to his companion, 'Come along, let us gamble,' must give alms (as an expiation)." (*Sahih Al-Bukhârî*, Vol.6, *Hadith* No.383).

b) Narrated Ibn 'Umar رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Whoever drinks alcoholic drinks in this world and does not repent (i.e. stops drinking alcoholic drinks, and begs Allâh to forgive him before his death) will be deprived of it in the Hereafter." (*Sahih Al-Bukhârî*, Vol.7, *Hadith* No.481).

c) Narrated Anas رضى الله عنه: I heard from Allâh's Messenger صلى الله عليه وسلم a narration which none other than I will narrate to you. The Prophet صلى الله عليه وسلم said, "From among the portents of the Hour are the following: General ignorance (in religious affairs) will prevail, (religious) knowledge will decrease, illegal sexual intercourse will prevail, alcoholic drinks will be drunk (in abundance), men will decrease and women will increase so much so that for every fifty women there will be one man to look after them." (*Sahih Al-Bukhârî*, Vol. 7, *Hadith* No. 483)

d) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "An adulterer-fornicator, at the time he is committing illegal sexual intercourse is not a believer, and a person, at the time of drinking an alcoholic drink is not a believer; and a thief, at the time of stealing, is not a believer."

Ibn Shihâb said: 'Abdul Mâlik bin Abî-Bakr bin 'Abdur-Rahmân bin Al-Hârith bin Hishâm told me that Abu Bakr used to narrate that narration to him on the authority of Abu Hurairah. He used to add that Abu Bakr used to mention, besides the above cases: "And he who robs

keep away from women during menses and go not unto them till they are purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allâh has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allâh loves those who turn to Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers).

223. Your wives are tilth for you, so go to your tilth,^[1] when or how you will, and send (good deeds, or ask Allâh to bestow upon you pious offspring) for you yourselves beforehand. And fear Allâh, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad صلى الله عليه وسلم).

224. And make not Allâh's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allâh is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good)^[2].

225. Allâh will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allâh is Oft-Forgiving, Most-Forbearing.

226. Those who take an oath^[3] not to have

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ﴿٢٢٣﴾

يَسْأَلُكُمْ خَيْرٌ مِنْ أَيْسَرٍ وَأَنْتُمْ تَأْخُذُونَ ﴿٢٢٤﴾
وَقَرُّوا أَرْبَابَكُمْ وَأَقْرَبُوا اللَّهَ وَاعْمَلُوا الصَّالِحَاتِ
تُكْفَرُوا وَيُنْزِلَ اللَّهُ الْغُيُوبَ ﴿٢٢٥﴾

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا
وَتُصَلُّوا وَتُخَاتِبُوا بَيْنَ أَلْسِنَةٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٦﴾

لَا يُؤَاخِذُكُمُ اللَّهُ بِالْفِثَنِ الْيَمِينِ وَلَا الشِّمَالِ لَكُمُ الْيَمِينُ
كَسَبَتْ فَلَوْ كَرِهَ اللَّهُ غَفُورٌ عَلِيمٌ ﴿٢٢٧﴾

الَّذِينَ يُلْقُونَ مِنْ يَدَيْهِمْ نَجْصًا أَوْ رَجْعًا أَشْهَرُ قَالِ

^[1] (V.2:223): have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus.

^[2] (V.2:224) See the footnote of (V.5:89).

^[3] (V. 2:226) Narrated Nâfi': Ibn 'Umar used to say about *Al-Īlâh* 'Al-Īlâh' (الإيلاء) which Allâh defined (in the Holy Book), "If the period of *Al-Īlâh* (الإيلاء) expires, then the husband has either to retain his wife in a handsome manner or to divorce her as Allâh (عز و جل) has ordered." Ibn 'Umar added, "When the period of four months has expired, the husband should divorce his wife, but the divorce does not occur unless the husband himself declares it. This has been mentioned by 'Uthmân, 'Alî, Abu Ad-Dardâ, 'Âishah and twelve other Companions of the Prophet صلى الله عليه وسلم" (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No. 213).

sexual relation with their wives must wait for four months, then if they return (change their idea in this period), verily, Allâh is Oft-Forgiving, Most Merciful.

227. And if they decide upon divorce, then Allâh is All-Hearer, All-Knower.

228. And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allâh has created in their wombs, if they believe in Allâh and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses) similar (to those of their husbands) over them (as regards obedience and respect) to what is reasonable, but men have a degree (of responsibility) over them. And Allâh is All-Mighty, All-Wise.

229. The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your *Mahr* (bridal-money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allâh (e.g. to deal with each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allâh, then there is no sin on either of them if she gives back (the *Mahr* or a part of it) for her *Al-Khul'* (divorce)¹¹.

فَلَهُنَّ وَاللَّهُ عَفْوَ رَحِيمٌ ﴿٢٢٧﴾

لَئِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَنْفُسِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يَتَوَلَّوْنَ أَهْلَهُنَّ بِِرٍ وَدَىٰ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٩﴾

الطَّلَاقُ مَرَّتَيْنِ فَإِمَّا تَرَبَّصْنَ فِي أَنْفُسِكُنَّ بِرِجْسٍ يَنْفُسِكُنَّ وَلَا يَحِلُّ لَكُمُ أَنْ تَأْخُذُوا بِمَا آتَيْنَهُنَّ مِنْ شَيْءٍ إِلَّا أَنْ يَخَافَا أَلَّا يُعْطَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمَا أَلَّا يُعْطَا حُدُودَ اللَّهِ فَتَجَمَّعَا عَلَيْهُمَا بِمَا آتَيْتُمَا مِنْهُنَّ وَيُسَمِّكَ حُدُودَ اللَّهِ فَلَا تَعْتَدُوهُمَا وَتَنْكِحُوا بِهِمَا وَقُلْتُ لَكُمْ

مُرَّ الْقُلُوبُ ﴿٢٣٠﴾

* *Al-'Alâ'* (الإلءاء): means the oath taken by a husband that he would not approach his wife for a certain period.

⁽¹⁾ (V.2.229) *Al-Khul'* الخلع and how a divorce is given according to it.

Narrated Ibn 'Abbâs رضي الله عنهما: The wife of Thâbit bin Qais came to the Prophet صلى الله عليه وسلم and said, "O Allâh's Messenger! I do not blame Thâbit for defects in his character or his religion, but I, being a Muslim, dislike to behave in an un-Islâmic manner (if I remain with him)." On that Allâh's Messenger صلى الله عليه وسلم said (to her), "Will you give back the garden which your husband has given you (as *Mahr*)?" She said, "Yes." Then the Prophet صلى الله عليه وسلم

233. The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allâh and know that Allâh is All-Seer of what you do.

234. And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten (days), then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allâh is Well-Acquainted with what you do.

235. And there is no sin on you if you make a hint of betrothal to women or conceal it in yourselves, Allâh knows that you will remember them, but do not make a promise (of contract) with them in secret except that you speak an honourable saying (according to the Islâmic law).^[1] And do not consummate the marriage until the term prescribed is fulfilled. And know that Allâh knows what is in your minds, so beware of Him. And know that Allâh is Oft-Forgiving, Most Forbearing.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُبْرِئَ الْوَضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ وِزْرًا شَيْئًا مِنْهُنَّ إِلَّا ظَنًّا وَمَنْ يَظُنْ ذَلِكَ فَنُفْسُهُ بِإِصْبَاحٍ مِنَ النَّارِ وَلَا تَبْرَأُ الْوَارِثُ مِنْهُ وَلِذَلِكَ ظَنُّ الْوَارِثِ مِنَ النَّارِ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تُبْرِئُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُمُوهُمَا فَبِالْمَعْرُوفِ وَأَنْتُمْ تَعْلَمُونَ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٣﴾

وَالَّذِينَ يَتَّبِعُونَ عَنْكَ وَبِذَرُوا أَرْوَاحَ بَائِعَاتٍ بِأَنْفُسِهِمْ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغَ أَجَلُهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٤﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةٍ إِلَى النَّاسِ أَوْ أَنْ تَبْزُقُوا إِلَيْكُمْ عَلَيْكُمْ أَلْسِنَكُمْ سَدَّ كُفْرَهُمْ وَلَيْسَ لَكُمْ أَنْ تَوَاعِدَهُمْ بِرَأٍ إِلَّا أَنْ يَقُولُوا لَا مَعْرُوفًا وَلَا تَعْبُرُوا عَقْدَةَ الْبَيْعِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٣٥﴾

^[1] (V.2:235) e.g. you can say to her, "If one finds a wife like you, he will be happy".

236. There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed to them their *Mahr* (bridal-money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

237. And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed to them the *Mahr* (bridal-money given by the husband to his wife at the time of marriage), then (pay) half of that (*Mahr*), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego (and give her full appointed *Mahr*). And to forego (and give her the full *Mahr*) is nearer to *At-Taḳwa* (piety, righteousness). And do not forget liberality between yourselves. Truly, Allāh is All-Seer of what you do.

238. Guard strictly (five obligatory) *As-Salawât* (the prayers) especially the middle *Salât* (i.e. the best prayer - '*Asr*')¹¹. And stand before Allāh with obedience [and do not speak to others during the *Salât* (prayer)].

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمْ نِسَاءَكُمْ مَا لَمْ تَمْسُوهُنَّ
أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسَمِ
قَدَرُهُ وَعَلَى الْمُقْتِرِ قَدَرُهُ مَتَاعًا الْمَعْرُوفَ حَقَّ عَلَى
الْمُتَصَرِّينَ ﴿٢٣٦﴾

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ
لَهُنَّ فَرِيضَةً فَرَضُفْ مَا فَرَضْتُمْهُ إِلَّا أَنْ يَتَّفِقَا
أَوْ يَتَّفِقُوا الَّذِي بِيَدِهِ عَقْدَةُ الزَّكَاحِ وَأَنْ تَتَّفِقُوا
أَكْرَمٌ لِلْمُتَوَاتِرِ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنْ أَلَّهِ يَسَّرَ
تَمَاتُوتَ بَصِيرًا ﴿٢٣٧﴾

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى
وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

¹¹ (V.2:238) a) Chapter: Abandoning of prayer is disbelief. Narrated Jabir bin Abdullah رضى الله عنه : I heard Allāh's Messenger صلى الله عليه وسلم saying : Verily, between a man (i.e. a muslim, believer of Islamic Monotheism) and between Ash-shirk (polytheism) and kufr (disbelief) is the abandoning of *As-Salât* (prayer). (*Sahîh Muslim, hadîth*.No. 146)

b) The sin of one who misses the '*Asr*' prayer (intentionally):* Narrated Ibn 'Umar رضى الله عنهما : Allāh's Messenger صلى الله عليه وسلم said, "Whoever misses the '*Asr*' prayer (intentionally), then it is as if he lost his family and property." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.527).

(c) One who omits (does not offer) the '*Asr*' prayer (intentionally):*

Narrated Abu Al-Ma'ath: We were with Buraidah in a battle on a cloudy day and he said, "Offer the '*Asr*' prayer early as the Prophet صلى الله عليه وسلم said, "Whoever omits the '*Asr*' prayer, all his (good) deeds will be lost." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.528).

* i.e. The one who omits (does not offer) the '*Asr*' prayer intentionally until its stated time is over and if he prays after that time, then it is useless.

239. And if you fear (an enemy), perform *Salât* (prayer) on foot or riding^[1]. And when you are in safety, offer the *Salât* (prayer) in the manner He has taught you, which you knew not (before).

240. And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allâh is All-Mighty, All-Wise^[2].

241. And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on *Al-Muttaqûn* (the pious—See V.2:2).

242. Thus Allâh makes clear His *Ayât* (Laws) to you, in order that you may understand.

243. Have you (O Muhammad صلى الله عليه وسلم) not seen of those who went forth from their homes in thousands, fearing death? Allâh said to them, "Die". And then He restored them to life. Truly, Allâh is full of bounty to mankind, but most men thank not.

244. And fight in the Way of Allâh and know that Allâh is All-Hearer, All-Knower.

245. Who is he that will lend Allâh a goodly loan so that He may multiply it to him many times? And it is Allâh that decreases or

فَإِنْ خِفْتُمْ رِجَالًا أَوْ رُكْبَانًا فَلَمَّا أَمِنْتُمْ
فَاتَّكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُونُوا
تَعْلَمُونَ ﴿٢٣٩﴾

وَالَّذِينَ يُمُوتُونَ مِنْكُمْ وَيَذَرُونَ
أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ
غَيْرَ الْخُرَاجِ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي
مَا فَتَنَ فِي أَنْفُسِهِنَّ مِنْ شَيْءٍ وَاللَّهُ
عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا
عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

كَذَلِكَ يبين الله لكم آياته لعلكم
تعقلون ﴿٢٤٢﴾

* أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ
أُلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ
أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٢٤٤﴾

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ
لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ يَقْضِي وَبِهِ يَنْصُطُ

[1] (V.2:239) Narrated Sâlih Khawwat or Sahl bin Abi Hathmah concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhat-ur-Riqâ'* in the company of Allâh's Messenger صلى الله عليه وسلم. One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet صلى الله عليه وسلم led the batch that was with him in one *Rak'ah*, and he stayed in the standing posture while that batch completed their (two *Rak'at*) prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e. the Prophet صلى الله عليه وسلم) offered his remaining *Rak'ah* with them, and then, kept on sitting till they completed their prayer by themselves, and he then finished his prayer with *Taslim* along with them. (*Sahîh Al-Bukhârî*, Vol. 5, *Hadîth* No. 451).

[2] (V.2:240): The provision of this Verse has been abrogated by Verse (4:12)

increases (your provisions), and to Him you shall return.

246. Have you not seen the group of the Children of Israel after (the time of) Mûsâ (Moses)? When they said to a Prophet of theirs, "Appoint for us a king and we will fight in Allâh's Way." He said, "Would you then refrain from fighting, if fighting was prescribed for you?" They said, "Why should we not fight in Allâh's Way while we have been driven out of our homes and our children (families have been taken as captives)?" But when fighting was ordered for them, they turned away, all except a few of them. And Allâh is All-Knower of the *Zâlimûn* (polytheists and wrong-doers).

247. And their Prophet (Samuel عليه السلام) said to them, "Indeed, Allâh has appointed Tâlût (Saul) as a king over you." They said, "How can he be a king over us when we are fitter than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

248. And their Prophet (Samuel عليه السلام) said to them: Verily, the sign of his kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakīnah*¹¹ (peace and reassurance) from your Lord and a remnant of that which the household of Mûsâ (Moses) and the household of Hârûn (Aaron) left behind, carried by the angels. Verily, in

وَالْيَوْمَ تُجْزَوْنَ

أَلَمْ تَرَ إِلَى الَّذِينَ أُشْرِقُوا بِذُنُوبِهِمْ يَدْعُونَ
مُوسَى إِذْ قَالُوا لِلَّذِي لَهُمْ آيَاتُ أَنْ
نُقَدِّلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُنِيتُمْ
عَلَيْكُمْ الْفِتْنَةُ أَنْ تَقُولُوا قَالُوا وَمَا لَنَا أَلَّا
نُقَدِّلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا
وَأَيَّتْنَا فَلَمَّا كُنَتْ عَلَيْهِمُ الْفِتْنَةُ تَوَلَّوْا أَلَّا
قُلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ
طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ
الْمَلَكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمَلَكِ مِنْهُ
وَلَمْ يَجِبْ لَهُ مِنْ مَالِكٍ قَالَ إِنَّ اللَّهَ
أَصْلَفُ عَلَيْهِمْ وَعَلَيْكُمْ وَأَدْنَى أَمْتًا فِي الْحِلْمِ
وَالْجِسْرِ وَاللَّهُ يُوفِّي مَلَكَهُ مَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ
يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ
رَبِّكُمْ وَبَقِيَّةٌ مِمَّا تَرَكَ آلُ مُوسَى
وَأَهْلُ هَارُونَ تَحْمِلُهَا الْمَلَائِكَةُ إِنْ فِي ذَلِكَ
لَآيَةٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

¹¹ (V. 2:248) Narrated Al-Barâ': A man was reciting *Sûrat Al-Kahf* and his horse was tied with two ropes beside him. A cloud came down and spread over that man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet صلى الله عليه وسلم and told him of that experience. The Prophet صلى الله عليه وسلم said, "That was *As-Sakīnah* (tranquillity or peace and reassurance along with angels), which descended because of (the recitation of) the Qur'ân." (*Sahih Al-Bukhârî*, Vol.6, *Hadith* No. 531).

this is a sign for you if you are indeed believers.

249. Then when Tâlût (Saul) set out with the army, he said: "Verily, Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jâlût (Goliath) and his hosts." But those who knew with certainty that they were going to meet Allâh, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirîn* (the patient).

250. And when they advanced to meet Jâlût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience, and set firm our feet and make us victorious over the disbelieving people."

251. So they routed them by Allâh's Leave, and Dâwûd (David) killed Jâlût (Goliath), and Allâh gave him [Dâwûd (David)] the kingdom [after the death of Tâlût (Saul) and Samuel] and *Al-Hikmah* (Prophethood)^[1], and taught him of that which He willed. And if Allâh did not check one set of people by means of another, the earth would indeed be full of mischief. But Allâh is full of bounty to the '*Ālamîn*' (mankind, jinn and all that exists).

252. These are the Verses of Allâh, We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and surely, you are one of the Messengers (of Allâh)^[2].

فَلَمَّا أَصْلَحَ طَلَّوْتُ بِأَلْجُودِ قَالَ إِيَّاكَ اللَّهُ
مُبْتَلِيكُمْ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي
وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ يَمُنُّ بِالْإِيمَانِ أَغْتَرَكِ
عُرْفَةً بِسِدْوَةٍ فَمَنْ يَمُنُّ إِلَّا قَلِيلًا مِّنْهُمْ
فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا
لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُودِهِ قَالَ
الَّذِينَ يَظُنُّونَ أَنَّهُم مُّكَلَّفُوا اللَّهَ كَرُونَ
فَاتَّخَذَ لِقَائِهِ غَلَبَةً فَكَثِيرًا يٰمُؤْمِنُونَ
اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤٩﴾

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُودِهِ قَالُوا رَبَّنَا
أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانصُرْنَا
عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ
جَالُوتَ وَاتَّخَذَ اللَّهُ الْمُلْكَ
وَلِلْحِكْمَةِ وَعَلَّمَهُ مَا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ
النَّاسَ بَعْضَهُم بِبَعْضٍ لَّفَسَدَتِ الْأَرْضُ
وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ يَا مُحَمَّدُ
وَأَن تَأْتِكَ لِمِثْلِ الْمُرْسَلِينَ ﴿٢٥٢﴾

^[1] (V.2:251) See *Tafsîr At-Tabarî*, Vol. 2, Page 632.

^[2] (V.2:252)

A. Narrated Jâbir bin 'Abdullâh رضي الله عنهما The Prophet صلى الله عليه وسلم said, "I have been given five (things) which were not given to any one else before me:

253. Those Messengers! We preferred some of them to others; to some of them Allâh spoke (directly); others He raised to degrees (of honour); and to 'Isâ (Jesus), the son of Maryam (Mary), We gave clear proofs and evidences, and supported him with *Rûh-ul-Qudus* [Jibrael (Gabriel)]. If Allâh had willed, succeeding generations would not have fought against each other, after clear Verses of Allâh had come to them, but they differed — some of them believed and others disbelieved. If Allâh had willed, they would not have fought against one another, but Allâh does what He wills.

يَا أَيُّهَا الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ وَمَا تَجِدَ إِلَّا عَيْسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِهِ مَا جَاءَهُمْ مِنَ الْبَيِّنَاتِ وَالَّذِينَ كَفَرُوا فَهُمْ مِنْ أَعْمَى وَمَنْهُمْ مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

a) Allâh made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.

b) The earth has been made for me (and for my followers) a place for praying and a thing to purify (perform *Tayammum*), therefore anyone of my followers can pray wherever he is, at the time of prayer.

c) The booty has been made *Halâl* (lawful) to me yet it was not lawful to anyone else before me.

d) I have been given the right of intercession (on the Day of Resurrection).

e) Every Prophet used to be sent to his nation only, but I have been sent to all mankind." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 331).

B. Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "My similitude in comparison with the other Prophets before me is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I am that brick, and I am the last (end) of the Prophets." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 735).

C. Narrated Ibn Mas'ûd رضى الله عنه As if I saw the Prophet صلى الله عليه وسلم talking about one of the Prophets whose nation had beaten him and caused him to bleed, while he was cleaning the blood off his face and saying, "O Allâh! Forgive my nation, for they have no knowledge." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 683).

D. Narrated 'Aishah رضى الله عنها and Ibn 'Abbâs رضى الله عنهما On his death-bed, Allâh's Messenger صلى الله عليه وسلم put a sheet over his face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allâh's Curse be on the Jews and the Christians for they built places of worship at the graves of their Prophets." (By that) he intended to warn (the Muslims) from what they (i.e., Jews and Christians) had done. (*Sahîh Bukhârî*, Vol. 4, *Hadîth* No. 660).

E. Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "The Isrâ'elîs used to be ruled and guided by Prophets. Whenever a Prophet died, another would take over his place. There will be no Prophet after me, but there will be caliphs who will increase in number." The people asked, "O Allâh's Messenger! What do you order us (to do)?" He said, "Obey the one who will be given the *Bai'a* (pledge) first." Fulfil their (i.e., the caliphs') rights, for Allâh will ask them about (any shortcomings in) ruling those whom Allâh has put under their guardianship." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 661).

* If the *Bai'a* (pledge) is given to a caliph and after a while another caliph is given the *Bai'a* (pledge) by some members of the society, the common Muslims should abide by the *Bai'a* (pledge) given to the first caliph, for the election of the second is invalid.

254. O you who believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the *Zâlimûn* (wrong-doers).

255. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyûm* (the Ever Living, the One Who sustains and protects all that exists). Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His *Kursî*¹ extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great. [This Verse 2:255 is called *Ayat-ul-Kursî*.]

256. There is no compulsion in religion.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَنَّكُمْ يَوْمَ لَا يَتَّبِعُ فَيْدٌ وَلَا حِجْلَةٌ وَلَا شَفْعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَةٌ
وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ
ذَ الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ
أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ
إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ
وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ

¹ (V. 2:255). *Kursî*: literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursî* mentioned in this Verse should be distinguished from the 'Arsh (Throne) mentioned in V. 7:54, 10:3, 85:15 and elsewhere. Prophet Muhammad صلى الله عليه وسلم said: "The *Kursî* compared to the 'Arsh is nothing but like a ring thrown out upon open space of the desert." If the *Kursî* extends over the entire universe, then how much greater is the 'Arsh. Indeed Allâh, the Creator of both the *Kursî* and the 'Arsh, is the Most Great. Ibn Taimiyah said:

a) To believe in the *Kursî*.

b) To believe in the 'Arsh (Throne). It is narrated from Muhammad bin 'Abdullâh and from other religious scholars that the *Kursî* is in front of the 'Arsh (Throne) and it is at the level of the Feet. [Fatawa Ibn Taimiyah, Vol.5, Pages 54,55]

Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم ordered me to guard the *Zakât* revenue of Ramadân. Then somebody came to me and started stealing of the foodstuff. I caught him and said, "I will take you to Allâh's Messenger صلى الله عليه وسلم" Then Abu Hurairah described the whole narration and said: That person said (to me), "(Please don't take me to Allâh's Messenger صلى الله عليه وسلم and I will tell you a few words by which Allâh will benefit you). When you go to your bed, recite *Ayat-ul-Kursî*, (2:255) for then there will be a guard from Allâh who will protect you all night long, and Satan will not be able to come near you till dawn." (When the Prophet صلى الله عليه وسلم heard the story) he said (to me), "He (who came to you at night) told you the truth although he is a liar; and it was Satan." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.530).

Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in *Tāghūt*¹¹ and believes in Allāh, then he has grasped the most trustworthy handhold that will never break. And Allāh is All-Hearer, All-Knower.

257. Allāh is the *Walī* (Protector or Guardian) of those who believe. He brings them out from darkness into light. But as for those who disbelieve, their *Auliya'* (supporters and helpers) are *Tāghūt* [false deities and false leaders], they bring them out from light into darkness. Those are the dwellers of the Fire, and they will abide therein forever. (See V.2:81,82)

258. Have you not seen him who disputed with Ibrāhīm (Abraham) about his Lord (Allāh), because Allāh had given him the kingdom? When Ibrāhīm (Abraham) said (to him): "My Lord (Allāh) is He Who gives life and causes death." He said, "I give life and cause death." Ibrāhīm (Abraham) said, "Verily, Allāh brings the sun from the east; then bring it you from the west." So the disbeliever was utterly defeated. And Allāh guides not the people, who are *Zālimūn* (wrong-doers).

259. Or like the one who passed by a town while it had tumbled over its roofs. He said: "Oh! How will Allāh ever bring it to life after its death?" So Allāh caused him to die for a hundred years, then raised him up (again). He said: "How long did you remain (dead)?" He (the man) said: "(Perhaps) I remained (dead) a day or part of a day". He said: "Nay, you have remained (dead) for a hundred years, look at your food and your drink, they show no change; and look at your donkey! And thus We have made of you a

يَعْقُرُ الْفَالُوتِ وَيُؤْتِيهِمُ اللَّهُ مَقَدَّرَ هَدًى
يَا الْعَرُوفُ الْوُفَى لَا أَنْفَسَارَ لَهَا وَاللَّهُ سَمِيعٌ
عَلِيمٌ ﴿٥٨﴾

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمُ مِنَ الظُّلُمَاتِ
إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أُولَئِكَ أَصْحَابُ الظُّلُمَاتِ
يُخْرِجُهُمُ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٥٩﴾

الَّذِي قَالَ لِلَّذِي كَفَرَ بِهِ رَبِّي أَنَّهُ قَدَرَهُ
اللَّهُ الْمَلَكُ إِذْ قَالَ لِرَبِّهِ رَبِّي الَّذِي يُحْيِي
وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ
اللَّهَ تَعَالَى بِالشَّامِسِينَ مِنَ الْمُشْرِقِ فَالِقُ الْبِهَامَيْنِ
الْمُتَّعِيبِ مَبْهُتٌ الَّذِي كَفَرَ بِاللَّهِ لَا يَهْدِي
اللَّهُ الْقَوْمَ الْفَاسِقِينَ ﴿٦٠﴾

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَبَنَى عَلَى غُرُوبِهَا
قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ
مِائَةً عَامًا ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ
يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةً عَامًا
فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانْظُرْ إِلَى
الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهُهَا
لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمْتُ أَنَّ اللَّهَ عَلَى

¹¹ (V.2:256) The word *Tāghūt* covers a wide range of meanings: It means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be satan, devils, idols, stones, sun, stars, angels, human beings, who were falsely worshipped and taken as *Tāghūts*. Likewise saints, graves, rulers, leaders, etc., are falsely worshipped and wrongly followed, but the one who does not accept to be worshipped will not be considered as a *Tāghūt*. Sometimes "Tāghūt" means a false judge who gives a false judgement (see V.4:60). [See *Tafsīr Ibn Kathīr*, and (V.4:51)].

sign for the people. And look at the bones, how We bring them together and clothe them with flesh". When this was clearly shown to him, he said, "I know (now) that Allâh is Able to do all things."

260. And (remember) when Ibrâhîm (Abraham) said, "My Lord! Show me how You give life to the dead." He (Allâh) said: "Do you not believe?" He [Ibrâhîm (Abraham)] said: "Yes (I believe), but to be stronger in Faith." He said: "Take four birds, then cause them to incline towards you (then slaughter them, cut them into pieces), and then put a portion of them on every hill, and call them, they will come to you in haste. And know that Allâh is All-Mighty, All-Wise."

261. The likeness of those who spend their wealth in the Way of Allâh, is as the likeness of a grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

262. Those who spend their wealth in the Cause of Allâh, and do not follow up their gifts with reminders of their generosity or with injury, their reward is with their Lord. On them shall be no fear, nor shall they grieve.

263. Kind words and forgiving (of faults) are better than *Sadaqah* (charity) followed by injury. And Allâh is Rich (Free of all needs) and He is Most-Forbearing.

264. O you who believe! Do not render in vain your *Sadaqât* (deeds of charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allâh, nor in the Last Day. His likeness is the likeness of a smooth rock on which is (a little) dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allâh does not guide the disbelieving people.

كُلِّى تَحْيَو قَدِيرٌ ﴿٥٩﴾

وَلَمَّا قَالَ ابْرٰهِيْمُ رَبِّ اَرْنِى كَيْفَ تُحْيِى الْمَوْتٰى
قَالَ اَوْفَرٰىمَ قَالَ بَلٰى وَلٰكِنْ لِّيُطَمِّنَ قَلْبِىْ قَالَ
فَخَذَ اَرْبَعَةً مِّنَ الطَّيْرِ فَصَرٰهُنَّ اِلَيْكَ ثُمَّ جَعَلَ
عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ دَعٰهُنَّ بِاٰيٰتِكَ
سَعِيًّا وَاَعْلَمَ اَنْ اِلٰهَهُ عَزِيزٌ حَكِيْمٌ ﴿٦٠﴾

مَثَلُ الَّذِيْنَ يُنفِقُوْنَ اَمْوَالَهُمْ فِى سَبِيْلِ اللّٰهِ كَمَثَلِ
حَبَّةٍ اَلْبَتَّ مَسْجَعٍ سِتَاطِلٍ فِى كُلِّ سَعْدَةٍ يَنْتُهِ
حَبْرٌ وَّاللّٰهُ يُضَاعِفُ لِمَنْ يَّشَآءُ وَاَللّٰهُ وَاسِعٌ
عَلِيْمٌ ﴿٦١﴾

الَّذِيْنَ يُنفِقُوْنَ اَمْوَالَهُمْ فِى سَبِيْلِ اللّٰهِ لَا
يُتَغَيَّرُ مَا اَلْفَوْا مَتًا وَلَا اَدٰى لَهُمْ اُجْرُهُمْ عِنْدَ
رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

* قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ
يَتَّبِعُهَا اَذًى وَّاللّٰهُ عَزِيزٌ عَلِيْمٌ ﴿٦٣﴾

يَتَذَكَّرُ الَّذِيْنَ ءَامَنُوْا لَا يُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَعْنٰى
وَلَا اَذًى كَالَّذِيْ يُبْذِىْ مَالَهُ رِيْدَةً لِّلنَّاسِ وَلَا يُؤْمِنُ
بِاللّٰهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلٰى
رُءُوْبٍ فَاَصَابَهُ وَاِلٰى فَرْكٍ مِّنْ صٰلِبٍ لَا يَغْدِرُوْنَ عَلٰى فِئَةٍ
وَمَتَّكَسِبُوْا وَاَللّٰهُ لَا يَهْدِى الْقَوْمَ الْكَافِرِيْنَ ﴿٦٤﴾

265. And the likeness of those who spend their wealth seeking Allâh's Pleasure while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allâh is All-Seer (knows well) of what you do.

266. Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allâh make clear His *Ayât* (proofs, evidences, verses) to you that you may give thought^[1].

267. O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allâh is Rich (Free of all needs), and Worthy of all praise.

268. *Shaitân* (Satan) threatens you with poverty and orders you to commit *Fahshâ'* (evil deeds, illegal sexual intercourse, sins); whereas Allâh promises you Forgiveness from Himself and Bounty, and Allâh is All-Sufficient for His creatures' needs, All-Knower.

269. He grants *Hikmah*^[2] to whom He pleases, and he, to whom *Hikmah* is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ
مَرْضَاتِ اللَّهِ وَتُبَسِيطَاتٍ مِنْ أَنْفُسِهِمْ كَشَلِّ جَنَّةٍ
بِرِيقَةِ صَابِنٍ رَابِلٍ فَتَأْتِي أَكْثُلَهَا مُضِعْفِينَ
فَإِنْ تَرَوْهُ مُضِعْفًا رَابِلًا قَطُلًا وَاللَّهُ يَمَّا تَعْمَلُونَ
بَصِيرٌ ﴿٢٦٥﴾

أَيُّدٍ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِمَّنْ
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ
كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ
طُعْفَاءُ فَأَصَابَهَا إِعْصَابٌ مِنْهُ فَذُرِّيَّةٌ
كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ
تَتَذَكَّرُونَ ﴿٢٦٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَسَّمُوا
الْعَمِيَّتَ مِنْهُ تُسْفِرُونَ وَأَنْتُمْ بِمَا تَكْسِبُونَ إِلَّا أَنْ
تُقْضَوْا فِيهِ وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٧﴾

الشَّيْطَانُ يُعَذِّبُكَ بِالْفَقْرِ وَيَأْمُرُكَ بِالْفَحْشَاءِ
وَاللَّهُ يُعَذِّبُكَ بِمَغْفَرَةٍ مِنْهُ وَفَضْلًا وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦٨﴾

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ
فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو
الْأَلْبَابِ ﴿٢٦٩﴾

[1] (V.2:266) 'Umar رضي الله عنه said, "This is an example for a rich man who does good deeds out of obedience to Allâh, and then Allâh sends him Satan whereupon he commits sins till all his good deeds are lost." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 62).

[2] (V.2:269) *Hikmah*: literally means wisdom, but it means here the knowledge, and the understanding of the Qur'ân, and the *Sunnah* and one's ability to speak and act in the correct and right way.

270. And whatever you spend for spendings (e.g., in *Sadaqah* — charity for Allāh's Cause) or whatever vow you make, be sure Allāh knows it all. And for the *Zālimūn* (wrong-doers) there are no helpers.

271. If you disclose your *Sadaqāt* (alms-giving), it is well; but if you conceal them and give them to the poor, that is better for you. (Allāh) will expiate you some of your sins. And Allāh is Well-Acquainted with what you do.

272. Not upon you (Muhammad صلى الله عليه وسلم) is their guidance, but Allāh guides whom He wills. And whatever you spend of good, it is for yourselves, when you spend not except seeking Allāh's Countenance. And whatever you spend of good, it will be repaid to you in full, and you shall not be wronged.

273. (Charity is) for *Fuqarā'* (the poor), who in Allāh's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all.^[1] And whatever you spend of good, surely, Allāh knows it well.

274. Those who spend their wealth (in Allāh's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.^[2]

وَمَا آتَاكُم مِّن نَّفَقَةٍ أَوْ نَذْرٍ مِّن نَّذِيرٍ
قَالَ اللَّهُ يَعْْلَمُهُ وَمَا لِلظَّالِمِينَ مِنْ
أَنْصَارٍ ﴿٢٧٠﴾

إِنْ شِئْتُمْ أَضِدُّوا الصَّدَقَاتِ فَيَحْتَمِلُوا
تُخْفُوا مَا وَفَّوْهُمُ الْفُقَرَاءُ فَهُمْ خَيْرٌ
لَّكُمْ وَيُكَفِّرُ عَنْكُم مِّن سَيِّئَاتِكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٧١﴾

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي
مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِقُكُمْ
وَمَا تُنْفِقُوا إِلَّا أَنْفُسَكُمْ وَجِهَ اللَّهُ وَمَا
تُنْفِقُوا مِنْ خَيْرٍ يُوَفَّ إِلَيْكُمْ وَأَنْتُمْ
تُظْلَمُونَ ﴿٢٧٢﴾

لِلْفُقَرَاءِ الَّذِينَ أُحْصُوا فِي سَبِيلِ اللَّهِ لَا
يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ
الْجَاهِلُ أَغْنِيَاءَ مِنَ النَّعْمِ تَعْرِفُهُمْ
يَسْتَغْفِرُ لَهُمْ السَّاسُ الْأَعْمَى وَمَا
تُنْفِقُوا مِنْ خَيْرٍ قَبِلَ اللَّهُ بِمِثْقَلِ ذَرَّةٍ

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُم بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

^[1] (V.2:273) The Arabic word *ilhāfa* literally means: "to beg with importunity," but Imām Tabari in his *Tafsir* and the majority of the religious scholars agree that the Verse means: "They do not beg of people at all."

^[2] (V.2:274) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Seven people will be shaded by Allāh under His Shade on the Day (i.e. the Day of Resurrection) when there will be no shade except His. They are:

a) a just ruler;

b) a young man who has been brought up in the worship of Allāh, [i.e. worships Allāh (Alone) sincerely from his childhood];

c) a man whose heart is attached to the mosques (who offers the five compulsory congregational prayers in the mosques);

275. Those who eat *Ribâ*¹¹ (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by *Shaitân* (Satan) leading him to insanity. That is because they say: "Trading is only like *Ribâ* (usury)," whereas Allâh has permitted trading and forbidden *Ribâ* (usury). So whosoever receives an admonition from his Lord and stops eating *Ribâ* (usury) shall not be punished for the past; his case is for Allâh (to judge); but whoever returns [to *Ribâ* (usury)], such are the dwellers of the Fire — they will abide therein forever.

276. Allâh will destroy *Ribâ* (usury) and will give increase for *Sadaqât* (deeds of charity, alms, etc.) And Allâh likes not the disbelievers, sinners.

277. Truly those who believe, and do deeds of righteousness, and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, they will have their reward with their Lord. On them shall be no fear, nor shall they grieve.

278. O you who believe! Be afraid of Allâh and give up what remains (due to you) from *Ribâ* (usury) (from now onward), if you are (really) believers¹².

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَٰلِكَ بِمَا أَنَّهُمْ قَالُوا
إِنَّمَا التَّجَارَةُ مِثْلَ الرِّبَا وَأَحَلَّ اللَّهُ التَّجَارَةَ وَحَرَّمَ
الرِّبَا فَقَدْ حَرَّمَ اللَّهُ مَوْعِظَةً مِّنْ ذِكْرِ فَاتِنَةٍ فَلَا
مَأْسَافَ وَأَمْرَهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ
النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٥﴾

يَسْحَقُ اللَّهُ الرِّبَا وَزَيْدَ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ
كَفَّارٍ آثِمٍ ﴿٢٧٦﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا
الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِندَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ
مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٨﴾

d) two persons who love each other only for Allâh's sake, and they meet and part in Allâh's Cause only;

e) a man who refuses the call of a charming woman of noble birth for illegal sexual intercourse with her and says: I fear Allâh;

f) a person who practises charity so secretly that his left hand does not know what his right hand has given (i.e., nobody knows how much he has given in charity).

g) a person who remembers Allâh in seclusion and his eyes become flooded with tears."

(*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.504).

¹¹ (V.2:275) *Ribâ*: Usury is of two major kinds; (A) *Ribâ An-Nasî'a* i.e. interest on lent money; (B) *Ribâ Al-Fadl*, i.e. taking a superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in great amounts.

¹² (V. 2:278) a) Narrated 'Aun bin Abu Juhaifah رضى الله عنه: My father bought a slave who practised the profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet صلى الله عليه وسلم forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and receiving or giving *Ribâ* (usury), and cursed the picture-makers." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.299).

279. And if you do not do it, then take a notice of war from Allâh and His Messenger (صلی اللہ علیہ وسلم) ¹¹¹ but if you repent, you

إِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ
وَإِنْ تَابْتُمْ فَلَكُمْ زُكُوفُ أَمْوَالِكُمْ لَا تَنْظُرُونَ

b) Narrated Abu Juhaifah that he had bought a slave whose profession was cupping and then said: The Prophet صلى الله عليه وسلم forbade taking the price of blood and the price of a dog and the earnings of a prostitute, and cursed the one who took or gave *Ribâ* (usury), and the lady who tattooed others or got herself tattooed, and the picture-maker. (*Sahih Al-Bukhârî*, Vol.7, *Hadith* No.845).

¹¹¹ (2:279) a) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه : Once Bilâl brought *Barnî* (a kind of) dates to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم asked him, "From where have you brought these?" Bilâl replied, "I had some inferior kind of dates and exchanged two *Sâ'* of it for one *Sâ'* of *Barnî* dates, in order to give it to the Prophet صلى الله عليه وسلم to eat." Thereupon the Prophet صلى الله عليه وسلم said, "Beware! Beware! This is definitely *Ribâ* (usury)! This is definitely *Ribâ* (usury)! Don't do so, but if you want to buy (a superior kind of dates) sell the inferior kind of dates for money and then, buy the superior kind of dates with that money." (*Sahih Al-Bukharî*, Vol.3, *Hadith* No.506).

b) Narrated Samura bin Jundub رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم very often used to ask his companions, "Did anyone of you see a dream?" So, dreams would be narrated to him by those whom Allâh willed to relate. One morning the Prophet صلى الله عليه وسلم said, "Last night two persons (angels) came to me (in a dream) and woke me up and said to me, 'Proceed!' I set out with them and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the man's head, smashing it. The rock rolled away and the thrower followed it and took it back. By the time he reached the man, his head returned to its normal state. The thrower then did the same as he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said, 'Proceed!' So we proceeded and came to a man lying in a prone position, and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eye from front to back. Then he turned to the other (second) side of the man's face and did just as he had done with the first side. He hardly completed that (second) side when the first side returned to its normal state. Then he returned to it to repeat what he had done before. I said to my two companions, 'Subhan Allâh! Who are these two persons?' They said to me, 'Proceed!' So we proceeded and came across something like a *Tannur* (a kind of baking oven, a pit usually clay-lined for baking bread)." I think the Prophet صلى الله عليه وسلم said, "In that oven there was much noise and voices." The Prophet صلى الله عليه وسلم added, "We looked into it and found naked men and women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked them, 'Who are these?' They said to me, 'Proceed!' And so we proceeded and came across a river." I think he said, "— red like blood." The Prophet صلى الله عليه وسلم added, "And behold, in the river there was a man swimming, and on the bank there was a man who had collected many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth and the latter (on the bank) threw a stone into his mouth whereupon he went swimming again. Then again he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth, (and so on) the performance was repeated. I asked my two companions, 'Who are these two persons?' They replied, 'Proceed! Proceed!' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my companions, 'Who is this (man)?' They said to me, 'Proceed! Proceed!' So we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colours. In the midst of the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have

shall have your capital sums. Deal not unjustly (by asking more than your capital sums), and you shall not be dealt with unjustly (by receiving less than your capital sums).

280. And if the debtor is in a hard time (has no money), then grant him time till it is easy for him to repay, but if you remit it by way of charity, that is better for you if you did but know.

281. And be afraid of the Day when you

وَلَا تَقْضُوا

فَلَنْ كَانَ دُونَهُ مَقْضِيًّا إِلَىٰ مَيْسَرَةٍ وَإِنْ
تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ آلِهِمْ تَوْفَىٰ كُلُّ

never seen. I said to my companions, 'Who is this?' They replied, 'Proceed! Proceed!' So we proceeded till we came to a majestic huge garden, greater and better than I have ever seen! My two companions said to me, 'Ascend up' and I ascended up." The Prophet صلى الله عليه وسلم added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was opened and we entered the city and found in it men with one side of their bodies as handsome as the most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen. My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they became in the best shape." The Prophet صلى الله عليه وسلم further added, "My two companions (angels) said to me: 'This place is the 'Adn Paradise, and that is your place.' I raised up my sight, and behold, there I saw a palace like a white cloud! My two companions said to me: 'That (palace) is your place' I said to them: 'May Allāh bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon whose head was being smashed with the rock, he is the symbol of the one who studies the Qur'ān, and then neither recites it, nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, whose sides of mouth, nostrils, and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers-fornicators and the adulteresses-fornicatresses, and the man whom you saw swimming in the river, and was given a stone to swallow, is the eater of *Ribā* (usury), and the bad looking man whom you saw near the fire kindling it and going around it, is *Mālik*; the gatekeeper of Hell, and the tall man whom you saw in the garden, is *Ibrāhīm* (Abraham), and the children around him are those who die on *Al-Fitrāh* (the Islāmic Faith of Monotheism).' " The narrator added: Some Muslims asked the Prophet صلى الله عليه وسلم "O Allāh's Messenger! What about the children of *Al-Mushrikūn*?"[†] The Prophet صلى الله عليه وسلم replied, "And also the children of *Al-Mushrikūn*." The Prophet صلى الله عليه وسلم added, "My two companions added, 'The men you saw half handsome and half ugly were those persons who had mixed an act that was good with another that was evil, but Allāh forgave them.'" (Sahīh Al-Bukhārī, Vol. 9, Hadīth No. 171).

* *Al-Mushrikūn*: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad صلى الله عليه وسلم.

† (V.2:280) Narrated Abu Hurairah رضى الله عنه: Allāh's Messenger صلى الله عليه وسلم said: "A man used to give loans to the people, and used to say to his servant, 'If the debtor is poor, forgive him, so that Allāh may forgive us.' So when he met Allāh (after his death), Allāh forgave him." (Sahīh Al-Bukhārī, Vol.4, Hadīth No.687).

shall be brought back to Allâh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly.

282. O you who believe! When you contract a debt for a fixed period, write it down. Let a scribe write it down in justice between you. Let not the scribe refuse to write as Allâh has taught him, so let him write. Let him (the debtor) who incurs the liability dictate, and he must fear Allâh, his Lord, and diminish not anything of what he owes. But if the debtor is of poor understanding, or weak, or is unable to dictate for himself, then let his guardian dictate in justice. And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs, the other can remind her. And the witnesses should not refuse when they are called (for evidence). You should not become weary to write it (your contract), whether it be small or big, for its fixed term, that is more just with Allâh; more solid as evidence, and more convenient to prevent doubts among yourselves, save when it is a present trade which you carry out on the spot among yourselves, then there is no sin on you if you do not write it down. But take witnesses whenever you make a commercial contract. Let neither scribe nor witness suffer any harm, but if you do (such harm), it would be wickedness in you. So be afraid of Allâh; and Allâh teaches you. And Allâh is All-Knower of each and everything.

283. And if you are on a journey and cannot find a scribe, then let there be a pledge taken (mortgaging)^[1], then if one of you entrust the other, let the one who is entrusted discharge

نَفْسٍ مَّا كَسَبَتْ وَهُوَ لَا يَظْلَمُونَ ﴿٢٨٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلَأِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَمَسُّ مِنْ دُونِ مَا كَانَ الَّذِي عَلَيْهِ الْحَقُّ مِنْ شَيْءٍ أَوْ ضَرِيًّا وَلَا يَسْتَلِمْ أَنْ يُعْطَىٰ هُوَ قَوْلًا مِّنْ أَوْلِيَ الْأَعْدَالِ وَأَلْسِنَهُمْ لَا يَحْشَوْنَ شَيْعَةً مِنَ الْقُرْآنِ فَإِنْ لَمْ تَكُونُوا جُلُوسًا فَأْتُواكَ بِشَهِيدَيْنِ مِن رِّجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ يَكُونَا شَاهِدًا عَلَىٰ الْكُفْرَانِ لَا تَقْبَلُ لَهُمَا بَيْعَتُهُمَا قَدْ كَفَرَ إِحْدَاهُمَا بِالْآخَرِ فَإِنْ تَقَالَيْتُمْ أَن تَشْهَدَ إِذَا تَدَايَنْتُمْ فَلَا تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلٍ مُّذْ يَكُنْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلْتَرَ ابْتَغُوا وَلَا أَنْ تَكُونَ بَيْعَةً حَاضِرَةً تَلْذُرُونَ فِيهَا بَيْنَكُمْ فَلْيَسَّ عَلَى الْكُفْرَانِ وَلَا تَكْتُبُوا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضْلِلْ كِتَابُكُمْ وَلَا شَيْعَةً وَلَا تَقْعَبُوا أَلَمْ يَكُنْ لَهُمْ مَوْعِدٌ بِكُفْرِهِمْ وَأَلَمْ يَكُنْ لَهُمْ مَّوَعِدٌ بِكُفْرِهِمْ وَأَلَمْ يَكُنْ لَهُمْ مَّوَعِدٌ بِكُفْرِهِمْ وَأَلَمْ يَكُنْ لَهُمْ مَّوَعِدٌ بِكُفْرِهِمْ

عَلَيْهِمْ ﴿٢٨٣﴾

* وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَيْنِ مَّقْبُوضَةٌ فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ مَقْدُورَهُ وَلَا يَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكُنْ مِّنَ الْمُكَذِّبِينَ

^[1] (V.2:283) Narrated 'A'ishah رضي الله عنها : The Prophet صلى الله عليه وسلم bought some foodstuff on credit for a limited period and mortgaged his armour for it. (Sahîh Al-Bukhârî, Vol.3, Hadîth No.686)

his trust (faithfully), and let him be afraid of Allâh, his Lord. And conceal not the evidence for he, who hides it, surely his heart is sinful. And Allâh is All-Knower of what you do.

284. To Allâh belongs all that is in the heavens and all that is on the earth, and whether you disclose what is in your own selves or conceal it, Allâh will call you to account for it. Then He forgives whom He wills and punishes whom He wills. And Allâh is Able to do all things.

285. The Messenger (Muhammad صلى الله عليه وسلم) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers. (They say), "We make no distinction between one another of His Messengers" — and they say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)."

286. Allâh burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our *Maulâ* (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people."¹¹

الْمُهَدَّةُ وَمَنْ يَكْتُمُهَا فَإِنَّهُ كَافِرٌ كَذِبٌ ۖ
وَاللَّهُ يَمَّا تَكْمُلُونَ عَلَيْهِ ۝

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ وَإِنْ تُبَدَّوْا
فِي أَنْفُسِكُمْ أَنْ تَخْفَوْا يَحْسِبْكُمْ بِهِ اللَّهُ
يَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ۝

ءَامَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ
كُلٌّ ءَامَنُوا بِاللَّهِ وَمَلَكِهِ وَكِتَابِهِ
وَرُسُلِهِ ۚ لَا تَفْرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفِرَ لَكَ ذُنُوبُكَ ۚ أَلَمْ تَكُنْ مِنَ الْمُسْلِمِينَ ۝

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ مَا كَسَبَتْ وَفَضَّلَتْهَا
مَا أَكَسَبَتْ رَبًّا لَا تُؤْخِذُ ۚ إِنَّ أَوْفَىٰ ذُنُوبِنَا
أَخْطَاؤُنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَثْرَ كَسَا
حَمَلْنَاهُ عَلَىٰ الْأُفْرِ ۚ مِنْ قَبْلِنَا رَبَّنَا وَلَا تَحْمِلْنَا
مَا لَا خَلْقَ لَنَا بِهِمْ وَاعْفَ عَنَّا وَارْحَمْنَا ۚ
وَأَنْجِفْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ
الْكَافِرِينَ ۝

¹¹ (V.2:286) Narrated Abu Mas'ûd Al-Badri رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Whosoever recited the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him." (Sahîh Al-Bukhârî, Vol.5, Hadîth No.345).

Sûrat Âl 'Imrân
(The Family of Imran) III

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. Allâh! *Lâ ilahâ illa Huwa* (none has the right to be worshipped but He), *Al-Hayyul-Qayyûm* (the Ever Living, the One Who sustains and protects all that exists).

3. It is He Who has sent down the Book (the Qur'ân) to you (Muhammad صلى الله عليه وسلم) with truth, confirming what came before it. And He sent down the Taurât (Torah) and the Injeel (Gospel),

4. Aforetime, as a guidance to mankind. And He sent down the criterion [of judgement between right and wrong (this Qur'ân)]. Truly, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for them there is a severe torment; and Allâh is All-Mighty, All-Able of Retribution.

5. Truly, nothing is hidden from Allâh, in the earth or in the heaven.

6. He it is Who shapes you in the wombs as He wills. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

7. It is He Who has sent down to you (Muhammad صلى الله عليه وسلم) the Book (this Qur'ân). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of *Al-Ahkâm* (commandments), *Al-Farâ'id* (obligatory duties) and *Al-Hudud* (legal laws for the punishment of thieves, adulterers)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آل عمران

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ١

نَزَّلَ عَلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ وَأَنزَلَ التَّوْرَةَ وَالْإِنْجِيلَ ٢

مِن قَبْلُ هُدًى لِّلنَّاسِ وَأَنزَلَ الْقُرْآنَ إِنَّا الَّذِينَ نَكْفُرُوا بِتَارَاتِ أَلْوَاهِمُ عَذَابٌ شَدِيدٌ وَلِلَّهِ عَرْشٌ دُورٌ ٣

إِنَّ اللَّهَ لَا يَخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ٤

هُوَ الَّذِي يَصَوِّرُكُم فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَإِلَهِ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ ٥

هُوَ الَّذِي أَنزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُّحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَانْتِفَاءَ تَأْوِيلِهِ وَمَا يَقُولُ تَأْوِيلَهُ إِلَّا اللَّهُ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ كُلٌّ مِّنْ عِندِ رَبِّنَا وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ٦

which is not entirely clear thereof, seeking *Al-Fitnah* (polytheism and trials), and seeking for its hidden meanings, but none knows its hidden meanings except Allâh. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (*Tafsîr At-Tabarî*).

8. (They say): "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and grant us mercy from You. Truly, You are the Bestower."

9. "Our Lord! Verily, it is You Who will gather mankind together on the Day about which there is no doubt. Verily, Allâh never breaks His Promise".

10. Verily, those who disbelieve, neither their properties nor their offspring will avail them whatsoever against Allâh; and it is they who will be fuel of the Fire.

11. Like the behaviour of the people of Fir'aun (Pharaoh) and those before them; they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So Allâh seized (destroyed) them for their sins. And Allâh is Severe in punishment.

12. Say (O Muhammad صلى الله عليه وسلم) to those who disbelieve: "You will be defeated and gathered together to Hell, and worst indeed is that place of rest."

13. There has already been a sign for you (O Jews) in the two armies that met (in combat i.e. the battle of Badr). One was fighting in the Cause of Allâh, and as for the other, (they) were disbelievers. They (the believers) saw them (the disbelievers) with their own eyes twice their number (although they were thrice their number). And Allâh supports with His Victory whom He wills. Verily, in this is a lesson for those who understand. (See Verse 8:44). (*Tafsîr At-Tabarî*)

رَبَّنَا لَا تُخِزْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ
رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٨﴾

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ يَوْمَ رَبِّهِمْ إِنَّ اللَّهَ لَا يُخْلِفُ
الْعَهْدَ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا أَلَنْ تَكُونَ عَنْهُمْ شَأْنًا إِنَّ اللَّهَ
أَوْلَىٰ لَهُمْ مِنَ اللَّهِ وَنَبِيِّهِ وَأُولَٰئِكَ يَهُودٌ وَنَصَارَ ﴿١٠﴾

كَذَّبَ آلُ فِرْعَوْنَ أَتَىٰ مِنَ فِرْعَوْنِ الْقَتْلُ
كَذَّبُوا بِآيَاتِنَا فَاهْلَاكَ اللَّهُ بِذُنُوبِهِمْ وَاللَّهُ
شَدِيدُ الْعِقَابِ ﴿١١﴾

قُلْ لِلَّذِينَ كَفَرُوا سَعْيًا يَوْمَ يَسْتَعْلِفُونَ وَيُخْشَرُونَ
إِلَىٰ جَهَنَّمَ يَرْوَوْسُ الْيَهُودُ ﴿١٢﴾

فَذَكَابَ لَكُنَّ آيَةً فِي يَوْمَيْنِ فَلَمَّا تَفَتَّتَا وَجِئَا
فَقَاتِلَا فِي سَبِيلِ اللَّهِ وَلُحْزَاكَ كَافَّةً يَرْوَوْسُ
وَيُنَالِيَهُمْ زُلْزُلًا عَنِ اللَّهِ وَاللَّهُ يَكِيدُ يُضْمِرُهُ
مَنْ يَشَاءُ إِنَّكَ فِي ذَلَالٍ لَمِيرَةٍ لَّا وَفَىٰ
أَلَا تَبْصُرُ ﴿١٣﴾

14. Beautified for men is the love of things they covet; women, children, much of gold and silver (wealth), branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world's life; but Allâh has the excellent return (Paradise with flowing rivers) with Him.

15. Say: "Shall I inform you of things far better than those? For *Al-Muttaqûn* (the pious — See V.2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *Azwâjun Mutahharatun*⁽¹⁾ (purified mates or wives). And Allâh will be pleased with them. And Allâh is All-Seer of the (His) slaves".

16. Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire."

17. (They are) those who are patient, those who are true (in Faith, words, and deeds), and obedient with sincere devotion in worship to Allâh. Those who spend [give the *Zakât* and alms in the Way of Allâh] and those who pray and beg Allâh's Pardon in the last hours of the night.

18. Allâh bears witness that *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), and the angels, and those having knowledge (also give this witness); (He always) maintains His creation in Justice. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the All-Mighty, the All-Wise.

19. Truly, the religion with Allâh is Islâm. Those who were given the Scripture (Jews and Christians) did not differ except, out of mutual jealousy, after knowledge had come to them. And whoever disbelieves in the *Ayât* (proofs, evidences, verses, signs, revelations,

رُفِيَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ
وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ مِنَ الذَّهَبِ وَالْفِضَّةِ
وَالْخَيْلِ الْمُسَوَّمَةِ وَالْأَنْعَامِ وَالْأَرْضِ الْمَعْرُورِ ذَلِكَ مَتْنَعُ
الْحَيَاةِ الدُّنْيَا وَاللَّهُ عِنْدَ مَنْ حَسَنَ الْحِسَابِ ﴿١٤﴾

* قُلْ أُنَبِّئُكُمْ بِخَيْرٍ مِنْ ذَٰلِكُمْ لِلَّذِينَ اتَّقَوْا
عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا وَأَرْوَاحٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ
اللَّهِ وَاللَّهُ بِصِعْدِهِ الْبَاسِ ﴿١٥﴾

الَّذِينَ يَقُولُونَ رَبَّنَا آتِنَا آمِنًا فَاغْفِرْ لَنَا
ذُنُوبَنَا وَنَجِّنَا عَذَابَ النَّارِ ﴿١٦﴾

الصَّابِرِينَ وَالصَّادِقِينَ وَالْمُتَّقِينَ وَالْمُتَّقِينَ
وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ ﴿١٧﴾

شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَالْمَلَائِكَةُ
وَأُولُوا الْحِلْمِ قَالِمًا بِالْقُسْطِ لَا إِلَهَ إِلَّا هُوَ
الْعَزِيزُ الْحَكِيمُ ﴿١٨﴾

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ وَمَا اخْتَلَفَ الَّذِينَ
أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ
بَيْنَ يَدَيْهِمْ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿١٩﴾

⁽¹⁾ (V.3:15) i.e. they will have no menses, urine, or stool. See *Tafsîr Ibn Kathîr* and also see footnote of (V.29:64).

etc.) of Allâh, then surely, Allâh is Swift in calling to account.

20. So if they dispute with you (Muhammad (صلى الله عليه وسلم) say: "I have submitted myself to Allâh (in Islâm), and (so have) those who follow me." And say to those who were given the Scripture (Jews and Christians) and to those who are illiterates (Arab pagans): "Do you (also) submit yourselves (to Allâh in Islâm)?" If they do, they are rightly guided; but if they turn away, your duty is only to convey the Message; and Allâh is All-Seer of (His) slaves¹¹.

21. Verily, those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and kill the Prophets without right, and kill those men who order just dealings, —then announce to them a painful torment.

22. They are those whose works will be lost in this world and in the Hereafter, and they will have no helpers.

23. Have you not seen those who have been given a portion of the Scripture? They are being invited to the Book of Allâh to settle their dispute, then a party of them turn away, and they are averse.

24. This is because they say: "The Fire shall not touch us but for a number of days." And that which they used to invent regarding their religion has deceived them.

25. How (will it be) when We gather them together on the Day about which there is no doubt (i.e. the Day of Resurrection). And each person will be paid in full what he has earned? And they will not be dealt with unjustly.

26. Say (O Muhammad (صلى الله عليه وسلم): "O Allâh! Possessor of the kingdom, You give the kingdom to whom You will, and

فَإِنْ حَاجُّوكَ فَقُلْ أَسْلَمْتُ وَجْهِيَ لِلَّهِ وَمَنِ
أَتَّبَعْتُمْ فَقُلْ لِلَّهِ يَتَّبِعُونَ أُولَئِكَ الْحَسَنَةُ وَالْأُخْرَى
أَسْلَمْتُ فَإِنْ أَسْلَمُوا فَقَدْ هَدَيْنَا وَإِنْ تَوَلَّوْا
فَمَا سَمِعْنَا لَكَ أَلَّا تَكُونَ مِنَ الْخَالِفِينَ ۝٢٠

إِنَّ الَّذِينَ يَكْفُرُونَ بِعَلَامَاتِ اللَّهِ وَيَقْتُلُونَ
الْمُرْسَلِينَ يَمْتَرُونَ بِأَنَّهُمْ
يَأْمُرُونَ بِالْقِسْطِ مِنَ الَّذِينَ فَيَفْزَعُهُمْ
بِكِتَابِ اللَّهِ ۝٢١

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْعَذَابُ فِي الدُّنْيَا
وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ۝٢٢

أَوَلَمْ يَأْتِ الْبَنِينَ أُولَئِكَ نَصِيبًا مِنَ الْكِتَابِ يَنْصَرُّونَ إِلَى
كِتَابِ اللَّهِ فَخَرُّوا عَلَيْهِمْ قُلْ يَتَوَلَّوْا فَنُفِثَ مِنْهُمْ وَهُمْ
مُقَرَّبُونَ ۝٢٣

ذَلِكَ بِأَنَّهُمْ قَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا
أَيَّامًا مَعْدُودَاتٍ وَخَرَّهُمْ فِي دِينِهِمْ مَا
كَانُوا يَتَّبِعُونَ ۝٢٤

فَكَيْفَ إِذَا جُمِعْتُمْ لِيَوْمِ الْآزِمِ فِيهِ وَوُفِّيتْ
كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝٢٥

قُلِ اللَّهُمَّ مَلِكُ الْمَلِكِ تَوَلَّى الْمُلُوكَ مِنْ قَبْلِكَ وَتَبَرَّعَ
الْمُلُوكَ وَمَنْ تَشَاءُ وَتُعْزِزْ مَنْ تَشَاءُ وَتَقْذِفْ مَنْ تَشَاءُ

¹¹ (V.3:20) See the footnote of (V.3:85).

You take the kingdom from whom You will, and You endue with honour whom You will, and You humiliate whom You will. In Your Hand^[1] is the good. Verily, You are Able to do all things.

27. You make the night to enter into the day, and You make the day to enter into the night (i.e. increase and decrease in the hours of the night and the day during winter and summer), and You bring the living out of the dead, and You bring the dead out of the living. And You give wealth and sustenance to whom You will, without limit (measure or account).

28. Let not the believers take the disbelievers as *Auliya'* (supporters, helpers) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them. And Allâh warns you against Himself (His punishment)^[2], and to Allâh is the final return.

29. Say (O Muhammad صلى الله عليه وسلم): "Whether you hide what is in your breasts or reveal it, Allâh knows it, and He knows what is in the heavens and what is in the earth. And Allâh is Able to do all things."

30. On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil. And Allâh warns you against Himself (His punishment) and Allâh is full of kindness to (His) slaves.

يَدُوكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٦﴾

قُلْ لَيْلٍ أَلَيْلٍ فِي السَّهَرِ وَلَوْ لَوِجَ السَّهَرِ فِي أَلَيْلٍ
وَلَوْ لَوِجَ السَّهَرِ فِي أَلَيْلٍ وَلَوْ لَوِجَ السَّهَرِ فِي أَلَيْلٍ
وَلَوْ لَوِجَ السَّهَرِ فِي أَلَيْلٍ وَلَوْ لَوِجَ السَّهَرِ فِي أَلَيْلٍ ﴿٥٧﴾

لَا يَتَّخِذُ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ
الْمُؤْمِنِينَ وَمَنْ يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ
إِلَّا أَنْ تَتَخَوَّعُوا مِنْهُمْ فَدَعَا وَيَحْذَرُكُمْ اللَّهُ فَتَعَسَّرَ
قَالَ اللَّهُ الْمَعْبُودُ ﴿٥٨﴾

قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبَيِّنُوهُ يُعْلَمَهُ
اللَّهُ وَيَعْلَمُ مَا فِي السَّمَكِ وَمَا فِي الْأَرْضِ وَاللَّهُ
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٥٩﴾

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا
وَمَا عَمِلَتْ مِنْ سُوءٍ تُوَدُّ أَنْ يَبْتَعَهَا وَيَبْتَعَهَا وَأَمَّا
بَيْعُهَا وَيَحْذَرُكَ اللَّهُ فَتَعَسَّرَ وَاللَّهُ رَؤُوفٌ
بِالْعِبَادِ ﴿٦٠﴾

^[1] (V.3:26) See the footnote of (V.3:73)

^[2] (V.3:28) The Statement of Allâh عز وجل "But Allâh warns you against Himself (i.e. His Punishment)." (3:28).

Narrated 'Abdullâh بن عمر رضي الله عنه The Prophet صلى الله عليه وسلم said, "There is none who has a greater sense of *Ghairah*" than Allâh, and for that reason He has forbidden *Al-Fawâhish*, (the shameful deeds and sins, e.g. illegal sexual intercourse). And there is none who likes to be praised more than Allâh does." (*Sahih Al-Bukhari*, Vol. 9, Hadith No. 500).

* *Ghairah*: a feeling of great fury and anger when one's honour and prestige are injured or challenged.

31. Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allâh then follow me (i.e. accept Islâmic Monotheism, follow the Qur'ân and the *Sunnah*), Allâh will love you and forgive you your sins. And Allâh is Oft-Forgiving, Most Merciful."

32. Say (O Muhammad صلى الله عليه وسلم): "Obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم)." But if they turn away, then Allâh does not like the disbelievers^[1].

33. Allâh chose Adam, Nûh (Noah), the family of Ibrâhîm (Abraham) and the family of 'Imrân above the 'Âlamîn (mankind and jinn) (of their times).

34. Offspring, one of the other, and Allâh is All-Hearer, All-Knower.

35. (Remember) when the wife of 'Imrân said: "O my Lord! I have vowed to You what (the child that) is in my womb to be dedicated for Your services (free from all worldly work; to serve Your Place of worship), so accept this from me: Verily, You are the All-Hearer, the All-Knower."

36. Then when she gave birth to her [child Maryam (Mary)], she said: "O my Lord! I have given birth to a female child," — and Allâh knew better what she brought forth, — "And the male is not like the female, and I have named her Maryam^[2] (Mary), and I seek refuge with You (Allâh) for her and for her offspring from *Shaitân* (Satan), the outcast."

37. So her Lord (Allâh) accepted her with goodly acceptance. He made her grow in a good manner and put her under the care of Zakariyâ (Zechariah). Every time he entered *Al-Mihrâb*^[3] to (visit) her, he found her supplied with sustenance. He said: "O

قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٣١﴾

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ ﴿٣٢﴾

﴿٣٣﴾ إِنَّ اللَّهَ اصْطَفَىٰ آدَمَ وَنُوحًا وَإِبْرَاهِيمَ وَآلَ عِمْرَانَ عَلَى الْعَالَمِينَ ﴿٣٤﴾

ذُرِّيَّةً بَعْضُهَا مِن بَعْضٍ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٥﴾

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي يَا ذَا الْعَرْشِ السَّعِيدِ ﴿٣٦﴾

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَا أُنْثَىٰ وَاللَّهُ أَعْلَمُ بِمَا وَضَعَتْ وَلَيْسَ الذَّكَرُ إِلَّا لِي وَإِنِّي سَمَّيْتُهَا مَرْيَمَ ﴿٣٧﴾ فَلَمَّا أُبْعِدَهَا بِكَ وَضَعْتَهَا فِي السِّجِّينِ الرَّجِيمِ ﴿٣٨﴾

فَتَقَبَّلَهَا رَبُّهَا بِقَبُولٍ حَسَنٍ وَأَنبَتَهَا نَبَاتًا حَسَنًا وَكَفَّلَهَا زَكَرِيَّا كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ وَجَدَ عِنْدَ حَارِيقِهَا قَالًا ذِينَ يَرَىٰ لَكَ هَذَا قَالَ هُوَ مِنْ عِندِ اللَّهِ وَإِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٩﴾

[1] (V.3:32) See the footnote of (V. 3:85).

[2] (V.3:36) Maryam (مريم) literally means: maidservant of Allâh.

[3] (V. 3:37) *Al-Mihrâb*: a praying place or a private room.

Maryam (Mary)! From where have you got this?" She said, "This is from Allâh." Verily, Allâh provides sustenance to whom He wills, without limit.

38. At that time Zakariyâ (Zechariah) invoked his Lord, saying: "O my Lord! Grant me from You, a good offspring. You are indeed the All-Hearer of invocation."

39. Then the angels called him, while he was standing in prayer in *Al-Mihrah* (a praying place or a private room), (saying): "Allâh gives you glad tidings of Yahya (John), confirming (believing in) the word from Allâh [i.e. the creation of 'Îsâ (Jesus) from Allâh, the Word from Allâh ("Be!") — and he was!], noble, keeping away from sexual relations with women, and a Prophet, from among the righteous."

40. He said: "O my Lord! How can I have a son when I am very old, and my wife is barren?" (Allâh) said: "Thus Allâh does what He wills."

41. He said: "O my Lord! Make a sign for me." (Allâh) said: "Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again), and glorify (Him) in the afternoon and in the morning."

42. And (remember) when the angels said: "O Maryam (Mary)! Verily, Allâh has chosen you (from polytheism and disbelief), and chosen you above the women of the 'Âlamîn (mankind and jinn) (of her lifetime)."

43. O Mary! "Submit yourself with obedience to your Lord (Allâh, by worshipping none but Him Alone) and prostrate yourself, and *Irka'i* (bow down) along with *Ar-Râki'un* (those who bow down)."

هُتَالِكَ دَعَا زَكَرِيَّا رَبَّهُ قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾

فَتَنَادَاهُ الْمَلَائِكَةُ يُسَبِّحُ بِحَمْدِكَ بُعْثُوكُمْ بِصَلَاتٍ وَالْخَرَابِ
أَنَّ اللَّهَ بَشِّرَكَ بِيَحْيَىٰ مِصْرًا قَلِيلًا مِمَّنْ لَّهُ
وَسَيِّدًا وَحَصْبًا وَنَذِيرًا لِّلْمُتَّعِينَ ﴿٣٩﴾

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ
وَأَمْرُؤِي عَاقِرٌ قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ
مَا يَشَاءُ ﴿٤٠﴾

قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ
النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا ذِكْرًا وَذَكَرَ رَبَّكَ فَتَذَكَّرَ
وَسَبِّحْ بِحَمْدِ رَبِّكَ اللَّيْلَ وَالنَّهَارَ ﴿٤١﴾

وَإِذْ قَالَتِ الْمَلَائِكَةُ يَمْرُؤُا إِنَّ اللَّهَ اصْطَفَاكِ
وَطَهَّرَكُمُ وَأَصْلَحَكُمْ عَلَى نِسَاءٍ الْعَالَمِينَ ﴿٤٢﴾

يَسْمِعُ مَا تُنْفِثِينَ فِي رُءُوسِكُمْ وَأَنْتُجِدِينَ وَارْكَعِي
مَعَ الرَّاكِعِينَ ﴿٤٣﴾

¹¹ (V. 3:41) See *Tafsîr Al-Qurtubî*, Vol.4, Page.82.

44. This is (a part) of the news of the *Ghaib* (unseen, i.e. the news of the past nations of which you have no knowledge) which We reveal to you (O Muhammad صلى الله عليه وسلم). You were not with them, when they cast lots with their pens as to which of them should be charged with the care of Maryam (Mary); nor were you with them when they disputed.

45. (Remember) when the angels said: "O Maryam (Mary)! Verily, Allâh gives you the glad tidings of a Word ["Be!" — and he was! i.e. 'Îsâ (Jesus) the son of Maryam (Mary)] from Him, his name will be the Messiah 'Îsâ (Jesus), the son of Maryam (Mary), held in honour in this world and in the Hereafter, and will be one of those who are near to Allâh."

46. "He will speak to the people in the cradle^[1] and in manhood, and he will be one of the righteous."

وَالَّذِينَ آمَنُوا أَتَيْنَاهُمُ الْبَيِّنَاتِ وَأَوَّلُهَا كَذِبُ الْكَافِرِينَ
إِذْ يَقُولُونَ أَفَلَا يَمْلِكُونَ أَنْ يَبْعَثُوا رَسُولًا
لَهُمْ إِنْ يُنْزِلُ عَلَيْهِمْ آيَاتًا مِنْ رَبِّهِمْ
لَا تَأْتِيهِمْ إِلَّا فِي غَمٍّ مُبِينٍ ﴿٤٤﴾

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكِ بِكَلِمَةٍ
مِنْهُ فَاسْمِعِي سَوَاعِدًا مِنْ رَبِّكِ وَخِصْلًا
لِأَعْيُنِنَا وَالْآخِرَةُ خَيْرٌ مِنَ الْأُولَى ﴿٤٥﴾

وَيُفَكِّرُ كَلَامًا فِي الْهَدْيِ وَكَفَلًا
وَمِنْ الصَّالِحِينَ ﴿٤٦﴾

^[1] (V.3:46) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "None spoke in cradle but three: (The first was) Jesus, (the second child was): There was a man from Banī Isra'el called Juraij. While he was offering prayer, his mother came and called him. He said (to himself), "Shall I answer her or keep on praying?" (He went on praying and did not answer her). His mother said, "O Allâh! Do not let him die till he sees the faces of prostitutes." So while he was in his hermitage, a lady came and sought to seduce him, but he refused. So she went to a shepherd and presented herself to him to commit illegal sexual intercourse with her, and then later she gave birth to a child and claimed that it belonged to Juraij. The people, therefore, came to him and dismantled his hermitage and expelled him out of it and abused him. Juraij performed ablution and offered prayer, and then came to the child and said: "O child! Who is your father?" The child replied, "The shepherd" (after hearing this) the people said, "We shall rebuild your hermitage of gold," but he said: "No, of nothing but mud." (The third was the hero of the following story): A lady from Banī Isra'el was nursing her child at her breast when a handsome rider passed by her. She said, "O Allâh! Make my child like him." On that the child left her breast and facing the rider said: "O Allâh! Do not make me like him." The child then started to suck her breast again. [Abu Hurairah further said, "As if I were now looking at the Prophet صلى الله عليه وسلم sucking his finger (in way of demonstration.)"]. After a while they (some people) passed by, with a lady slave and she (i.e. the child's mother) said, "O Allâh! Do not make my child like this (slave-girl)!" On that the child left her breast, and said, "O Allâh! Make me like her." When she asked why, the child replied, "The rider is one of the tyrants while this slave-girl is falsely accused of theft and illegal sexual intercourse." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 645).

47. She said: "O my Lord! How shall I have a son when no man has touched me." He said: "So (it will be) for Allâh creates what He wills. When He has decreed something, He says to it only: "Be!"—and it is.

48. And He (Allâh) will teach him ['Isâ (Jesus)] the Book and *Al-Hikmah* (i.e. the *Sunnah*, the faultless speech of the Prophets, wisdom), and the *Taurât* (Torah) and the *Injeel* (Gospel).

49. And will make him ['Isâ (Jesus)] a Messenger to the Children of Israel (saying): "I have come to you with a sign from your Lord, that I design for you out of clay, a figure like that of a bird, and breathe into it, and it becomes a bird by Allâh's Leave; and I heal him who was born blind, and the leper, and I bring the dead to life by Allâh's Leave. And I inform you of what you eat, and what you store in your houses. Surely, in that is a sign for you, if you are believers.

50. And I have come confirming that which was before me of the *Taurât* (Torah), and to make lawful to you part of what was forbidden to you, and I have come to you with a proof from your Lord. So fear Allâh and obey me.

51. Truly! Allâh is my Lord and your Lord, so worship Him (Alone). This is a Straight Path.

52. Then when 'Isâ (Jesus) came to know of their disbelief, he said: "Who will be my helpers in Allâh's Cause?" *Al-Hawâriyyûn* (the disciples) said: "We are the helpers of Allâh; we believe in Allâh, and bear witness that we are Muslims (i.e. we submit to Allâh)."

53. Our Lord! We believe in what You have sent down, and we follow the

قَالَتْ رَبِّ أَنَّى يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ قَالَ
كَذَلِكَ قَالَ اللَّهُ يَتْلُو مَا يَشَاءُ إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ
لَهُ كُنْ فَيَكُونُ ﴿٧٥﴾

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ
وَإِنْجِيلًا ﴿٧٦﴾

وَرَسُولًا إِلَىٰ بَنِي إِسْرَءِيلَ أَنِّي قَدْ جِئْتُكُمْ بِعِيقَةٍ
فِيكُمْ رَبِّكُمْ أَنِّي أَخْلَقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ
الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ وَأُبْرِئُ
الْكَلْبَةَ وَالْأَبْرَصَ وَأُنْزِلُ السُّورَ بِإِذْنِ اللَّهِ
وَأُنَبِّئُكُمْ بِمَا تَأْكُلُونَ وَمَا تَدْخُلُونَ فِي بُيُوتِكُمْ وَأَنْ فِي
ذَٰلِكَ لَآيَاتٍ لِّكُمْ لَكُمْ مَوْعِظِينَ ﴿٧٧﴾

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَلِإِخْلَافِ
لَكُمْ بَعْضَ الَّذِي حُجِّرَ عَلَيْكُمْ وَجِئْتُكُمْ
بِآيَاتٍ مِنْ رَبِّكُمْ فَاتَّقُوا اللَّهَ وَأَطِيعُوا عِزِّي ﴿٧٨﴾

إِنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَٰذَا صِرَاطٌ
مُسْتَقِيمٌ ﴿٧٩﴾

* فَلَمَّا أَحَسَّ عِيسَىٰ مِنْهُمُ الْكُفْرَ قَالَ مَنْ
أَنْصَارِي إِلَى اللَّهِ قَالَ الْحَرَارِيُّونَ وَحَنَ آفَسَارِيُّوهُ
وَأَتَمَّتْ إِلَيْهِمُ الْبَنَاتُ وَالصِّبْيُ فَأَتَوْا عَلَىٰ
مُسْلِمِينَ ﴿٨٠﴾

رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَاتَّبَعْنَا الرَّسُولَ فَاكْفِنَا

Messenger ['Isâ (Jesus)]; so write us down among those who bear witness (to the truth i.e. *Lâ ilâha illallâh* — none has the right to be worshipped but Allâh).

54. And they (disbelievers) plotted [to kill 'Isâ (Jesus) عليه السلام], and Allâh plotted too. And Allâh is the Best of those who plot.

55. And (remember) when Allâh said: "O 'Isâ (Jesus)! I will make you sleep and raise you to Myself and clear you [of the forged statement that 'Isâ (Jesus) is Allâh's son] of those who disbelieve, and I will make those who follow you (Monotheists, who worship none but Allâh) superior to those who disbelieve [in the Oneness of Allâh, or disbelieve in some of His Messengers, e.g. Muhammad صلى الله عليه وسلم, 'Isâ (Jesus), Mûsâ (Moses), etc., or in His Holy Books, e.g. the Taurât (Torah), the Injeel (Gospel), the Qur'ân] till the Day of Resurrection". Then you will return to Me and I will judge between you in the matters in which you used to dispute."

مَعَ النَّبِيِّينَ ﴿٥٣﴾

وَمَكَرُوا وَمَكَرَ اللَّهُ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿٥٤﴾

إِذْ قَالَ اللَّهُ يُحْيِيَنَّ إِلَىٰ مُتَوَكِّفِكَ وَذَافِعًا لِّكَ
وَمُطَهِّرًا لِّكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلًا لِّلَّذِينَ
اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَىٰ يَوْمِ الْقِيَامَةِ
ثُمَّ إِلَىٰ رَبِّكُمْ كُفَرًا كُفَرًا كُفَرًا
فِيَوْمِ تَنْفَخُونَ ﴿٥٥﴾

﴿٥٣﴾ (V.3:55) The advent (descent) of 'Isâ (Jesus), [son of Maryam (Mary)] عليه السلام .

a) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, surely ['Isâ (Jesus)], the son of Maryam (Mary) عليه السلام will shortly descend amongst you (Muslims), and will judge mankind justly by the law of the Qur'ân (as a just ruler); he will break the cross and kill the pigs and there will be no *Jizyah** (i.e. taxation taken from non-Muslims). Money will be in abundance so that nobody will accept it, and a single prostration to Allâh (in prayer) will be better than the whole world and whatever is in it." Abu Hurairah added: "If you wish, you can recite (this Verse of the Qur'ân): "And there is none of the people of the Scriptures (Jews and Christians) but must believe in him ['Isâ (Jesus) عليه السلام as a Messenger of Allâh and a human being] before his ['Isâ (Jesus) عليه السلام or a Jew's or a Christian's] death, and on the Day of Resurrection, he ['Isâ (Jesus) عليه السلام] will be a witness against them." (4:159).

(See *Fath Al-Barî*, Vol.7, Page No.302) According to the quotation of Kushmaihani there is the word *Al-Jizyah* instead of *Al-Harb*. (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.657).

b) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "How will you be when the son of Maryam (Mary) [i.e. 'Isâ (Jesus) عليه السلام] descends amongst you, and he will judge people by the Law of the Qur'ân and not by the law of the Injeel (Gospel)." (*Fath Al-Barî*, Vol. 7, Pages 304 and 305) (*Sahîh Al-Bukhârî* Vol.4, *Hadîth* No. 658).

* The *Jizyah* (a tax imposed on non-Muslims who would keep their own religion, rather than embrace Islâm) will not be accepted by 'Isâ (Jesus) عليه السلام, but all people will be required to embrace Islâm and there will be no other alternative.

56. "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

57. And as for those who believe (in the Oneness of Allâh) and do righteous good deeds, Allâh will pay them their reward in full. And Allâh does not like the *Zâlimûn* (polytheists and wrong-doers).

58. This is what We recite to you (O Muhammad صلى الله عليه وسلم) of the Verses and the Wise Reminder (i.e. the Qur'ân).

59. Verily, the likeness of 'Isâ (Jesus) before Allâh is the likeness of Adam. He created him from dust, then (He) said to him: "Be!" — and he was.

60. (This is) the truth from your Lord, so be not of those who doubt.

61. Then whoever disputes with you concerning him ['Isâ (Jesus)] after (all this) knowledge that has come to you [i.e. 'Isâ (Jesus) being a slave of Allâh, and having no share in Divinity], say: (O Muhammad صلى الله عليه وسلم) "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves — then we pray and invoke (sincerely) the Curse of Allâh upon those who lie."

62. Verily, this is the true narrative [about the story of 'Isâ (Jesus)], and, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh, the One and the Only True God, Who has neither a wife nor a son). And indeed, Allâh is the All-Mighty, the All-Wise.

63. And if they turn away (and do not accept these true proofs and evidences), then surely, Allâh is All-Aware of those who do mischief.

64. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and

فَالَّذِينَ كَفَرُوا فَاعْلَمُوا أَنَّهُمْ عَذَابُهُمْ شَدِيدٌ فِي الدُّنْيَا وَالْآخِرَةِ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٥٦﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ يُوَفِّيهِمْ أَجْرَهُمْ ۖ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٥٧﴾

ذَٰلِكَ نَتْلُوهُ عَلَيْكَ مِنَ الْآيَاتِ وَالذِّكْرِ الْحَكِيمِ ﴿٥٨﴾

إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ﴿٥٩﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنَ مِنَ الْمُمْتَلِينَ ﴿٦٠﴾

فَمَنْ حَادَّ قَوْمًا مِنْهُمْ فَهُوَ مَحَادَّةٌ لَهُمْ أَوَّاهٌ مُنْمِقٌ ۚ قَالُوا نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَ كُفْرٍ وَنِسَاءَنَا وَنِسَاءَ كُفْرٍ وَأَنفُسُنَا وَأَنفُسَ كُفْرٍ نَبْتِغِي لَكَ تَبَحُلَ ۖ قُلْ لَعَنَ اللَّهُ أَقْوَعَالِ الْكَافِرِينَ ﴿٦١﴾

إِنَّ هَٰذَا لَهُوَ الْقَصَصُ الْحَقُّ وَمَا مِنْ إِلَٰهٍ إِلَّا اللَّهُ وَلَٰكِنَّا اللَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٦٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ بِالْمُفْسِدِينَ ﴿٦٣﴾

قُلْ يَا أَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ

Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone), and that we associate no partners with Him, and that none of us shall take others as lords besides Allâh¹¹¹. Then, if

بَيْنَنَا وَبَيْنَكُمُ الْإِسْلَامُ وَلَا نَشْرِكُ بِهِ
شَيْئًا وَلَا يَتَّخِذَ بَعْضُنَا آلَ بَآئِنًا مِنْ آلِهِ
فَإِنْ تَوَلَّوْا فَتَوَلَّوْا أَنْفُسَكُمْ فَإِنَّمَا مَسْلُومُونَ ﴿١١١﴾

¹¹¹ (V.3:64) Narrated Ibn 'Abbâs رضى الله عنهما Abu Sufyân narrated to me personally, saying, 'I set out during the truce that had been concluded between me and Allâh's Messenger صلى الله عليه وسلم. While I was in Shâm, a letter sent by the Prophet صلى الله عليه وسلم was brought to Heraclius. Dihya Al-Kalbi had brought and given it to the governor of Busra, and the latter forwarded it to Heraclius. Heraclius said, 'Is there anyone from the people of this man who claims to be a Prophet?' The people replied, 'Yes,' so, along with some other Quraishi men, I was called and we entered upon Heraclius, and we were seated in front of him. Then he said, 'Who amongst you is the nearest relative to the man who claims to be a Prophet?' I (Abu Sufyân) replied: 'I am the nearest relative to him from amongst the group.' So they made me sit in front of him and made my companions sit behind me. Then he called upon his translator and said (to him). 'Tell them (i.e. Abu Sufyân's companions) that I am going to ask him (i.e. Abu Sufyân) regarding that man who claims to be a Prophet. So, if he tells me a lie, they should contradict him (instantly).' By Allâh, had I not been afraid that my companions would consider me a liar, I would have told lies. Heraclius then said to his translator, 'Ask him: What is his (i.e. the Prophet's) family status amongst you?' I said, 'He belongs to a noble family amongst us.' Heraclius said, 'Was any of his ancestors a king?' I said, 'No.' He said, 'Did you ever accuse him of telling lies before his saying what he has said?' I said, 'No.' He said, 'Do the nobles follow him or the poor people?' I said, 'It is the poor who follow him.' He said, 'Is the number of his followers increasing or decreasing?' I said, 'They are increasing.' He said, 'Does anyone renounce his religion (i.e. Islâm) after embracing it, being displeased with it?' I said, 'No.' He said, 'Did you fight with him?' I replied, 'Yes.' He said, 'How was your fighting with him?' I said, 'The fighting between us was undecided and victory was shared by him and us in turns. He inflicts casualties upon us and we inflict casualties upon him.' He said, 'Did he ever betray?' I said, 'No, but now we are away from him in this truce and we do not know what he will do in it.' " Abu Sufyân added, 'By Allâh, I was not able to insert in my speech a word (against him) except that. Heraclius said, 'Did anybody else (amongst you) ever claim the same (i.e. to be Allâh's Prophet) before him?' I said, 'No.' Then Heraclius told his translator to tell me (i.e. Abu Sufyân), 'I asked you about his family status amongst you, and you told me that he comes from a noble family amongst you. Verily, all Messengers come from the noblest family among their people. Then I asked you whether any of his ancestors was a king, and you denied that. Thereupon I thought that had one of his forefathers been a king, I would have said that he (i.e. Muhammad صلى الله عليه وسلم) was seeking to rule the kingdom of his forefathers. Then I asked you regarding his followers, whether they were the noble or the poor among the people, and you said that they were only poor (who follow him). In fact, such are the followers of the Messengers. Then I asked you whether you have ever accused him of telling lies before he said what he said, and your reply was in the negative. Therefore, I took for granted that a man who did not tell a lie about others, could never tell a lie about Allâh. Then I asked you whether anyone of his followers had renounced his religion (i.e. Islâm) after embracing it, being displeased with it, and you denied that. And such is faith when its delight enters the heart and mixes with it completely. Then I asked you whether his followers were increasing or decreasing. You claimed that they were increasing, that is the way of true faith till it is complete. Then I asked you whether you had ever fought

they turn away, say: "Bear witness that we are Muslims."

65. O people of the Scripture (Jews and Christians)! Why do you dispute about Ibrâhîm (Abraham), while the Taurât (Torah)

يَا أَيُّهَا الَّذِينَ هُمْ يُحَاجُّونَ فِي إِبْرَاهِيمَ وَمَا أُنزِلَتْ
الْقُرْآنَ وَالْإِنجِيلَ إِلَّا مِنْ بَعْدِهِ أَفَلَا تَعْقِلُونَ ﴿٦٥﴾

with him, and you claimed that you had fought with him and the battle between you and him was undecided and the victory was shared by you and him in turns; he inflicted casualties upon you and you inflicted casualties upon him. Such is the case with the Messengers, they are put to trials and the final victory is for them. Then I asked you whether he has ever betrayed anyone; you claimed that he had never betrayed. Indeed, Messengers never betray. Then I asked you whether anyone had said this statement before him; and you denied that. Thereupon I thought if somebody had said that statement before him, then I would have said that he was but a man copying some sayings said before him.' Abu Sufyân said, 'Heraclius then asked me, 'What does he order you to do?' I said, 'He orders us (to offer) prayers and (to pay) Zakât, and to keep good relationship with the kith and kin, and to be chaste.' Then Heraclius said, 'If whatever you have said is true, then he is really a Prophet. I knew that he (i.e. the Prophet صلى الله عليه وسلم) was going to appear, but I never thought that he would be from amongst you. If I were certain that I can reach him, I would like to meet him and if I were with him, I would wash his feet; and his kingdom will expand (surely) to what is under my feet.' Then Heraclius asked for the letter of Allâh's Messenger صلى الله عليه وسلم and read it, wherein was written:

In the Name of Allâh, the Most Gracious, the Most Merciful.

(This letter is) from Muhammad, Messenger of Allâh, to Heraclius, the sovereign of Byzantine

Peace be upon him who follows the Right Path. Now then, I call you to embrace Islâm. Embrace Islâm and you will be saved (from Allâh's punishment); embrace Islâm, and Allâh will give you a double reward, but if you reject this, you will be responsible for the sins of all the people of your kingdom: (Allâh's Statement):

"O people of the Scripture (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allâh (Alone) ... bear witness that we are Muslims." (3:64).

"When he finished reading the letter, voices grew louder near him and there was a great hue and cry, and we were ordered to go out." Abu Sufyân added, "While coming out, I said to my companions, 'The matter of Ibn Abu Kabshah' (i.e. Muhammad صلى الله عليه وسلم) has become so prominent that even the king of Banu Al-Asfar (i.e. the Romans) is afraid of him.' So I continued to believe that Allâh's Messenger صلى الله عليه وسلم would be victorious, till Allâh made me embrace Islâm." Az-Zuhri said, "Heraclius then invited all the chiefs of the Byzantine and had them assembled in his house and said, 'O group of Byzantine! Do you wish to have a permanent success and guidance and that your kingdom should remain with you?' (Immediately after hearing that), they rushed towards the gate like onagers, but they found them closed. Heraclius then said, 'Bring them back to me.' So he called them and said, 'I just wanted to test the strength of your adherence to your religion. Now I have observed of you that which I like.' Then the people fell in prostration before him and became pleased with him." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.75).

* Abu Kabshah was not the father of the Prophet صلى الله عليه وسلم but it was a mockery done by Abu Sufyân out of hostility against the Prophet صلى الله عليه وسلم.

and the Injeel (Gospel) were not revealed till after him? Have you then no sense?

66. Verily, you are those who have disputed about that of which you have knowledge. Why do you then dispute concerning that of which you have no knowledge? It is Allâh Who knows, and you know not.

67. Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone) and he was not of *Al-Mushrikân* (See V.2:105)¹¹.

68. Verily, among mankind who have the best claim to Ibrâhîm (Abraham) are those who followed him, and this Prophet (Muhammad صلى الله عليه وسلم) and those who have believed (Muslims). And Allâh is the *Wâlî* (Protector and Helper) of the believers.

69. A party of the people of the Scripture (Jews and Christians) wish to lead you astray. But they shall not lead astray anyone except themselves, and they perceive (it) not.

70. "O people of the Scripture (Jews and Christians)! Why do you disbelieve in the *Âyât* of Allâh, [the Verses about Prophet Muhammad صلى الله عليه وسلم present in the *Taurât* (Torah) and the *Injeel* (Gospel)]¹² while you (yourselves) bear witness (to their truth)."

71. "O people of the Scripture (Jews and Christians)! Why do you mix truth with falsehood and conceal the truth while you know?"¹³

مَا نُنَزِّلُ هَذِهِ آيَةً حَتَّى تَعْلَمُوا فِيهَا لَكُمْ بِهِ عِلْمٌ
قُلْتُمْ نَحْنُ نَعْلَمُ فِيهَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَآيَةً
يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٦﴾

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَكِنْ
كَانَ حَنِيفًا مُسْلِمًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٧﴾

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ الْكَافِرِينَ أَتَعْلَمُونَ وَهَذَا النَّبِيُّ
وَالَّذِينَ آمَنُوا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ ﴿٦٨﴾

وَدَّتْ طَائِفَةٌ مِنْ أَهْلِ الْكِتَابِ أَنْ يُخَالِفُوا مَا بُعِثُوا
إِلَّا أَنْفُسُهُمْ وَمَا يَسْعَوْنَ ﴿٦٩﴾

يَتَّخِذُ الْكَافِرِينَ أَهْلَ الْكِتَابِ يَتَكَفَّرُونَ بَعَائِثَهُمْ وَأَنْتُمْ
تَعْلَمُونَ ﴿٧٠﴾

يَتَّخِذُ الْكَافِرِينَ أَهْلَ الْكِتَابِ يَتَكَفَّرُونَ بَعَائِثَهُمْ وَأَنْتُمْ
أَعْلَمُ وَأَنْتُمْ تَعْلَمُونَ ﴿٧١﴾

¹¹ (V.3:67) See the footnote of (V.2:135).

¹² (V.3:70) See (V.2:157)

¹³ (V. 3:71) a) see (V. 2:157).

b) Narrated Anas رضي الله عنه: There was a christian who embraced Islâm and read Sûrat-Al-Baqara and Âl-'Imrân, and he used to write (the revelations) for the Prophet صلى الله عليه وسلم. Later on he reverted to Christianity again, and he used to say: "Muhammad صلى الله عليه وسلم knows nothing but what I have written for him." Then Allâh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They

72. And a party of the people of the Scripture say: "Believe in the morning in that which is revealed to the believers (Muslims), and reject (it) at the end of the day, so that they may turn back,

وَقَالَ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ آمِنُوا بِالَّذِي أُنْزِلَ عَلَى النَّبِيِّ آمَنُوا وَهُوَ النَّهَارُ أَكْثَرُونَ وَأَعِزُّوا حُرَّتَهُمْ ۖ لَعَلَّهُمْ يَرْجِعُونَ ﴿٧٢﴾

73. And believe no one except the one who follows your religion." Say (O Muhammad صلى الله عليه وسلم): "Verily, right guidance is the Guidance of Allâh" and do not believe that anyone can receive like that which you have received, otherwise they would engage you in argument before your Lord". Say (O Muhammad صلى الله عليه وسلم): "All the bounty is in the Hand^{Al} of Allâh; He grants to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

وَلَا تُؤْمِنُوا إِلَّا بِالَّذِي جَاءَكُمْ مِنَ الْهُدَىٰ هُدَىٰ اللَّهِ ۚ إِنَّهُ يَهْدِي مَن يَشَاءُ ۚ وَمَا يُؤْتِيهِمْ مِنْ فَضْلٍ لَّا يَحْصُوهُ عِنْدَ رَبِّكَ ۚ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٧٣﴾

said, "This is the act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body out because he had run away from them." They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body out. They said, "This is an act of Muhammad صلى الله عليه وسلم and his companions. They dug the grave of our companion and took his body outside it, for he had run away from them." They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground). (*Sahih Al-Bukhari*, Vol.4, *Hadith* No. 814).

١١ (V.3:73) "The Qualities of Allâh عز وجل"

صلوات الله عز وجل

إن جميع ما ورد في كتاب الله عز وجل من صفات الله تعالى كالوجه والعين واليد والسماع والمحيي، والامتواء وغيرها من الصفات، أو مما وصفه الرسول صلى الله عليه وسلم وثبت في الأحاديث النبوية الصحيحة كالنزل، والضحك، وغيرها فإن العلماء بالكتاب والمعنى يؤمنون بهذه الصفات، ويثبتونها لله تعالى من غير تأويل أو تشبيه أو تعطيل، وهي صفات تليق بالله تعالى لا تشبه صفات أحد من المخلوقين لقوله تعالى {لَيْسَ كَمِثْلِهِ شَيْءٌ} ١١/٤٢ وقوله تعالى {وَلَرَبُّكَ اللَّهُ مُبْتَدِئُ كُلِّ شَيْءٍ} ٤/١١٢ .

Sifât-ullâh (Qualities of Allâh).

All that has been revealed in Allâh's Book [the Qur'ân] as regards the [*Sifât*] Qualities of Allâh عز وجل, the Most High, like His Face, Eyes, Hands, Shins, (Legs), His Coming, His (*Istawa*) rising over His Throne and others, or all that Allâh's Messenger صلى الله عليه وسلم qualified Him in the true authentic Prophet's *Ahâdith* (narrations) as regards His Qualities like [*Nuzûl*], His Descent or His laughing and others, the religious scholars of the Qur'ân and the *Sunnah* believe in these Qualities of Allâh and they confirm that these are really His Qualities, without *Ta'wîl* (interpreting their meanings into different things) or *Tashbîh* (giving resemblance or similarity to any of the creatures) or *Ta'tîl*, (completely ignoring or denying them i.e., there is no Face, or Eyes or Hands, or Shins for Allâh). These Qualities befit only for Allâh Alone, and He does not resemble any of (His) creatures. As Allâh's Statement (In the Qur'ân): (1) "There is nothing like Him, and He is the All-Hearer, the All-Seer" (V.42:11) (2) There is none co-equal or comparable to Him (V.112:4)."

74. He selects for His Mercy (Islâm and the Qur'ân with Prophethood) whom He wills and Allâh is the Owner of Great Bounty.

75. Among the people of the Scripture (Jews and Christians) is he who, if entrusted with a Qintâr (a great amount of wealth, etc.), will readily pay it back to you; and among them there is he who, if entrusted with a single silver coin, will not repay it to you unless you constantly stand demanding, because they say: "There is no blame on us to betray and take the properties of the illiterates (Arabs)." But they tell a lie against Allâh while they know it.

76. Yes, whoever fulfils his pledge and fears Allâh much; then verily, Allâh loves those who are *Al-Muttaqûn* (the pious — See V,2:2).

77. Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.

78. And verily, among them is a party who distort the Book with their tongues (as they read), so that you may think it is from the Book, but it is not from the Book, and they say: "This is from Allâh," but it is not from Allâh; and they speak a lie against Allâh while they know it.

79. It is not (possible) for any human being to whom Allâh has given the Book and *Al-Hukm* (the knowledge and understanding of the laws of religion) and Prophethood to say to the people: "Be my worshippers rather than Allâh's." On the contrary (he would say): "Be you *Rabbâniyyûn* (learned men of religion who practise what they know and also preach others), because you are teaching the Book, and you are studying it."

يَخْتَصِرُ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيمِ ﴿٧٤﴾

وَمِنَ أَهْلِ الْكِتَابِ مَن إِن تَأْتَهُ بِعَنْطَرٍ
يُؤْذِهِ بِإِلَافِكَ وَمِنْهُمْ مَن إِن تَأْتَهُ بِدِينَارٍ لَا يُؤْذِيهِ
إِلَيْكَ إِلَّا مَا ذَمَّتْ عَلَيْهِ قَالِبًا ذَلِكَ بِأَنَّهُمْ قَالُوا
لَيْسَ عَلَيْنَا فِي الْأُمِّيِّينَ سَبِيلٌ وَيَقُولُونَ عَلَى اللَّهِ
الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

بَلَىٰ مَنْ أَوْفَىٰ بِعَهْدِهِ وَاتَّقَىٰ فَإِنَّ اللَّهَ يُحِبُّ
الْمُتَّقِينَ ﴿٧٦﴾

إِنَّ الَّذِينَ يَشْرُونَ عَهْدَ اللَّهِ وَأَيْمَانَهُمْ كَسًا
قَلِيلًا أُولَٰئِكَ لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ وَلَا يَكْلُمُهُمُ
اللَّهُ وَلَا يَنْظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٧﴾

وَمِنَ الَّذِينَ لَفِظَ مَا يَتْلُونَ آيَةَ اللَّهِ بِالْكِتَابِ
لِيَحْسَبُوهُ مِنَ الْكِتَابِ وَمَا هُوَ مِنَ الْكِتَابِ
وَيَقُولُونَ هُوَ مِنْ عِنْدِ اللَّهِ وَمَا هُوَ مِنْ عِنْدِ اللَّهِ
وَيَقُولُونَ عَلَى اللَّهِ الْكُذِبَ وَهُمْ يَعْلَمُونَ ﴿٧٨﴾

مَا كَانَ لِشَيْءٍ أَن يُؤْتَ اللَّهُ الْكِتَابَ وَالْهَدْيَ
وَالْأَمْرَ ثُمَّ يَقُولَ لِلنَّاسِ كُونُوا عِبَادًا لِّمَن دُونِ
اللَّهِ وَلَٰكِن كُونُوا رَبَّاعِيَ بِنَاكُمْ فَتَعْلَمُونَ
الْكُذِبَ وَبِمَا كُنْتُمْ تَفْسُقُونَ ﴿٧٩﴾

80. Nor would he order you to take angels and Prophets for lords (gods).¹¹ Would he order you to disbelieve after you have submitted to Allâh's Will? (*Tafsîr At-Tabarî*).

81. And (remember) when Allâh took the Covenant of the Prophets, (saying): "Take whatever I gave you from the Book and *Hikmah* (understanding of the Laws of Allâh), and afterwards there will come to you a Messenger (Muhammad صلى الله عليه وسلم) confirming what is with you; you must, then, believe in him and help him." (Allâh) said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)."

82. Then whoever turns away after this, they are the *Fâsiqûn* (rebellious: those who turn away from Allâh's Obedience).

83. Do they seek other than the religion of Allâh (the true Islâmic Monotheism — worshipping none but Allâh Alone), while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly. And to Him shall they all be returned.

84. Say (O Muhammad صلى الله عليه وسلم): "We believe in Allâh and in what has been sent down to us, and what was sent down to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob) and *Al-Asbât* [the offspring of the twelve sons of Ya'qûb (Jacob)] and what was given to Mûsâ (Moses), 'Isâ (Jesus) and the Prophets from their Lord. We make no distinction between one another among them and to Him (Allâh) we have submitted (in Islâm)."

وَلَا يَأْمُرُكُمْ أَنْ تَتَّخِذُوا الْمَلَائِكَةَ وَالنَّبِيِّينَ
أَرْبَابًا أَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ إِذْ أَنْتُمْ مُسْلِمُونَ ﴿٨٠﴾

فَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنَاكُمْ مِنْ كِتَابٍ
وَحِكْمَةٍ لَتُؤْتُواهُنَّ كُمْ رَسُولٌ مَصْرُوقٌ لِمَا
مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَتَنْصُرُوهُ قَالَ أَأَقْرَضُكُمْ
وَأَخَذَ مِنْكُمْ عَلَىٰ ذَٰلِكُمْ إِشْرًا قَالُوا أَقْرَضُكَ قَالَ
فَأْتِ شَهِدُوا وَآتَىٰ مَعَكُمْ مِنَ الشَّهِيدِينَ ﴿٨١﴾

فَمَنْ قَوْلِي بَعْدَ ذَٰلِكَ قَالُوا لَيْكَ هُمُ الْقَضِيَّةُ ﴿٨٢﴾

أَفَعَدَّيْنِ اللَّهُ يَتَّبِعُونَ وَلَهُ أَسْأَلُكُمْ فِي
الْعَالَمِينَ وَالْأَرْضِ طُغْرًا وَكَفْرًا وَالْيُودِ
يُرْجَعُونَ ﴿٨٣﴾

قُلْ أَمَّا بِأَقْوَمَ مَا نَزَّلَ عَلَيْنَا وَمَا أَنْزَلَ عَلَىٰ
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيُوسُفَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَالْحَبَشِيُّونَ مِنْ
رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ
مُسْلِمُونَ ﴿٨٤﴾

¹¹ (V.3:80) Narrated 'Umar رضي الله عنه saying, "Do not exaggerate in praising me as the Christians praised the son of Maryam (Mary)", for I am only a slave. So call me the slave of Allâh and His Messenger." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No. 654).

* The Christians overpraised 'Isâ (Jesus) عليه السلام till they took him as a god besides Allâh.

85. And whoever seeks a religion other than Islâm, it will never be accepted of him, and in the Hereafter he will be one of the losers¹¹.

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ ﴿٨٥﴾

^[1] (V.3:85). a) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol.1, *Hadîth* No. 240). [See also (V.3:116)]

b) The asking of (angel) Jibrael (Gabriel) from the Prophet صلى الله عليه وسلم about Belief, Islâm, *Ihsân* (perfection) and the knowledge of the Hour (Doomsday), and their explanation given to him by the Prophet صلى الله عليه وسلم. Then the Prophet صلى الله عليه وسلم said (to his companions): "Jibrael (Gabriel) عليه السلام came to teach you your religion." So the Prophet صلى الله عليه وسلم regarded all that as a religion. And all that which the Prophet صلى الله عليه وسلم explained to the delegation of 'Abdûl-Qais was a part of faith. (See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No.50 and 87) And the Statement of Allâh عز و جل "And whoever seeks a religion other than Islâm, it will never be accepted of him." (3:85).

Narrated Abu Hurairah رضى الله عنه One day while the Prophet صلى الله عليه وسلم was sitting in the company of some people, (The angel) Jibrael (Gabriel) عليه السلام came and asked, "What is Faith?" Allâh's Messenger صلى الله عليه وسلم replied, "Faith is to believe in Allâh, His angels, (the) meeting with Him, His messengers, and to believe in Resurrection." Then he further asked, "What is Islâm?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh Alone and none else, to perform *As-Salât* (*Iqamât-as-Salât*), to give the *Zakât* and to observe *Saum* (fast) during the month of Ramadân," then he further asked, "What is *Ihsân* (perfection)?" Allâh's Messenger صلى الله عليه وسلم replied, "To worship Allâh عز و جل as if you see Him, and if you cannot achieve this state of devotion then you must consider that He is looking at you." Then he further asked, "When will the Hour be established?" Allâh's Messenger صلى الله عليه وسلم replied, "The answerer has no better knowledge than the questioner. But I will inform you about its portents:

(1) When a slave (lady) gives birth to her master.

(2) When the shepherds of black camels start boasting and competing with others in the construction of higher buildings. And the Hour is one of the five things which nobody knows except Allâh.

The Prophet صلى الله عليه وسلم then recited: "Verily, the knowledge of the Hour is with Allâh (Alone)." (31:34). Then that man (Gabriel عليه السلام) left and the Prophet صلى الله عليه وسلم asked his Companions to call him back, but they could not see him. Then the Prophet صلى الله عليه وسلم said, "That was (angel) Gabriel عليه السلام who came to teach the people their religion."

Abu 'Abdullâh رضى الله عنه said: He (the Prophet صلى الله عليه وسلم) considered all that as a part of faith. (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.47).

* In this *Hadîth*, only 4 articles are mentioned, while in another *Hadîth*, 6 articles are mentioned: (i) Allâh, (ii) His Angels, (iii) His Books (The Torah, The Gospel, The Qur'ân and all the other Holy Books revealed by Allâh), (iv) His Messengers, (v) Day of Resurrection and (vi) *Al-Qadar* (Divine Pre-ordainments), i.e. whatever Allâh has ordained, must come to pass.

86. How shall Allâh guide a people who disbelieved after their belief and after they bore witness that the Messenger (Muhammad صلى الله عليه وسلم) is true and after clear proofs had come to them? And Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers).

87. They are those whose recompense is that on them (rests) the Curse of Allâh, of the angels, and of all mankind.

88. They will abide therein (Hell). Neither will their torment be lightened, nor will it be delayed or postponed (for a while).

89. Except for those who repent after that and do righteous deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.

90. Verily, those who disbelieved after their Belief and then went on increasing in their disbelief (i.e. disbelief in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم) — never will their repentance be accepted [because they repent only by their tongues and not from their hearts]. And they are those who are astray.

91. Verily, those who disbelieved, and died while they were disbelievers, the (whole) earth full of gold will not be accepted from anyone of them even if they offered it as a ransom¹¹. For them is a painful torment and they will have no helpers.

كَتَيْفَ يَهْدِي اللَّهُ قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ
وَشَهِدُوا أَنَّ الرُّسُولَ حَقٌّ وَجَاءَهُمُ الْبَيِّنَاتُ
وَأَنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٦﴾

أُولَئِكَ جَزَاءُهمُ أَنَّ عَلَيْهِمْ لَعْنَةَ اللَّهِ
وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ﴿٨٧﴾

خَالِدِينَ فِيهَا لَا يَخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ
يُنْظَرُونَ ﴿٨٨﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
عَفُورٌ رَحِيمٌ ﴿٨٩﴾

إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ أَزَادُوا كُفْرًا
لَنْ تُقْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الظَّالِمُونَ ﴿٩٠﴾

إِنَّ الَّذِينَ كَفَرُوا أَوْمَئِذٍ وَأُوتُوا هُمْ كُفْرًا لَنْ يُقْبَلَ
مِنْ أَحَدِهِمْ قُلُوبُ الْأَرْضِ ذَهَبًا وَلَوْ أَقْتَدَى بِهٖ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مِنْ مُنْجِيٍّ ﴿٩١﴾

¹¹ Again the principles of Islâm mentioned here are 4, but in other narrations, they are 5 — 5th is the pilgrimage (Hajj) to Makkah for the one who can afford it once in a lifetime.

¹¹ (V.3:91) Narrated Anas bin Mâlik رضى الله عنه: Allâh's Prophet صلى الله عليه وسلم used to say, "A disbeliever will be asked: 'Suppose you had as much gold as to fill the earth, would you offer it to ransom yourself (from the Hell-Fire)?' He will reply, 'Yes.' Then it will be said to him, 'You were asked for something easier than that (to join none in worship) with Allâh (i.e. to accept Islâm, but you refused).'" (Sahih Al-Bukhârî, Vol. 8, Hadith No.546).

92. By no means shall you attain *Al-Birr* (piety, righteousness — here it means Allâh's Reward, i.e. Paradise), unless you spend (in Allâh's Cause) of that which you love; and whatever of good you spend, Allâh knows it well.

93. All food was lawful to the Children of Israel, except what Israel made unlawful for himself before the Taurât (Torah) was revealed. Say (O Muhammad صلى الله عليه وسلم): "Bring here the Taurât (Torah) and recite it, if you are truthful."

94. Then after that, whosoever shall invent a lie against Allâh, — such shall indeed be the *Zâlimûn* (disbelievers).

95. Say (O Muhammad صلى الله عليه وسلم): "Allâh has spoken the truth; follow the religion of Ibrâhîm (Abraham) *Hanîf* (Islâmic Monotheism, i.e. he used to worship Allâh Alone), and he was not of *Al-Mushrikûn*." (See V.2:105)

96. Verily, the first House (of worship) appointed for mankind was that at *Bakkah* (Makkah), full of blessing, and a guidance for the *'Âlamîn* (mankind and jinn).

97. In it are manifest signs (for example), the *Maqâm* (place) of Ibrâhîm (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh, then Allâh stands not in need of any of the *'Âlamîn* (mankind, jinn and all that exists)^[1].

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ وَمَا تُنْفِقُوا
مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

كُلُّ الْأَشْيَاءِ كَانَ حَلَالًا لِبَنِي إِسْرَءِيلَ إِلَّا
مَا حَرَّمَ إِسْرَءِيلُ عَلَى نَفْسِهِ مِنْ قَبْلِ أَنْ تُنَزَّلَ
الْتَّوْرَةُ قُلْ فَأْتُوا بِالتَّوْرَةِ فَاتْلُوهَا إِن كُنتُمْ
صَادِقِينَ ﴿٩٣﴾

فَمَنْ أَذْرَىٰ عَلَى اللَّهِ كَذِبًا مِنْ يُحَدِّثُكَ
قُلُوبُكُمْ هُمْ الظَّالِمُونَ ﴿٩٤﴾

قُلْ صَدَقَ اللَّهُ فَاتَّبِعُوا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿٩٥﴾

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى
لِلْعَالَمِينَ ﴿٩٦﴾

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ
كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ ﴿٩٧﴾

[1] (V.3:97)

a) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (*Ka'bah*), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh, then Allâh stands not in need of any of the *'Âlamîn*." (V.3:97) (*Sahîh Al-Bukhârî*, Vol.2, Chapter 1, The Book of *Hajj*, P. 344).

98. Say: "O people of the Scripture (Jews and Christians)! Why do you reject the *Ayât* of Allâh (proofs, evidences, verses, lessons, signs, revelations, etc.) while Allâh is Witness to what you do?"

99. Say: "O people of the Scripture (Jews and Christians)! Why do you stop those who have believed, from the Path of Allâh, seeking to make it seem crooked, while you (yourselves) are witnesses [to Muhammad صلى الله عليه وسلم as a Messenger of Allâh and Islâm (Allâh's religion, i.e. to worship none but Him Alone)]? And Allâh is not unaware of what you do."

100. O you who believe! If you obey a group of those who were given the Scripture (Jews and Christians), they would (indeed) render you disbelievers after you have believed!

101. And how would you disbelieve, while to you are recited the Verses of Allâh, and among you is His Messenger (Muhammad صلى الله عليه وسلم)? And whoever holds firmly to Allâh, (i.e. follows Islâm — Allâh's religion, and practically obeys all that Allâh has ordered), then he is indeed guided to a Right Path.

102. O you who believe! Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islâm [as Muslims (with complete submission to Allâh)].

103. And hold fast, all of you together, to the Rope of Allâh (i.e. this Qur'ân), and be not divided among yourselves,^{b)} and remember

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ اللَّهِ وَأَلَّهُ شَهِيدٌ عَلَى مَا تَعْمَلُونَ ﴿٩٨﴾

قُلْ يَا أَهْلَ الْكِتَابِ لِمَ تَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ آمَنَ تَبْغُوا بَعْدَ إِيمَانِهِمْ أَنْ يَكُونَ مِنَ اللَّهِ غِيظٌ عَنَّا تَصْمَلُونَ ﴿٩٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن طَائِفًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ يَدْعُونَكَ إِلَى تَبْغِثَ كُفْرِينَ ﴿١٠٠﴾

وَكَيْفَ تَكْفُرُونَ وَأَنْتُمْ تُنَادِي بِعَدْلٍ لَّكَ اللَّهُ وَبِهِ تَهْتَكُونَ رَسُولَهُ وَمَن يَتَّبِعِ الْفَوْقَ فَقَدْ هَدَىٰ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٠١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقْوَاهُ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

وَاتَّخِذُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ فُجُورٍ

b) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and Hajj (pilgrimage to Makkah) [Al-Lû'lu' wal-Marjân] (Sahîh Muslim).

¹⁾ (V.3:103) It has been narrated by Abu Hurairah رضى الله عنه in the *Hadîth* Books (At-Tirmidhî, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and Christians were divided into seventy-one or seventy-two religious sects, and this nation will be divided into seventy-three religious sects — all in Hell, except one, and that one is the one on which I and my Companions are today [i.e. following the Qur'ân and the

Allâh's Favour on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islâmic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allâh makes His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.,) clear to you, that you may be guided.

104. Let there arise out of you a group of people inviting to all that is good (Islâm), enjoining *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do) and forbidding *Al-Munkar* (polytheism and disbelief and all that Islâm has forbidden). And it is they who are the successful.

105. And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment.

106. On the Day (i.e. the Day of Resurrection) when some faces will become white and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."

107. And for those whose faces will become white, they will be in Allâh's Mercy (Paradise), therein they shall dwell forever.

108. These are the Verses of Allâh: We recite them to you (O Muhammad صلى الله عليه وسلم) in truth, and Allâh wills no injustice to the 'Alamîn (mankind, jinn and all that exists).

109. And to Allâh belongs all that is in the heavens and all that is in the earth. And all matters go back (for decision) to Allâh.

110. You [true believers in Islâmic Monotheism, and real followers of Prophet

فَأَصْبَحْتُمْ بَيْنَعَيْنِهِ إِخْوَانًا وَكَانَ عَلَيْنَا مِثْقَالُ
حَقَرٍ فَوَسَّاتِ النَّارِ فَاتَّقُوا اللَّهَ الَّذِي تَدْعُونَ إِلَيْهِ
لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠٤﴾

وَلْتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ أُولَئِكَ
هُمُ الْمُفْلِحُونَ ﴿١٠٥﴾

وَلَا تَكُونُوا كَالَّذِينَ تَفَرَّقُوا وَاخْتَلَفُوا مِنْ بَعْدِ مَا جَاءَهُمْ
الْبَيِّنَاتُ وَأُولَئِكَ لَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ
وُجُوهُهُمْ أَكْثَرُ نَفَرٍ بَعْدَ مَا يَخْرُجُونَ مِنَ الْعَذَابِ
يَمْكُثُونَ فِيهَا كَثِيرٌ مِمَّنْ ظَنَّ أَنْ يَكُونَ عَلَى
الْحَقِّ وَنَسِيَ وَأُولَئِكَ هُمُ السَّاجِدُونَ لِلَّهِ
الْحَقِّ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِلْعَالَمِينَ ﴿١٠٧﴾

وَأَمَّا الَّذِينَ أَبْيَضَتْ وُجُوهُهُمْ فَيُحْمَدُونَ
حَمْدَ اللَّهِ وَهُمْ فِيهَا خَالِدُونَ ﴿١٠٨﴾

بَلَاءُ لَكَ لَيْتَ اللَّهُ نَتَلَوَا عَزَائِكَ بِالْحَقِّ وَمَا اللَّهُ يُرِيدُ
ظُلْمًا لِلْعَالَمِينَ ﴿١٠٩﴾

وَاللَّهُ مَالِي السَّمَوَاتِ وَمَالِي الْأَرْضِ وَاللَّهُ
تَرْجِعُ الْأُمُورَ ﴿١١٠﴾

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ

Muhammad صلى الله عليه وسلم and his *Sunnah*] are the best of peoples ever raised up for mankind; you enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained) and forbid *Al-Munkar* (polytheism, disbelief and all that Islâm has forbidden), and you believe in Allâh^[1]. And had the people of the Scripture (Jews and Christians) believed, it would have been better for them; among them are some who have faith, but most of them are *Al-Fâsiqûn* (disobedient to Allâh and rebellious against Allâh's Command).

111. They will do you no harm, barring a trifling annoyance; and if they fight against you, they will show you their backs, and they will not be helped.

112. Indignity is put over them wherever they may be, except when under a covenant (of protection) from Allâh, and from men; they have drawn on themselves the Wrath of Allâh, and destitution is put over them. This is because they disbelieved in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and killed the Prophets without right. This is because they disobeyed (Allâh) and used to transgress beyond bounds (in Allâh's disobedience, crimes and sins).

113. Not all of them are alike; a party of the people of the Scripture stand for the right, they recite the Verses of Allâh during the hours of the night, prostrating themselves in prayer.

يَا الْمَعْرُوفَ وَيَنْتَقِوْنَ عَنِ الْمُنْكَرِ وَأَتَوْهُم بِأَلْفِ نُورٍ وَأَمَّا أَهْلُ الْكِتَابِ لَكَانَ خَيْرًا لَّهُمْ مِنْهُمْ الْمُؤْمِنُونَ وَأَكْثَرُهُمُ الْفَاسِقُونَ ﴿١١٠﴾

لَنْ يَضُرَّكُمْ إِلَّا أَذًى وَان يَتَوَلَّوْكُمْ يَتَوَلَّوْكُمْ
الْأَذَى بَارِئٌ لَا يُضُرُّوكم ﴿١١١﴾

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ أَيْنَ مَا تَوَقَّعُوا إِلَّا بِحَبْلٍ مِنْ
أَلْفٍ وَخُلِبَتْ لَهُمُ الْأَمَانَةُ وَفُضِّسَتْ مِنْ أَلْفٍ
وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَةُ ذَلِكَ بِأَنَّهُمْ كَانُوا
يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ الْأَنْبِيَاءَ وَبَغَوْا
حَقَّ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿١١٢﴾

* لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أَلَمَّا قَامَتْ
يَقُولُونَ وَاللَّهِ إِنَّهُمْ لَكَايِلُ وَهُمْ
يَسْتَحْذِرُونَ ﴿١١٣﴾

[1] (V.3:110)

a) Narrated Abu Hurairah رضى الله عنه The Verse:

"You [true believers in Islâmic Monotheism and real followers of Prophet Muhammad صلى الله عليه وسلم] are the best of peoples ever raised up for mankind" means, the best of the people for the people, as you bring them with chains on their necks till they embrace Islâm (and thereby save them from the eternal punishment in the Hell-fire and make them enter Paradise in the Hereafter). (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 80).

b) CHAPTER 144. The prisoners of war in chains.

Narrated Abû Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh wonders at those people who will enter Paradise in chains." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 254). *

* The people referred to here may be the prisoners of war who were captured and chained by the Muslims and their imprisonment was the cause of their conversion to Islâm. So, it is as if their chains were the means of winning Paradise.

114. They believe in Allâh and the Last Day; they enjoin *Al-Ma'rûf* (Islâmic Monotheism, and following Prophet Muhammad صلى الله عليه وسلم) and forbid *Al-Munkar* (polytheism, disbelief and opposing Prophet Muhammad صلى الله عليه وسلم); and they hasten to (all) good works; and they are among the righteous.

115. And whatever good they do, nothing will be rejected of them; for Allâh knows well those who are *Al-Muttaqûn* (the pious — See V.2:2).

116. Surely, those who reject Faith (disbelieve in Allâh and in Muhammad صلى الله عليه وسلم as being Allâh's Messenger and in all that which he صلى الله عليه وسلم has brought from Allâh), neither their properties, nor their offspring will avail them aught against Allâh. They are the dwellers of the Fire, therein they will abide.^[1] (*Tafsir At-Tabarî*).

117. The likeness of what they spend in this world is the likeness of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it, (i.e. the good deed of a person is only accepted if he is a monotheist and believes in all the Prophets of Allâh, including the Christ عليه السلام and Muhammad صلى الله عليه وسلم). Allâh wronged them not, but they wronged themselves.

118. O you who believe! Take not as (your) *Bitânah* (advisors, consultants, protectors, helpers, friends) those outside your religion (pagans, Jews, Christians, and hypocrites) since they will not fail to do their best to corrupt you. They desire to harm you severely. Hatred has already appeared from their mouths, but what their breasts conceal is far worse. Indeed, We have made plain to you the *Âyât* (proofs, evidences, verses) if you understand.

119. Lo! You are the ones who love them, but they love you not, and you believe in all

يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسْرِعُونَ
فِي الْخَيْرَاتِ وَأُولَئِكَ مِنَ الصَّالِحِينَ ﴿١١٤﴾

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوا بِاللَّهِ عَلَيْهِمُ
بِالْمَتَّقِينَ ﴿١١٥﴾

إِنَّ الَّذِينَ كَفَرُوا لَنْ تُفْنِي عَنْهُمْ أَمْوَالُهُمْ وَلَا
أَوْلَادُهُمْ مِنْ آلِهِمْ شَيْئًا وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ
فِيهَا خَالِدُونَ ﴿١١٦﴾

مَثَلُ مَا يُنْفِقُونَ فِي هَذِهِ الْحَيَاةِ الدُّنْيَا كَمَثَلِ
رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُوا أَنْفُسَهُمْ
فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَكِنْ أَنْفُسُهُمْ
يَظْلِمُونَ ﴿١١٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا بِطَانَةَ دُونِكُمْ
لَا إِنَّا أَلَوْكُمُ خَيْرًا لَّا ذُرًّا وَمَنْعَةً قَدْ هَدَيْنَا
الْبَيْضَ لَكُمْ مِنْ أَقْوَامِهِمْ وَمَا تَخْفَى صُدُورُهُمْ
أَكْبَرُ قَدْ بَيَّنَّا لَكُمُ الْآيَاتِ إِن كُنْتُمْ تَعْلَمُونَ ﴿١١٨﴾

هَآؤُنْتُمْ أَزْوَاجٌ تُحِبُّونَهُمْ وَلَا يُحِبُّونَكُمْ وَتُؤْمِنُونَ

^[1] (V.3:116) See the footnote of (V.3:85), and also see (V.4:47) and its footnote.

the Scriptures [i.e. you believe in the Taurât (Torah) and the Injeel (Gospel), while they disbelieve in your Book, the Qur'ân]. And when they meet you, they say, "We believe." But when they are alone, they bite the tips of their fingers at you in rage. Say: "Perish in your rage. Certainly, Allâh knows what is in the breasts (all the secrets)."

120. If good befalls you, it grieves them, but if some evil overtakes you, they rejoice at it. But if you remain patient and become *Al-Muttaqûn* [the pious — See V.2:2], not the least harm will their cunning do to you. Surely, Allâh surrounds all that they do.

121. And (remember) when you (Muhammad صلى الله عليه وسلم) left your household in the morning to post the believers at their stations for the battle (of Uhud). And Allâh is All-Hearer, All-Knower.

122. When two parties from among you were about to lose heart, but Allâh was their *Wâlî* (Supporter and Protector). And in Allâh should the believers put their trust.

123. And Allâh has already made you victorious at Badr, when you were a weak little force. So fear Allâh much⁽¹⁾ that you may be grateful.

124. (Remember) when you (Muhammad صلى الله عليه وسلم) said to the believers, "Is it not enough for you that your Lord (Allâh) should help you with three thousand angels sent down?"

125. "Yes, if you hold on to patience and piety, and the enemy comes rushing at you; your Lord will help you with five thousand angels having marks (of distinction)."

126. Allâh made it not but as a message of good news for you and as an assurance to your hearts. And there is no victory except

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَؤُلَاءِ فَسَيَمْلِكُ عَلَيْكُمُ الشَّيْطَانُ إِنَّ اللَّهَ عَالِمُ غَيْبَاتِ الصُّدُورِ ﴿١٢٠﴾

إِنْ تَسْتَكْبِرُوا فَسَيَكُنْ غِيظُكَمُ سَيِّئَةً يَفْرَحُ بِهَا وَهَؤُلَاءِ ضَالِّينَ وَمَا تَحْصُرُونَ مِنْهُمُ إِلَّا أَنْ يُرِيدَ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلِيمٌ مُهِيطٌ ﴿١٢١﴾

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢٢﴾

إِذْ هَمَّتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا وَعَلَى اللَّهِ تَوَكَّلِ الْمُؤْمِنُونَ ﴿١٢٣﴾

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ ﴿١٢٤﴾

إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمَدَّ ذِكْرُكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُنَزَّلِينَ ﴿١٢٥﴾

بَلَى إِنْ تَصْبِرُوا وَاتَّقُوا أَفْزَلُكُمْ مِنَ قَوْمِهِمْ هَؤُلَاءِ يَمْدُدُ ذِكْرَكُمْ وَهُمْ خِصْفَةٌ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٦﴾

وَمَا جَعَلَ اللَّهُ إِلَّا بُرْهَانَ لَكُمْ وَتَحْفِظَةً لِقُلُوبِكُمْ بِهِ وَمَا تَحْصُرُونَ إِلَّا أَنْ يَنْزِلَ إِلَيْكُمُ الْغَيْبُ مِنَ الْغَيْبِ ﴿١٢٧﴾

⁽¹⁾ (V.3:123) i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much, perform all kinds of good deeds which He has ordained

from Allâh, the All-Mighty, the All-Wise.

127. That He might cut off a part of those who disbelieve, or expose them to infamy, so that they retire frustrated.

128. Not for you (O Muhammad صلى الله عليه وسلم, but for Allâh) is the decision; whether He turns in mercy to (pardons) them or punishes them; verily, they are the *Zâlimûn* (polytheists, disobedients, and wrong-doers).

129. And to Allâh belongs all that is in the heavens and all that is in the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

130. O you who believe! Eat not *Ribâ* (usury)^[1] doubled and multiplied, but fear Allâh that you may be successful.

131. And fear the Fire, which is prepared for the disbelievers.

132. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم) that you may obtain mercy.^[2]

133. And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as the heavens and the earth, prepared for *Al-Muttaqûn* (the pious — See V.2:2).

134. Those who spend (in Allâh's Cause) in prosperity and in adversity,^[3] who re-

يَقْطَعُ طَرِيقًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكِيدُوا
فِتْنَةً يُؤْمِنُ الَّذِينَ

لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ
إِنَّهُمْ ظَالِمُونَ

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ يَغْفِرُ لِمَن يَشَاءُ
وَيُعَذِّبُ مَن يَشَاءُ وَاللَّهُ غَفُورٌ رَّحِيمٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تْكُلُوا أَمْوَالَكُمُ الَّتِي بَيْنَكُمُ
مُضَاعَفَةً ۖ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ
عَرْضُهَا السَّمٰوٰتِ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ

الَّذِينَ يُنْفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ
وَالْكَاظِمِينَ الْفَيْضَ وَالْمُؤْمِنِينَ عَنِ النَّاسِ

^[1] (V.3:130) a) See (V.2: 275) and its footnote.

b) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Avoid the seven great destructive sins." The people enquired, "O Allâh's Messenger! What are they?" He said, "(1) To join others in worship along with Allâh, (2) to practise sorcery, (3) to kill a person which Allâh has forbidden except for a just cause (according to Islamic law), (4) to eat up *Ribâ* (usury), (5) to eat up an orphan's wealth, (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting, (7) and to accuse chaste women, who never even think of anything touching their chastity and are true believers". (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 28).

c) See the footnote (A) of the (V.2:278).

d) See the footnote (B) of the (V.2:278).

^[2] (V.3:132) See the footnote of (V.3:85).

^[3] (V.3:134) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Charity is obligatory everyday on every joint of a human being". If one helps a person in matters

press anger,^[1] and who pardon men; verily, Allâh loves *Al-Muhsinîn*^[2] (the good-doers).

135. And those who, when they have committed *Fâhishah* (great sins as illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; — and none can forgive sins but Allâh — and do not persist in what (wrong) they have done, while they know.^[3]

136. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).

137. Many similar ways (and mishaps of life) were faced by nations (believers and disbelievers) that have passed away before you (as you have faced in the battle of Uhud), so travel through the earth, and see what was the end of those who disbelieved (in the Oneness of Allâh, and disobeyed Him and His Messengers).

138. This (the Qur'ân) is a plain statement for mankind, a guidance and instruction to those who are *Al-Muttaqûn* (the pious — See V.2:2).

139. So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers.

وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٣٥﴾

وَالَّذِينَ إِذَا فَعَلُوا فَحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ
ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَنْ يَغْفِرِ
اللَّهُ فَمَا لَهُ إِلَّا أَنْ يَصْرِفَهُ أَعْلَىٰ مَا مَلَكَ
وَهُمْ يَعْلَمُونَ ﴿١٣٦﴾

أُولَٰئِكَ جَزَاءُ فِعْلِهِمْ مغْفَرَةٌ مِنْ رَبِّهِمْ وَجَنَّاتُ
يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَهُوَ
أَجْرُ الْعَامِلِينَ ﴿١٣٧﴾

فَدَخَلْتَ مِنْ قِبَلِكُم مِّنَ الْأَرْضِ
فَأَنْظَرُوا فِيكَ كَانَ عَذَابُهُ الْمَكِيدِ ﴿١٣٨﴾

هَٰذَا بَيَانٌ لِّلنَّاسِ وَهُدًى وَمَوْعِظَةٌ
لِّلْمُتَّقِينَ ﴿١٣٩﴾

وَلَا تَهِنُوا وَلَا تَحْزَنُوا إِنَّا نَكُونُ
مُقِيمِينَ ﴿١٤٠﴾

concerning his riding animal by helping him to ride on it or by lifting his luggage on to it, all this will be regarded as charity. A good word, and every step one takes to offer the compulsory congregational prayer is regarded as charity; and guiding somebody on the road is regarded as charity." (*Sahih Al-Bukhârî*, Vol.4, *Hadith* No.141).

* To show gratitude to Allâh for keeping your body safe and sound, you should give in charity or do charitable deeds.

^[1] (V.3:134) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (*Sahih Al-Bukhârî*, Vol.8, *Hadith* No.135).

^[2] (V.3:134) *Al-Muhsinîn*: Doers of good, those who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame and they do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger, Muhammad صلى الله عليه وسلم.

^[3] (V.2:195) See the footnote of (V.42:25).

140. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allâh may test those who believe, and that He may take martyrs from among you. And Allâh likes not the *Zâlimûn* (polytheists and wrong-doers).

141. And that Allâh may test (or purify) the believers (from sins) and destroy the disbelievers.

142. Or do you think that you will enter Paradise before Allâh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sâbirûn* (the patient)?

143. And you had indeed longed for death (*Ash-Shahâdah* — martyrdom) before you met it. Now you have seen it openly with your own eyes.

144. Muhammad (صلى الله عليه وسلم) is no more than a Messenger, and indeed (many) Messengers have passed away before him. If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allâh; and Allâh will give reward to those who are grateful.

145. And no person can ever die except by Allâh's Leave and at an appointed term. And whoever desires a reward in (this) world, We shall give him of it; and whoever desires a reward in the Hereafter, We shall give him thereof. And We shall reward the grateful.

146. And many a Prophet (i.e. many from amongst the Prophets) fought (in Allâh's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allâh's Way, nor did they weaken nor degrade themselves. And Allâh loves *As-Sâbirûn* (the patient).

147. And they said nothing but: "Our Lord!

إِنْ يَمْسَسْكَ قُورَحٌ فَقَدْ مَسَّ الْقَوْمَ قُرْحٌ مِثْلَهُ
وَذَلِكَ الْآيَاتُ لِمَنْ لَا يُهَيِّتُ النَّاسَ وَيَعْلَمُ اللَّهُ
الْغَيْبَ ؕ آمَنُوا وَتَوَخَّوْا عَذَابَ شَهَادَةٍ ۖ وَاللَّهُ
لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾

وَالَّذِينَ آمَنُوا وَلَمْ يَمْسَسْهُمْ
الْكُفْرُ بِرَبِّهِمْ ﴿١٤١﴾

أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّادِقِينَ ﴿١٤٢﴾

وَلَقَدْ كُفِّرْتُمْ مَوْتَكُمْ قَبْلَ أَنْ تَلْقَوْهُ قَدْ
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ
أَلَمْ يَكُنْ مَاتَ أَوْ قُتِلَ أَنْفَلَيْتُمْ عَلَىٰ آغْقَابِكُمْ ۖ وَمَنْ
يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنْ يَصُرَ اللَّهُ شَيْئًا وَسِعَ جَنَّتِ
اللَّهُ الشَّاكِرِينَ ﴿١٤٤﴾

وَمَا كُنْتُمْ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ
كُتِبَ لَكُمْ أَجْرًا ۖ وَمَنْ يُرِدْ أَثَرُ الدُّنْيَا فَلْيَافِقْهَا
وَمَنْ يُرِدْ أَثَرُ الْآخِرَةِ فَلْيَمِيزْهَا ۖ وَسَيَجْزِي
اللَّهُ الشَّاكِرِينَ ﴿١٤٥﴾

وَكَمْ مِنْ نَبِيٍّ قَاتَلَ مَعَهُ رِبِّيُّونَ كَثِيرٌ مِمَّا
وَهُؤُلَاءِ أَسْأَلُكُمْ فِي سَبِيلِ اللَّهِ وَمَا تَصِفُوا
وَمَا آمَنَّاكُمْ إِلَّا بِاللَّهِ حُبِّ الصَّادِقِينَ ﴿١٤٦﴾

وَمَا كَانَ قَوْلُهُمْ إِلَّا أَنْ قَالُوا رَبَّنَا اغْفِرْ لَنَا ذُنُوبَنَا وَإِسْرَافَنَا

Forgive us our sins and our transgressions (in keeping our duties to You), establish our feet firmly, and give us victory over the disbelieving folk."

148. So Allâh gave them the reward of this world, and the excellent reward of the Hereafter. And Allâh loves *Al-Muhsinîn* (the good-doers — See the footnote of V.3:134 and of V.9:120).

149. O you who believe! If you obey those who disbelieve, they will send you back on your heels, and you will turn back (from Faith) as losers.¹¹¹

150. Nay, Allâh is your *Maulâ* (Patron, Lord, Helper, Protector), and He is the Best of helpers.

151. We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allâh, for which He had sent no authority; their abode will be the Fire and how evil is the abode of the *Zâlimûn* (polytheists and wrong-doers).

152. And Allâh did indeed fulfil His Promise to you when you were killing them (your enemy) with His Permission; until (the moment) you lost your courage and fell to disputing about the order, and disobeyed after He showed you (of the booty) which you love. Among you are some that desire this world and some that desire the Hereafter. Then He made you flee from them (your enemy), that He might test you. But surely, He forgave you, and Allâh is Most Gracious to the believers.

فِي آفْرَا وَكَانَتْ أَقْدَامُنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿١٤٨﴾

فَتَانَهُمُ اللَّهُ قَوَّابُ الْأَنْبِيَاءِ وَخَسَنُ قَوَّابِ الْآخِرَةِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿١٤٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَطِيعُوا الَّذِينَ كَفَرُوا يَرْدُّوكُمْ عَلَى أَعْقَابِكُمْ فَتَحْقِرُوا فِي الْأَرْضِ فَذَرْهُمْ عَلَى الْكُفْرِ ﴿١٥٠﴾

بَلِ اللَّهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّاصِرِينَ ﴿١٥١﴾

سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ بِمَا أَشْرَكُوا بِاللَّهِ مَا لَهُمْ بِهِ نَزْلٌ لَهُ سُلْطَانٌ وَمَا لَهُمْ لَهَا وَمَنْ أَوْلَاهُمْ أَتَنَارٌ مُنَوَّى ﴿١٥٢﴾

وَلَقَدْ صَدَقَ اللَّهُ وَعْدَهُ إِذْ تَحُسُّوهُمُ لِجُنُودِهِمْ إِذَا قَاتِلْتُمْ وَتَنَزَّعْتُمْ فِي الْأَمْرِ وَكَانَ يَوْمَ الْمَعْرِجَةِ إِذْ قَالَ اللَّهُ لِمُوسَى إِنَّكَ عَلَى نَذْرٍ وَإِنِّي أَنَا الْغَنِيُّ فَخَلَّى مُنَافِكُوكَ الْكُفْرَ وَالْكَافِرِينَ فَمِنْ بَيْنِهِمْ سَخِرَ مِنْ يَدَيْهِمْ إِذْ قَالَ لَهُمُ الْمُشْرِكُونَ إِنَّا كُنَّا عَنْكُمْ غَافِلِينَ فَذَرْهُمْ عَلَى الْكُفْرِ وَلَقَدْ عَفَا عَنْكَ وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ ﴿١٥٣﴾

¹¹¹ (V.3:149) What is said about residence (staying) in the land of *Ash-Shirk* (polytheism i.e. the land where polytheism is practised). Narrated Samurah bin Jundub رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "Anybody (from among the Muslims) who meets, gathers together, lives, and stays (permanently) with a *Mushrik* (polytheist or a disbeliever in the Oneness of Allâh, etc.) and agrees to his ways, opinion, etc. and (enjoys) his living with him (*Mushrik*) then he (that Muslim) is like him (*Mushrik*). (This *Hadith* indicates that a Muslim should not stay in a non-Muslim country, he must emigrate to a Muslim country, where Islâm is practised.) [The Book of *Jihâd*, *Abu Dâwūd*].

153. (And remember) when you ran away (dreadfully) without even casting a side glance at anyone, and the Messenger (Muhammad صلى الله عليه وسلم) was in your rear calling you back. There did Allâh give you one distress after another by way of requital to teach you not to grieve for that which had escaped you, nor for that which had befallen you. And Allâh is Well-Aware of all that you do.

154. Then after the distress, He sent down security for you. Slumber overtook a party of you, while another party was thinking about themselves (as how to save their own selves, ignoring the others and the Prophet صلى الله عليه وسلم) and thought wrongly of Allâh — the thought of ignorance. They said, "Have we any part in the affair?" Say (O Muhammad صلى الله عليه وسلم): "Indeed the affair belongs wholly to Allâh." They hide within themselves what they dare not reveal to you, saying: "If we had anything to do with the affair, none of us would have been killed here." Say: "Even if you had remained in your homes, those for whom death was decreed would certainly have gone forth to the place of their death," but that Allâh might test what is in your breasts; and to purify¹¹ that which was in your hearts (sins), and Allâh is All-Knower of what is in (your) breasts.

155. Those of you who turned back on the day the two hosts met (i.e. the battle of Uhud), it was *Shaitân* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed, has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.

156. O you who believe! Be not like those who disbelieve (hypocrites) and who say about their brethren when they travel through the earth or go out to fight: "If they had

إِذْ تَصْبِعُونَ وَلَا تَأْتُونَ عَلَى
أَحَدٍ وَالرَّسُولُ يَدْعُوكُمْ فِي أُخْرَاكُمْ
فَأَقْبَكُمْ كَوْمًا يَمْكِنُ لَكُمْ لَا تَحْزَنُوا عَلَى
مَا فَاتَكُمْ وَلَا مَا أَصَابَكُمْ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٥٣﴾

ثُمَّ أُنْزِلَ عَلَيْهِمْ مِنْ بَيْنِ يَدَيْهِ أَمْنٌ مِمَّا كَانُوا يَحْزَنُونَ
طَائِفَةٌ مِنْكُمْ وَطَائِفَةٌ قَدْ أَهَمَّتْهُمْ أَنْفُسُهُمْ
يَظُنُّونَ بِاللَّهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ يَقُولُونَ
هَٰلِكَ نَاسٌ مِنَ الْأُمَمِ مِنْ قَبْلُ لَئِنْ أَلَمْ نَكُنْ لَهُمْ
يَعْلَمُونَ فِي أَنْفُسِهِمْ مَا لَا يَتَذَكَّرُونَ لَكَ يَأْتُونَ لَوْ كُنْ فِي
لَتَأْتِيَ الْأُمَمِ مِنْ قَبْلُ مَا فَاتَكُمْ نَاسٌ لَوْ كُنْ فِي
يُؤَيِّدُكُمْ كَذِبُ الَّذِينَ كَتَبَ عَلَيْهِمُ الْقَتْلَ إِلَى
مَضَاجِعِهِمْ وَطَبَعَ اللَّهُ عَلَى أَبْصَارِ صُودْرِهِمْ
وَلَيْتُمْ خَصَمَافِي قُلُوبِهِمْ وَاللَّهُ عَلِيمٌ بِذَاتِ
الصُّدُورِ ﴿١٥٤﴾

إِنَّ الَّذِينَ قَاتَلُوا مِنْكُمْ يَوْمَ الْاُحُدِ لَيُجَنَّبُنَّ
إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا وَلَقَدْ
عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿١٥٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَكُونُوا كَالَّذِينَ كَفَرُوا وَقَالُوا
لَا خَافِيهِمْ إِذَا تَرَائُوا فِي الْأَرْضِ أَوْ كَانُوا غُرُبَى
لَوْ كُنَّا عَنْكُمْ مَآسَاوًا وَمَا تَوْأَمَتُنَا لَجَعَلْنَا اللَّهُ

¹¹ (V.3:154) The Arabic word *yumahhis* has three meanings: (1) To test, (2) To purify, (3) To get rid of (*Tafsir Al-Qurtubi*).

stayed with us, they would not have died or been killed," so that Allâh may make it a cause of regret in their hearts. It is Allâh that gives life and causes death. And Allâh is All-Seer of what you do.

157. And if you are killed or die in the Way of Allâh, forgiveness and mercy from Allâh are far better than all that they amass (of worldly wealth).

158. And whether you die, or are killed, verily, to Allâh you shall be gathered.

159. And by the Mercy of Allâh, you dealt with them gently. And had you (Muhammad صلى الله عليه وسلم) been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allâh's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allâh, certainly, Allâh loves those who put their trust (in Him).

160. If Allâh helps you, none can overcome you; and if He forsakes you, who is there after Him that can help you? And in Allâh (Alone) let believers put their trust.

161. It is not for any Prophet to take illegally a part of the booty (*Ghulûl*),^[1] and whosoever deceives his companions as regards the booty, he shall bring forth on the

ذَٰلِكَ حَسْرَةً فِي قُلُوبِهِمْ ۚ وَلََّهٗ يُخَيَّرُ بَيْنَ يَدَيْهِ وَيُؤْتِيهِم مَّا يُنَاصِحُونَ ۖ يَوْمَئِذٍ يُبَصِّرُونَ ۝١٥٧

وَلََّيْنِ فُتِحَتْ فِي سَبِيلِ اللَّهِ أَوْ مَتَّعُوا لَمْفُورَةً مِنَ اللَّهِ وَرَحْمَةً خَيْرٌ مِّمَّا يَجْمَعُونَ ۝١٥٨

وَلََّيْنِ مَتَّعُوا أَوْ فُتِحَتْ لِي أَوْ تَحْشُرُونَ ۝١٥٩

فِيمَا نَحْنُ مِنَ اللَّهِ لََّيْنِ لَمْ تَكُنْ تَطَاغِيظُ الْقُلُوبَ لَأَنْتَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَتَنَاصِرْ فِي الْأَمْرِ فَلَا غَرَرَتْ فَوَاقِلُ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ۝١٦٠

إِنْ يَصْرِكُمْ اللَّهُ فَلَا غَالِبَ لَكُمْ ۚ وَإِنْ يَنْزُلْ كُرْهُمُ فَتَمُوتُوا ۚ وَالَّذِي يَصْرِكُمْ مِنْ بَعْدِهِ عَلَى اللَّهِ فَلَيْسَ تَوَكَّلُ ۝١٦١

وَمَا كَانَ لِنَبِيٍّ أَنْ يَكُلَ وَمَنْ يَكُلْ يَأْكُلْ بِمَا عَمِلَ يَوْمَ الْقِيَامَةِ ۚ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ۝١٦٢

[1] (V.3:161) *Al-Ghulûl*: (Stealing from the war booty before its distribution), and the Statement of Allâh تعالى "And whosoever deceives his companions as regards booty, he shall bring forth on the Day of Resurrection that which he took (illegally)".

Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم got up amongst us and mentioned *Al-Ghulûl*, emphasized its magnitude and declared that it was a great sin saying, "Don't commit *Ghulûl* for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: 'O Allâh's Messenger! Intercede with Allâh for me,' and I will reply, 'I can't help you, for I have conveyed Allâh's Message to you.' Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, 'O Allâh's Messenger! Intercede with Allâh for me,' and I will say, 'I can't help you for I have conveyed Allâh's Message to you'; or one carrying over his neck gold and silver and saying, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you, or one carrying clothes that will be fluttering, and the man will say, 'O Allâh's Messenger! Intercede with Allâh for me.' And I will say, 'I can't help you, for I have conveyed Allâh's Message to you.'" (Sahih *Al-Bukhârî*, Vol. 4, *Hadîth* No. 307).

Day of Resurrection that which he took (illegally). Then every person shall be paid in full what he has earned, and they shall not be dealt with unjustly.

162. Is then one who follows (seeks) the good Pleasure of Allâh (by not taking illegally a part of the booty) like the one who draws on himself the Wrath of Allâh (by taking a part of the booty illegally — *Ghulûl*)? — his abode is Hell, and worst, indeed is that destination!

163. They are in varying grades with Allâh, and Allâh is All-Seer of what they do.

164. Indeed, Allâh conferred a great favour on the believers when He sent among them a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses (the Qur'ân), and purifying them (from sins by their following him), and instructing them (in) the Book (the Qur'ân) and *Al-Hikmah* [the wisdom and the *Sunnah* of the Prophet صلى الله عليه وسلم (i.e. his legal ways, statements, acts of worship)], while before that they had been in manifest error.^[1]

أَفَمَن آتَمَعَ رِضْوَانُ اللَّهِ كَمَن بَلَغَ سَخَطُ اللَّهِ
وَمَا أُولَئِكَ بِهِمْ عِلْمٌ ۖ

مَنْ دَرَجَاتٍ عِنْدَ اللَّهِ وَاللَّهُ بِمَا يَصْنَعُونَ ۖ

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَزَكَّيَهُمْ
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِن كَانُوا لَمِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ ۖ

[1] (V.3:164) Following the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم And the Statement of Allâh عز وجل - "And make us leaders for the righteous." (V.25:74).

Mujahid said, "(Make us) a community that follows the *Muttaqûn* (righteous) people who preceded us, and whom those succeeding may follow." Ibn 'Aun said, "(There are) three things which I love for myself and for my brothers, i.e. this *Sunnah* (the legal ways of the Prophet صلى الله عليه وسلم) which they should learn and ask about; the Qur'ân which they should understand and ask the people about; and that they should leave the people except when intending to do good (for them)." (*Sahîh Al-Bukhârî*, Vol. 9, Chap. 2, P. 282).

A) Narrated Hudhaifah: Allâh's Messenger صلى الله عليه وسلم said to us, "Certainly *Al-Amânah* (the trust or the moral responsibility or honesty, and all the duties which Allâh has ordained) descended from the heavens and settled in the roots of the hearts of men (faithful believers), and then the Qur'ân was revealed and the people read the Qur'ân, (and learnt *Al-Amânah* from it) and also learnt it from the *Sunnah*. [Both the Qur'ân and *As-Sunnah* strengthened their (the faithful believer's) *Amânah*]." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.381).

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.384).

C) Narrated Jâbir bin 'Abdullâh رضى الله عنهم Some angels came to Prophet Muhammad صلى الله عليه وسلم while he was sleeping. Some of them said, "He is sleeping." Others said, "His eyes are sleeping but his heart is awake." Then they said, "There is an example for this

165. (What is the matter with you?) When a single disaster smites you, although you smote (your enemies) with one twice as great, you say: "From where does this come to us?" Say (to them), "It is from yourselves (because of your evil deeds)." And Allâh has power over all things.

166. And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allâh, in order that He might test the believers.

167. And that He might test the hypocrites, it was said to them: "Come, fight in the Way of Allâh or (at least) defend yourselves." They said: "Had we known that fighting will take place, we would certainly have followed you." They were that day, nearer to disbelief than to Faith, saying with their mouths what was not in their hearts. And Allâh has full knowledge of what they conceal.

168. (They are) the ones who said about their killed brethren while they themselves sat (at home): "If only they had listened to us,

أَوَلَمْآ أَصَبْتُمْ مُصِيبَةً قَدْ أَصَبْتُمْ نِسْأَهَا
فَلْتَسْأَأْنِي هَذَا قُلُوبُكُمْ عِنْدَ أَنْفُسِكُمْ إِنْ أَلَّاهُ
عَلَى كَيْفٍ وَفَرِيرٌ ﴿١٦٥﴾

وَمَا أَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ فَيَإِذَا نَ الْوَرُوعُ
الْمُؤْمِنِينَ ﴿١٦٦﴾

وَلِتَسْأَلُوا الَّذِينَ نَافَقُوا وَقِيلَ لَهُمْ قَاتِلُوا فَتَقَاتِلُوا فِي سَبِيلِ
أَلَّوْا أَدْفُوا قَالُوا لَوْ تَسْأَلُوا لَأَتَيْنَاكُمْ
هُوَ الْكَذِبُ يَوْمَئِذٍ أَقْرَبُ مِنْهُمْ لِلْإِيمَانِ يَقُولُونَ
يَا أَلَّوْهُمْ مَا لَيْسَ فِي قُلُوبِهِمْ وَآلَهُ أَعْلَمُ بِمَا
يَكْتُمُونَ ﴿١٦٧﴾

الَّذِينَ قَالُوا لِلْآخِرِينَ هُمْ وَقَدْ جَاءُوا لَنَا غَوَاةً فَمَا قِوَالُوا قُلُ
فَأَذَرَهُ وَأَعْنِ أَنْفُسُكُمْ أَلَمْ تَمُوتُوا إِنْ كُنْتُمْ

companion of yours." One of them said, "Then set forth an example for him." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." Then they said, "His example is that of a man who has built a house and then offered therein a banquet and sent an inviter (messenger) to invite the people. So whosoever accepted the invitation of the inviter, entered the house and ate of the banquet, and whoever did not accept the invitation of the inviter, did not enter the house, nor did he eat of the banquet." Then the angels said, "Interpret this parable to him so that he may understand it." Some of them said, "He is sleeping." The others said, "His eyes are sleeping but his heart is awake." And then they said, "The house stands for Paradise and the call-maker is Muhammad صلى الله عليه وسلم and whoever obeys Muhammad صلى الله عليه وسلم, obeys Allâh; and whoever disobeys Muhammad صلى الله عليه وسلم, disobeys Allâh. Muhammad صلى الله عليه وسلم separated the people (i.e., through his message; the good is distinguished from the bad, and the believers from the disbelievers)." (*Sahih Al-Bukhârî*, Vol. 9, *Hadith* No.385).

D) Narrated Abu Mûsa رضى الله عنه: The Prophet صلى الله عليه وسلم said, "My example, and the example of what I have been sent with, is that of a man who came to some people and said, 'O people I have seen the enemy's army with my own eyes, and I am the naked warner; so protect yourselves!' Then a group of his people obeyed him and fled at night proceeding stealthily till they were safe, while another group of them disbelieved him and stayed at their places till morning when the army came upon them, and killed and ruined them completely. So this is the example of that person who obeys me and follows that truth which I have brought (the Qur'ân and the *Sunnah*), and the example of the one who disobeys me and disbelieves the truth I have brought." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No 387)

they would not have been killed." Say: "Avert death from your own selves, if you speak the truth."

169. Think not of those who are killed in the Way of Allâh as dead. Nay, they are alive, with their Lord, and they have provision.

170. They rejoice in what Allâh has bestowed upon them of His Bounty and rejoice for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve.

171. They rejoice in a Grace and a Bounty from Allâh, and that Allâh will not waste the reward of the believers.

172. Those who answered (the Call of) Allâh and the Messenger (Muhammad صلى الله عليه وسلم) after being wounded; for those of them who did good deeds and feared Allâh, there is a great reward.

173. Those (i.e. believers) to whom the people (hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them." But it (only) increased them in Faith, and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)."¹¹¹

174. So they returned with Grace and Bounty from Allâh. No harm touched them; and they followed the good Pleasure of Allâh. And Allâh is the Owner of Great Bounty.

صَوْرَتَيْنِ ١٦٩

وَلَا تَحْزَنُوا الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أحيَاءٌ
عِنْدَ رَبِّهِمْ يُرْزَقُونَ ١٦٩

فَرِحِينَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ وَكَسَبَتْهُمْ
يَا أَيُّهَا الَّذِينَ آمَنُوا لَكُمْ يَوْمَئِذٍ الْخَوْفُ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ١٧٠

*يَسْتَبْشِرُونَ بِنِعْمَةِ رَبِّهِمْ وَاللَّهُ وَفَّيْلٌ وَأَنَّ
اللَّهُ لَا يضيعُ أَجْرَ الْمُؤْمِنِينَ ١٧١

الَّذِينَ آمَنُوا بِاللَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصابَهُمُ الْقَرْحُ
لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَالْقَوَاعِدُ عَظِيمَةٌ ١٧٢

الَّذِينَ قَالُوا لَكُمْ الْإِنْسَانُ إِنْ النَّاسُ قَدْ جَمَعُوا لَكُمْ
فَأَلْعَنُوا فَرَقًا فَهُمْ إِيمَانًا وَقَالُوا احْسَبْنَا اللَّهَ
رَيْعًا الزَّكِيَّ ١٧٣

فَأَنقَلَبُوا بِنِعْمَةِ رَبِّهِمْ وَاللَّهُ وَفَّيْلٌ لَمْ يَتَسْمَعْهُمْ سَوَاءً
وَأَتَّبَعُوا رِضْوَانَ اللَّهِ وَاللَّهُ ذُو فَضْلٍ عَظِيمٍ ١٧٤

¹¹¹ (V.3:173) Allâh's Statement:- "Those (i.e. believers) to whom the people (hypocrites) said, 'Verily, the people (pagans) have gathered against you (a great army), therefore, fear them.'

a) Narrated Ibn 'Abbâs رضي الله عنهما (The saying:) "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)" was said by Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire; and it was said by Muhammad صلى الله عليه وسلم when they (i.e. hypocrites) said, "Verily, the people (pagans) have gathered against you (a great army), therefore, fear them," but it (only) increased them in Faith and they said: "Allâh (Alone) is Sufficient for us, and He is the Best Disposer of affairs (for us)." (V.3:173) (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 86).

b) Narrated Ibn 'Abbâs رضي الله عنهما The last statement of Ibrâhîm (Abraham) عليه السلام when he was thrown into the fire, was: "Allâh (Alone) is Sufficient for me and He is the Best Disposer (of my affairs)." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 87).

Allâh belongs the heritage of the heavens and the earth; and Allâh is Well-Acquainted with all that you do.

181. Indeed, Allâh has heard the statement of those (Jews) who say: "Truly, Allâh is poor and we are rich!" We shall record what they have said and their killing of the Prophets unjustly, and We shall say: "Taste you the torment of the burning (Fire)."

182. This is because of that (evil) which your hands have sent before you. And certainly, Allâh is never unjust to (His) slaves.

183. Those (Jews) who said: "Verily, Allâh has taken our promise not to believe in any Messenger unless he brings us an offering which the fire (from heaven) shall devour." Say: "Verily, there came to you Messengers before me, with clear signs and even with what you speak of; why then did you kill them, if you are truthful?"

184. Then if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you, who came with *Al-Bayyinât* (clear signs, proofs, evidences) and the Scripture and the Book of Enlightenment.

185. Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception (a deceiving thing).

186. You shall certainly be tried and tested in your wealth and properties and in your personal selves, and you shall certainly hear much that will grieve you from those who

وَالْأَرْضُ لِلَّهِ يَمَّا تَقْسُمُونَ حَيْدٌ ﴿٣١﴾

لَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّذِينَ قَالُوا إِنَّ اللَّهَ فَقِيرٌ وَنَحْنُ أَغْنِيَاهُ سَنَكْتُبُ مَا قَالُوا وَقَتْلُهُمُ الْأَنْبِيَاءَ بِغَيْرِ حَقٍّ وَقَوْلُ دُونِ عَذَابِ الْخَافِينَ ﴿٣٢﴾

ذَلِكَ بِمَا كَفَرْتُمْ أَنْتُمْ وَآبَاءُ اللَّهِ لَا تَسْ بِظُلْمٍ لِّلْعَالَمِينَ ﴿٣٣﴾

الَّذِينَ قَالُوا إِنَّ اللَّهَ عَهْدُ الْإِنْسَانِ الْأَوَّلِينَ لِمُرْسُولٍ حَقٍّ يَلْعِينُوا يَقُولُونَ أَخَاهُ الْإِنْسَانِ قُلْ فَجَلَّ كُورُؤْسُ مَنْ قَبْلِي بِالْبَيِّنَاتِ وَاللَّذِي فَلْنَمُ وَقَدْ قَتَلْتُمُوهُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣٤﴾

فَإِنْ كَذَّبُوكَ فَقَدْ كَذَّبَ رُسُلٌ مِّن قَبْلِكَ جَاءَهُمُ بِالْبَيِّنَاتِ وَالزُّبُرِ وَالْكِتَابِ الْمُنِيرِ ﴿٣٥﴾

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَلِنَمُوتُنَّ أُجُورَكُمْ قَوْمٌ الْفَيْسَمُ قَوْمٌ دُخِيَ عَنْ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ قَارَ وَمَا لِلنَّاسِ مِنَ الْأَمْتَاعِ الْفُورِ ﴿٣٦﴾

لَنَسْتَبْلُغَنَّ فِي أَمْوَالِكُمْ وَأَنْفُسِكُمْ وَلَنَسْمَعَنَّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن

wealth will be presented to him in the shape of a bald-headed poisonous male snake with two poisonous glands* in its mouth and it will encircle itself round his neck and bite him over his cheeks and say, 'I am your wealth; I am your treasure.' Then the Prophet صلى الله عليه وسلم recited this Divine Verse: "And let not those who covetously withhold of that which Allâh has bestowed upon them of His Bounty." (V.3:180).

*Fath Al-Bârf, Vol. 4, Pages No.11-13 (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 88).

received the Scripture before you (Jews and Christians) and from those who ascribe partners to Allâh; but if you persevere patiently, and become *Al-Muttaqûn* (the pious — See V.2:2) then verily, that will be a determining factor in all affairs (and that is from the great matters which you must hold on with all your efforts).

187. And (remember) when Allâh took a covenant from those who were given the Scripture (Jews and Christians) to make it (the news of the coming of Prophet Muhammad صلى الله عليه وسلم and the religious knowledge) known and clear to mankind, and not to hide it, but they threw it away behind their backs, and purchased with it some miserable gain! And indeed worst is that which they bought.

188. Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,— think not you that they are rescued from the torment, and for them is a painful torment.

189. And to Allâh belongs the dominion of the heavens and the earth, and Allâh has power over all things.

190. Verily, in the creation of the heavens and the earth, and in the alternation of night and day, there are indeed signs for men of understanding.

191. Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): "Our Lord! You have not created (all) this without purpose, glory to You! (Exalted are You above all that they associate with You as partners). Give us salvation from the torment of the Fire.

192. "Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him; and never will the *Zâlimûn* (polytheists and

قَبِيلَهُمْ مِنَ الَّذِينَ آتَنَاهُمُ الْكِتَابَ كَذِبًا وَأَنَّهُمْ لَا تَصْبِرُوا وَتَتَّبِعُوا فِئَاتَ الَّذِينَ هَلَكَ مِنْ عَمَلِهِمُ الْأُمُورُ ﴿٣٨﴾

فَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُبَيِّنُنَّهُ لِلنَّاسِ وَلَا تَكُونُ لَهُمْ حِزْبًا فَنَذَرُوهَ وَرَاءَهُ ظُهُورِهِمْ وَاشْتَرَوْا بِهِ ثَمَنًا ضَالًّا لَقَدْ يَمْسُكُ مَا يَشَاءُ يَوْمَئِذٍ ﴿٣٩﴾

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَاهُمْ مِنْ فَضْلِ اللَّهِ أَنَّهُمْ يُحِبُّونَ إِنَّمَا يُحِبُّونَ أَن يُغْنَوْا عَنْهُمُ الثَّمَنُ بِمَا لَا يَفْعَلُونَ وَلَا تَحْسَبَنَّ لَهُمْ بِمَنَازِلِهِمْ الْعَذَابَ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٠﴾

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤١﴾

إِنَّمَا فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ وَآخِثَاتِ اللَّيْلِ وَالنَّهَارِ لَا آيَاتٍ إِلَّا لِيُذَكِّرَ الْأَلْبَابَ ﴿٤٢﴾

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَنُعُودًا وَعَلَى جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ قِنَا عَذَابَ النَّارِ ﴿٤٣﴾

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ

wrong-doers) find any helpers.

193. "Our Lord! Verily, we have heard the call of one (Muhammad صلى الله عليه وسلم) calling to Faith: 'Believe in your Lord,' and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds, and make us die (in the state of righteousness) along with *Al-Abrâr* (the pious believers of Islamic Monotheism).

194. "Our Lord! Grant us what You promised to us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise."

195. So their Lord accepted of them (their supplication and answered them), "Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought, and were killed (in My Cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allâh, and with Allâh is the best of rewards."

196. Let not the free disposal (and affluence) of the disbelievers throughout the land deceive you.

197. A brief enjoyment; then, their ultimate abode is Hell; and worst indeed is that place for rest.

198. But, for those who fear their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell forever, an entertainment from Allâh; and that which is with Allâh is the Best for *Al-Abrâr* (the pious believers of Islamic Monotheism).

199. And there are, certainly, among the people of the Scripture (Jews and Christians), those who believe in Allâh and in that which has been revealed to you, and in that which has been revealed to them, humbling themselves

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿١٩٣﴾

رَبَّنَا إِنَّا أَسْعَفْنَا مَنَاذِيرَكَ لِلَّذِينَ آمَنُوا رَبَّنَا فَتَغْفِرْ لَنَا ذُنُوبَنَا
وَكَسِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مِنَ الْأَبْرَارِ ﴿١٩٤﴾

رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ
الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ ﴿١٩٥﴾

فَأَسْتَجَابَ لَهُمْ رَبُّهُمْ أَيْ لَا أَضِيعُ عَمَلَ عِبْدِي
مَنْ كُنَ ذَكَرًا أَوْ أُنْثَى بَعْضُكُمْ مِنْ بَعْضٍ وَالَّذِينَ
هَاجَرُوا وَلَمْ يُجَاوِزُوا مِنْ دِينِهِمْ وَلَا دُولًا فِي سَبِيلِي
وَقَاتِلُوا أَوْ قِيلُوا لَا تَفْعَلُوا مِنْهُمْ شَيْءٌ لَهُمْ
وَلَا دُخَانُ لَهُمْ جَنَّاتُ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
فَوَابِلٌ مِنْ عِنْدِ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الْقُرْآنِ ﴿١٩٦﴾

لَا يَغُرُّكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبِلَادِ ﴿١٩٧﴾

مَتَاعٌ قَلِيلٌ ثُمَّ مَأْوَاهُمْ جَهَنَّمُ وَفِيهَا أَلِيمُهُمْ ﴿١٩٨﴾

لِلَّذِينَ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتُ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا لَا يَمُوتُونَ فِيهَا وَلَهُمْ عِنْدَ اللَّهِ وَمَا
عِنْدَ اللَّهِ خَيْرٌ مِنَ الْأَبْرَارِ ﴿١٩٩﴾

وَالَّذِينَ آمَنُوا مِنْ أَهْلِ الْكِتَابِ لَمْ يَكُنُوا فِي اللَّهِ وَمَا
أُنْزِلَ إِلَيْكُمْ وَمَا أُنْزِلَ إِلَيْهِمْ خُشُوعِينَ لِلَّهِ
لَا يَشْتَرُونَ بِعَدَابِ اللَّهِ كَمَنْ قَلِيلٌ أُولَئِكَ

given by the husband to his wife at the time of marriage) with a good heart; but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm (as Allâh has made it lawful).

5. And give not to the foolish your property which Allâh has made a means of support for you,^[1] but feed and clothe them therewith, and speak to them words of kindness and justice.

6. And try the orphans (as regards their intelligence) until they reach the age of marriage; if then you find sound judgement in them, release their property to them, but consume it not wastefully and hastily, fearing that they should grow up, and whoever (amongst guardians) is rich, he should take no wages, but if he is poor, let him have for himself what is just and reasonable (according to his labour). And when you release their property to them, take witness in their presence; and Allâh is All-Sufficient in taking account.

7. There is a share for men and a share for women from what is left by parents and those nearest related, whether the property be small or large — a legal share.

8. And when the relatives and the orphans and *Al-Masâkin* (the needy) are present at the time of division, give them out of the property, and speak to them words of kindness and justice.

9. And let those (executors and guardians) have the same fear in their minds as they would have for their own, if they had left weak offspring behind. So let them fear Allâh and speak right words.

يَتِمُّنَ نَفْسًا لَكُمْ وَهِيَ تَامَةٌ ①

وَلَا تَقْرُبُوا أَمْوَالَكُمْ الَّتِي جَعَلَ اللَّهُ لَكُمْ قِيَمًا
وَأَنْزَلُوهَا فِيهَا وَأَكْمُرُوا قَوْلًا لَكُمْ قَوْلًا مَقْرُوكًا ②

وَابْتَغُوا الَّتِي تَحْتَ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ عَلِمْتُمْ خَيْرًا مِنْهُمْ
رُشْدًا فَأَدِفُوا لَهُمْ أَمْوَالَهُمْ وَلَا تَأْكُلُوهَا إِسْرَافًا
وَبِدَارًا أَنْ يَكْبَرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعِيفْ وَمَنْ
كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ فَإِذَا دَفَعْتُمْ إِلَيْهِمْ
أَمْوَالَهُمْ فَأَشْهِدُوا عَلَيْهِمْ وَكَفَى بِاللَّهِ حَسِيبًا ③

لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ وَلِلنِّسَاءِ
نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالْأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ
أَوْ كَثُرَ نَصِيبًا مَفْرُوضًا ④

وَإِذَا حَضَرَ الْقِسْمَةُ أُولُو الْقُرْبَى وَالْيَتَامَى
وَالْمَسْكِينُ فَأَرْزُقُوهُمْ مِنْهُ وَقُولُوا لَهُمْ قَوْلًا
مَقْرُوكًا ⑤

وَلْيَخْشَ الَّذِينَ لَوْ تَرَكَوا مِنْ خَلْفِهِمْ ذُرِّيَةً
ضَعِيفًا عَاوِلًا أَنْ يَتَذَكَّرُوا اللَّهَ وَيَذْكُرُوا
قَوْلًا سَدِيدًا ⑥

^[1] (V.4:5) Narrated Al-Mughīrah bin Shu'bah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) To be undutiful to your mothers, (2) to bury your daughters alive, (3) not to pay the rights of the others (e.g. *Zakât*, charity) and (4) to beg of men (i.e. begging). And Allâh has hated for you: (1) Sinful and useless talk like backbiling or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters) and (3) to waste the wealth (by extravagance with lack of wisdom and thinking). (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 591).

(Muhammad صلى الله عليه وسلم) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success.

14. And whosoever disobeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.

15. And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine them (i.e. women) to houses until death comes to them or Allâh ordains for them some (other) way.^[1]

16. And the two persons (man and woman) among you who commit illegal sexual intercourse, hurt them both.^[2] And if they repent (promise Allâh that they will never repeat, i.e. commit illegal sexual intercourse and other similar sins) and do righteous good deeds, leave them alone. Surely, Allâh is Ever All-Forgiving (the One Who forgives and accepts repentance), (and He is) Most Merciful.

17. Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon (i.e. afterwards); it is they whom Allâh will forgive and Allâh is Ever All-Knower, All-Wise.

18. And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment.

يُدْخِلُهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ الْفَوْزُ
الْعَظِيمُ ﴿١٧﴾

وَمَنْ يَعِصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ
حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ
عَذَابٌ مُهِينٌ ﴿١٨﴾

وَالَّذِي يَأْتِيَنَّكَ مِنَ النِّسَاءِ مِنْ شَاءَ لَكُمْ فَاسْتَشْهِدُوا
عَلَيْهِنَّ أَرْبَعَةً مِنْكُمْ فَإِنْ تَوَفَّيْتُمْ فَأَقْسِمُوا
فِي الْبُيُوتِ حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ أَوْ يَخْرُجَ
اللَّهُ لَهُنَّ سَبِيلٌ ﴿١٩﴾

وَالَّذَانِ يَأْتِيَانِيَا مِنْكُمْ فَعَاذُوا بِنَا
وَأَصْلَحَا فَأَعْرِضُوا عَنْهُمَا إِنَّ اللَّهَ كَانَ
تَوَّابًا رَحِيمًا ﴿٢٠﴾

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ
بِغَافِلَةٍ لَمْ يَتَوَفَّوْا مِنْ قَرِيبٍ فَأُولَئِكَ يَتُوبُ
اللَّهُ عَلَيْهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٢١﴾

وَلَيْسَ التَّوْبَةُ لِلَّذِينَ يَعْمَلُونَ السَّيِّئَاتِ
حَتَّى إِذَا حَضَرَ أَحَدَهُمُ الْمَوْتُ قَالَ إِنِّي تُبْتُ
أَفَنُ وَلَا أَلْزَمَ يَمُوتُونَ وَهُمْ كُفَّارٌ
أُولَئِكَ أَعْتَدْنَا لَهُمْ عَذَابًا أَلِيمًا ﴿٢٢﴾

^[1] (V.4:15) The provision of this Verse has been abrogated by the Verse of Sûrah An-Nûr (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime.

^[2] (V.4:16) See (V.24:2).

19. O you who believe! You are forbidden to inherit women against their will; and you should not treat them with harshness, that you may take away part of the *Mahr*¹¹ you have given them, unless they commit open *Fahishah* (illegal sexual intercourse or disobey their husbands); and live with them honourably. If you dislike them, it may be that you dislike a thing and Allâh brings through it a great deal of good.

20. But if you intend to replace a wife by another and you have given one of them a *Qintâr* (of gold i.e. a great amount as *Mahr*) take not the least bit of it back; would you take it wrongfully without a right and (with) a manifest sin?

21. And how could you take it (back) while you have gone in unto each other, and they have taken from you a firm and strong covenant?

22. And marry not women whom your fathers married, except what has already passed; indeed it was shameful and most hateful, and an evil way.

23. Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your foster mothers who gave you suck, your foster milk suckling sisters, your wives' mothers, your step-daughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَحِلُّ لَكُمْ أَنْ تَرِثُوا
النِّسَاءَ كَمَا تَرِثُونَ أَتَمْلِكُونَهُنَّ لِتَكْفُرُوا بِمَا
عَاتَبْتُمُوهُنَّ إِلَّا أَنْ يَأْتِيَنَّ بِدَعْوَةٍ مُبَيِّنَةٍ
وَعَائِرُوهُنَّ بِالْمَعْرُوفِ فَإِنْ كُفَّتُمُوهُنَّ فَعَسَى
أَنْ تَكُونَ لَهُنَّ شَيْئًا وَتَحْمِلَ اللَّهُ فِيهِ خَيْرًا
كَثِيرًا ﴿١٩﴾

وَأَنْ تَرُدُّوا نِسَاءَ آبَائِكُمْ الَّتِي كُنْتُمْ
تَرِثُونَ إِنْ كُنْتُمْ تَعْلَمُونَ إِلَّا مَا تَأْخُذُوا مِنْهُ
شَيْئًا أَنْ تَأْخُذُوهُ بِغَيْرِ نِكَاحٍ غَيْرَ مُبَيَّنٍ ﴿٢٠﴾

وَكَيْفَ تَأْخُذُونَهُ وَقَدْ أَفْضَى بَعْضُهُمْ إِلَى
بَعْضٍ وَآخُذْتُمْ مِنْهُمْ مِيثَاقًا غَلِيظًا ﴿٢١﴾

وَلَا تَنْكِحُوا مَا نَكَحَ آبَاؤُكُمْ مِنَ
النِّسَاءِ إِلَّا مَا قَدْ سَلَفَ إِنَّهُ كَانَ قَدْحَةً
وَمَقْتًا وَسَاءَ سَبِيلًا ﴿٢٢﴾

حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ
وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالَاتُكُمْ
وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ وَأُمَّهَاتُكُمْ
الَّتِي أَنْصَبْتُمْ لَهُنَّ وِثْقًا كُفْرًا وَالزَّوْجَ الَّذِي فِي
وَأُمَّهَاتُ نِسَائِكُمْ وَزَوَّجْتُمُوهُنَّ أَلْفِي فِي
حُبْرٍ مِنْ نِسَائِكُمُ الَّتِي دَخَلْتُمْ
بِهِنَّ فَإِنْ تَرَدَّدْتُمُوهُنَّ فَلا
جُنَاحَ عَلَيْكُمْ وَخَلْعُكُمْ بِلَا
الَّذِينَ مِنْ أَسْلَابِكُمْ وَأَنْ تَتَجَمَّعُوا
بِفَتْحِ الْأَخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ
اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿٢٣﴾

¹¹ (V.4:19) *Mahr*: Bridal-money given by the husband to his wife at the time of marriage.

24. Also (forbidden are) women already married, except those (slaves) whom your right hands possess. Thus has Allâh ordained for you. All others are lawful, provided you seek (them in marriage) with *Mahr* (bridal-money given by the husband to his wife at the time of marriage) from your property, desiring chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their *Mahr* as prescribed; but if after a *Mahr* is prescribed, you agree mutually (to give more), there is no sin on you. Surely, Allâh is Ever All-Knowing, All-Wise.

25. And whoever of you has not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hands possess, and Allâh has full knowledge about your Faith; you are one from another. Wed them with the permission of their own folk (guardians, *Auliya'* or masters) and give them their *Mahr* according to what is reasonable; they (the above said captive and slave-girls) should be chaste, not committing illegal sex, nor taking boy-friends. And after they have been taken in wedlock, if they commit illegal sexual intercourse, their punishment is half that for free (unmarried) women.¹¹ This is for him among you who is afraid of being harmed in his religion or in his body; but it is better for you that you practise self-restraint, and Allâh is Oft- Forgiving, Most Merciful.

26. Allâh wishes to make clear (what is lawful and what is unlawful) to you, and to show you the ways of those before you, and accept your repentance, and Allâh is All-Knower, All-Wise.

27. Allâh wishes to accept your repentance, but those who follow their lusts, wish that

وَالْمُحْصَنَاتُ مِنَ النِّسَاءِ إِلَّا مَا مَلَكَتْ
أَيْمَانُكُمْ كَتَبَ اللَّهُ عَلَيْكُمْ وَإِلَ لَكُمْ مَا
وَرَّثَهُ وَلَا كُنْ أَنْ تَبْتَغُوا بِأَمْوَالِكُمْ مُخْصِنِينَ غَيْرَ
مُسْتَوْجِبِينَ فَمَا اسْتَمْتَعْتُمْ بِهِ مِنْهُنَّ فَآتُوهُنَّ
أُجُورَهُنَّ فَرِيضَةً وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا
تَرَاضَيْتُمْ بِهِ مِنْ بَعْدِ الْفَرِيضَةِ إِنَّ اللَّهَ كَانَ
عَلِيمًا حَكِيمًا ﴿٢٤﴾

وَمَنْ لَمْ يَسْتَطِعْ مِنْكُمْ مَلَاحًا أَنْ يَنْكِحَ
الْمُحْصَنَاتِ الْمُؤْمِنَاتِ فَمِنْ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ مِنْ فَتَيَاتِكُمُ الْمُؤْمِنَاتِ وَاللَّهُ أَعْلَمُ
بِإِيمَانِكُمْ بَعْضُكُمْ مِنْ بَعْضٍ فَادْرِكُوهُنَّ
بِإِذْنِ أَهْلِهِنَّ وَآتُوهُنَّ أُجُورَهُنَّ بِالْمَعْرُوفِ
مُحْصَنَاتٍ غَيْرَ مُسْتَوْجِبَاتٍ وَلَا مُتَّخِذَاتٍ
أَخْدَانٍ فَإِذَا أَحْبَبْتُمْ فَإِنَّ أَيْنَ يَفْقَهُنَّ شَيْئًا لَمْ
يُضِفْ مَا عَلَى الْمُحْصَنَاتِ مِنَ الْعَذَابِ ذَلِكَ لِمَنْ
خِيفَ الْعَتَى مِنْكُمْ وَأَنْ تَصْبِرُوا خَيْرٌ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٥﴾

يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ الَّذِي
كُتِبَ عَلَيْكُمْ وَيَتُوبَ عَلَيْكُمْ وَاللَّهُ
عَلِيمٌ حَكِيمٌ ﴿٢٦﴾

وَاللَّهُ يُرِيدُ أَنْ يَتُوبَ عَلَيْكُمْ وَيُرِيدُ الَّذِينَ يَتَّبِعُونَ

¹¹ (V.4:25) Female or male slaves (married or unmarried); if they commit illegal sexual intercourse, their punishment is fifty (50) lashes (half of that which is for free unmarried women); neither stoning to death nor exile.

you (believers) should deviate tremendously away (from the Right Path).

28. Allâh wishes to lighten (the burden) for you; and man was created weak (cannot be patient to leave sexual intercourse with woman).

29. O you who believe! Eat not up your property among yourselves unjustly except it be a trade amongst you, by mutual consent. And do not kill yourselves (nor kill one another). Surely, Allâh is Most Merciful to you.¹¹

30. And whoever commits that through aggression and injustice, We shall cast him into the Fire, and that is easy for Allâh.

31. If you avoid the great sins¹² which you are forbidden to do, We shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise).

32. And wish not for the things in which Allâh has made some of you to excel others.

يَسْمِعُونَ الشَّهْرَتِ أَنْ تَسْمِعُوا مَعْلَا عَظِيمًا ٥٧

يُرِيدُ اللَّهُ أَنْ يُخَفِّفَ عَنْكُمْ وِجْدَانُكُمْ
صَعِيقًا ٥٨

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ
بَيْنَكُمْ بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ
تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ
كَانَ بِكُمْ رَحِيمًا ٥٩

وَمَنْ فَعَلَ ذَلِكَ فَإِنَّهُ يَكُونُ فِيهَا حَقٌّ
وَكَانَ عَلَى اللَّهِ عَذَابٌ ٦٠

إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ لَنُكَفِّرَنَّ
عَنْكُمْ سَيِّئَاتِكُمْ وَلَنُدْخِلَنَكُمْ مَدْخَلًا
كَرِيمًا ٦١

وَلَا تَحْسَبُوا أَنَّ الْقِيَامَ يَكُونُ عَلَى بَعْضِكُمْ

¹¹ (V.4:29) What is said about committing suicide.

a) Narrated Thâbit bin Ad-Dahhak عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "Whoever intentionally swears falsely by a religion other than Islâm, then he is what he had said, (e.g. If he says, 'If such thing is not true then I am a Jew,' he is really a Jew if he is a liar). And whoever commits suicide with a piece of iron, will be punished with the same piece of iron in the Hell-fire."

b) Narrated Jundub: The Prophet صلى الله عليه وسلم said, "A man was inflicted with wounds and he committed suicide, and so Allâh said: My slave has caused death on himself hurriedly, so I forbid Paradise for him." (Sahîh Al-Bukhârî, Vol. 2, Hadîth No. 445).

c) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said, "He who commits suicide by throttling shall keep on throttling himself in the Hell-fire and he who commits suicide by stabbing himself shall keep on stabbing himself in the Hell-fire." (Sahîh Al-Bukhârî Vol.2, Hadîth No.446).

¹² (V.4:31) Narrated Abu Hurairah عنه رضى الله عليه وسلم: The Prophet صلى الله عليه وسلم said: "Avoid the seven great destructive sins." They (the people) asked, "O Allâh's Messenger! What are they?" He said, "(1) To join partners in worship with Allâh, (2) to practise sorcery; (3) to kill a person which Allâh has forbidden except for a just cause (according to Islâmic law); (4) to eat up Ribâ* (usury); (5) to eat up the property of an orphan; (6) to show one's back to the enemy and fleeing from the battlefield at the time of fighting and (7) to accuse chaste women who never even think of anything touching their chastity and are good believers." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 840).

* (see the Glossary, Appendix I)

For men there is a reward for what they have earned, and (likewise) for women there is a reward for what they have earned, and ask Allâh of His Bounty. Surely, Allâh is Ever All-Knower of everything.

33. And to everyone, We have appointed heirs of that (property) left by parents and relatives. To those also with whom you have made a pledge (brotherhood), give them their due portion (by *Wasiyyah* - wills)⁽¹⁾. Truly, Allâh is Ever a Witness over all things.

34. Men are the protectors and maintainers of women, because Allâh has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allâh and to their husbands), and guard in the husband's absence what Allâh orders them to guard (e.g. their chastity, their husband's property). As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they obey you, seek not against them means (of annoyance). Surely, Allâh is Ever Most High, Most Great.

35. If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allâh will cause their reconciliation. Indeed Allâh is Ever All-Knower, Well-Acquainted with all things.

36. Worship Allâh and join none with Him (in worship); and do good to parents, kinsfolk, orphans, *Al-Masâkin* (the needy), the neighbour who is near of kin, the neighbour who is a stranger, the companion by your side, the wayfarer (you meet), and those (slaves) whom your right hands possess. Verily, Allâh does not like such as are proud and boastful.

لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَنَسَبُوا إِلَى اللَّهِ فَإِنَّ إِلَهَهُمُ اللَّهُ كَانَ يَكْفِي عَمَلَهُمْ ﴿٣٣﴾

وَلِكُلٍّ جَعَلْنَا مَوَالِيًّا وَمَا نَرَكُ الْأَوْلَادِ وَالْأَقْرَبُونَ وَالَّذِينَ عَقَدْتَ أَيْمَانُكُمْ فَتَأْتُوهُمْ نَصِيبَهُمْ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٣٤﴾

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَیَسَاءُ أُنْفُسًا إِذْ تُؤْمَرُ بِهِ فَالْمَرْءُ لِحَاجَتِهَا فَاسْتَوْظَرِ لِلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَالَّتِي تَحَاوَرْتَ فَرْجَها فَاعْلَمُهَا وَتَلَعْتَ جَعْلُهَا فِي الْمَضَاجِعِ وَأَنْذَرُوهَا إِنَّا أَنْطَقْنَاهَا فَلَا تَنْبَغُوا عَلَيْهَا سَبِيلًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَدِيرًا ﴿٣٥﴾

وَلَا تَنْفِرُوا فِيقًا بَيْنَهُمَا فَأَعْبُوا حَكَمًا مِنْ أَهْلِهِمْ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّي اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿٣٦﴾

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسْكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْأَعْيُنِ وَالْصَّاحِبِ بِالْجَنِّ وَالَّذِينَ السَّيْلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ غَفَّارًا قَهْرًا ﴿٣٧﴾

⁽¹⁾ (V.4:33) See for details *Hadîth* No. 489, Vol.3, *Sahih Al-Bukhari*.

37. Those who are miserly and enjoin miserliness on other men and hide what Allâh has bestowed upon them of His Bounties. And We have prepared for the disbelievers a disgraceful torment.^[1]

38. And (also) those who spend of their substance to be seen of men, and believe not in Allâh and the Last Day [they are the friends of *Shaitân* (Satan)], and whoever takes *Shaitân* (Satan) as an intimate; then what a dreadful intimate he has!

39. And what loss have they if they had believed in Allâh and in the Last Day, and they spend out of what Allâh has provided them? And Allâh is Ever All-Knower of them.

40. Surely! Allâh wrongs not even of the weight of an atom (or a small ant),^[2] but if

الَّذِينَ يَحْتَسِبُونَ وَيَأْمُرُونَ النَّاسَ بِالْبَخْلِ وَيَكْتُمُونَ مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿٣٧﴾

وَالَّذِينَ يُبْذَرُونَ أَمْوَالَهُمْ رِيًا لِلنَّاسِ وَلَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَكُنِ الشَّيْطَانُ لَهُ قَرِينًا فَسَاءَ قَرِينًا ﴿٣٨﴾

وَمَا ذَا عَلَيْهِمْ قَوْلًا مِمَّا آتَاهُمُ اللَّهُ وَالْيَوْمِ الْآخِرِ وَلَقَدْ عَلِمُوا ۚ وَمَا رَزَقَهُمُ اللَّهُ ۚ وَكَانَ اللَّهُ يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٣٩﴾

إِنَّ اللَّهَ لَا يَظْلِمُ شَيْئًا مُنْقَلَبًا ۚ ذَرُونَا نَتْلَوْكَ حَسَنَةً

^[1] (V.4:37) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (*Sahîh Al-Bukhârî*, Vol.2, *Hadith* No.522).

^[2] (V. 4:40): A) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه: During the lifetime of the Prophet صلى الله عليه وسلم some people said, "O Allâh's Messenger! Shall we see our Lord on the Day of Resurrection?" The Prophet صلى الله عليه وسلم said: "Yes; do you have any difficulty in seeing the sun at midday when it is bright and there is no cloud in the sky?" They replied, "No." He said, "Do you have any difficulty in seeing the moon on a fullmoon night when it is bright and there is no cloud in the sky?" They replied, "No." The Prophet صلى الله عليه وسلم said, "(Similarly) you will have no difficulty in seeing Allâh (عز وجل) on the Day of Resurrection, as you have no difficulty in seeing either of them." On the Day of Resurrection, a call-maker will announce, "Let every nation follow that which they used to worship." Then none of those who used to worship anything other than Allâh like idols and other deities, but will fall in Hell (Fire), till there will remain none but those who used to worship Allâh, both those who were obedient (i.e. good) and those who were disobedient (i.e. bad) and the remaining party of the people of the Scripture. Then the Jews will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Uzair (Ezra), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son. What do you want now?" They will say, "O our Lord! We are thirsty, so give us something to drink." They will be directed and addressed thus, "Will you drink" whereupon they will be gathered unto Hell (Fire) which will look like a mirage whose different sides will be destroying each other. Then they will fall into the Fire. Afterwards the Christians will be called upon and it will be said to them, "Who did you use to worship?" They will say, "We used to worship 'Isâ (Jesus), the son of Allâh." It will be said to them, "You are liars, for Allâh has never taken anyone as a wife or a son." Then it will be said to them, "What do you want now?" They will say what the former people have said (and will be thrown in the Hell-fire like the Jews). Then, when there remain (in the gathering) none but those who used to worship Allâh [Alone; the real Lord of the 'Alâmin

there is any good (done), He doubles it, and gives from Him a great reward.

41. How (will it be) then, when We bring from each nation a witness and We bring you (O Muhammad صلى الله عليه وسلم) as a witness against these people?

42. On that day those who disbelieved and disobeyed the Messenger (Muhammad صلى الله عليه وسلم) will wish that they were buried in the earth, but they will never be able to hide a single fact from Allâh.^[1]

43. O you who believe! Approach not *As-Salât* (the prayer) while you are in a drunken state until you know (the meaning) of what you utter, nor while you are in a state of *Janâba*, (i.e. in a state of sexual impurity and have not yet taken a bath) except while travelling on the way (through a mosque), till you wash your whole body (Ghusl). And if you are ill, or on a journey, or one of you comes from the *Ghâ'it* (toilet), or you have been in contact with women (by sexual relations) and you find no water, perform *Tayammum* with clean earth and rub therewith your faces and hands (*Tayammum*)^[2]. Truly, Allâh is Ever Oft-Pardoning, Oft-Forgiving.

44. Have you not seen those who were given a portion of the Book (the Jews), purchasing the wrong path, and wish that you should go astray from the Right Path?

يُضَاعَفْهَا وَيُؤْتِ مِنْ لَدُنْهُ أَجْرًا عَظِيمًا ﴿٤٠﴾

كَذَٰلِكَ إِذَا جِئْتَانِ مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَٰؤُلَاءِ شَهِيدًا ﴿٤١﴾

يَوْمَ يَبْذُرُونَ الذُّرِّيَّةَ كَدْرًا وَعَصَوُوا الرُّسُولَ
لَوْ سَأَلْتَهُمْ لَهَبَّ الْأَرْضُ وَلَا يَكُونُونَ اللَّهُ حَدِيثًا ﴿٤٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْرُوا الصَّلَاةَ وَكُنْتُمْ
مُسْكَرِينَ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ وَلَا جُنُبًا
إِلَّا عَابِرِي سَبِيلٍ حَتَّىٰ تَغْتَسِلُوا وَإِنْ كُنْتُمْ مَرْضَىٰ
أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَتْكُمْ نِسَاءُكُمْ مِنَ الْمَضَامِيرِ أَوْ لَمْ تَجِدُوا
الْمَاءَ فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ فَمَا جَاءَكُمْ مِمَّا كُنْتُمْ
تَعْمَلُونَ ﴿٤٣﴾

الرَّحْمَنَ إِلَى الَّذِينَ أَوْفُوا بِعَهْدِهِمْ مِنَ الْكِتَابِ يَنْشَرُونَ
الْعَبْثَةَ وَيُرِيدُونَ أَنْ يُضِلُّوا السَّبِيلَ ﴿٤٤﴾

(mankind, jinn and all that exists)), whether they were obedient or disobedient. Then Allâh, [the Lord of the *Ālamîn* (mankind, jinn and all that exists)], will come to them in a shape nearest to the picture they had in their minds about Him. It will be said, "What are you waiting for? Every nation has followed what it used to worship." They will reply, "We left the people in the world when we were in great need of them and we did not take them as friends. Now we are waiting for our Lord Whom we used to worship." Allâh will say, "I am your Lord." They will say twice or thrice, "We do not worship anything besides Allâh." (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 105).

B) See the footnote of (V. 68:42)

^[1] (V. 4:42) See footnote of (V. 3:85).

^[2] (V. 4:43) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face, this is called *Tayammum*.

45. Allâh has full knowledge of your enemies, and Allâh is Sufficient as a *Wali* (Protector), and Allâh is Sufficient as a Helper.

46. Among those who are Jews, there are some who displace words from (their) right places and say: "We hear your word (O Muhammad صلى الله عليه وسلم) and disobey," and "Hear and let you (O Muhammad صلى الله عليه وسلم) hear nothing." And *Râ'id*^[1] with a twist of their tongues and as a mockery of the religion (Islâm). And if only they had said: "We hear and obey", and "Do make us understand," it would have been better for them, and more proper; but Allâh has cursed them for their disbelief, so they believe not except a few.

47. O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with you, before We efface faces (by making them like the back of necks; without nose, mouth, eyes) and turn them hindwards, or curse them as We cursed the Sabbath-breakers^[2] And the Commandment of Allâh is always executed.^[3]

48. Verily, Allâh forgives not that partners should be set up with Him (in worship), but He forgives except that (anything else) to whom He wills; and whoever sets up partners with Allâh (in worship), he has indeed invented a tremendous sin.^[4]

وَاللَّهُ أَعْلَمُ بِأَعْيَابِكُمْ وَكَفَى بِاللَّهِ وَلِيًّا وَكَفَى بِاللَّهِ نَصِيرًا ﴿٤٥﴾

مِنَ الَّذِينَ هَادُوا يُخَوِّفُونَ الْكَافِرِينَ عَنْ مَوَاضِعِهِمْ
وَيَقُولُونَ سَمِعْنَا وَعَصَيْنَا وَأَسْمَعُ غَيْرَ مُسْمِعٍ
وَرَدَعْنَا إِلَيْكَ يَا إِلَهَ الْيَهُودِ وَطَعْنَا فِي آلِ الْيَتِيمِ وَلَوْلَا فَهْرُكَ لَآ
سَمِعْنَا وَلَطَعْنَا وَأَسْمَعُ وَأَطَعْنَا لَكَانَ حِزْبُ الْيَهُودِ
وَأَقْوَمُ وَلَكِنْ لَعَنَهُ اللَّهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُونَ
إِلَّا قَلِيلًا ﴿٤٦﴾

يَا أَيُّهَا الَّذِينَ أُوتُوا الْكِتَابَ آمِنُوا بِمَا نَزَّلْنَا
مُصَدِّقًا لِمَا مَعَكُمْ مِنْ قَبْلِ أَنْ نَقُولَ مِنْ وَجْهِهَا
قَوْلًا مِمَّا عَنْ أَذْيَارِهَا أَوْ تَلْعَنَهُمْ كَمَا لَعَنَّا أَصْحَابَ
النَّبِيِّ وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٤٧﴾

إِنَّ اللَّهَ لَا يَقْبِضُ أَنْ يُشْرَكَ بِهِ وَيَعْفُو مَا لَكُم مِّنْ ذَلِكَ
لَعَنَ نِسَاءً وَمَن يُشْرِكْ بِاللَّهِ فَقَدْ افْتَرَىٰ إِثْمًا
عَظِيمًا ﴿٤٨﴾

^[1] (V.4:46) *Râ'id*: means in Arabic "Be careful, listen to us, and we listen to you", whereas in Hebrew, it means an insult.

^[2] (V.4:47) This Verse is a severe warning to the Jews and Christians, and an absolute obligation that they must believe in Allâh's Messenger Muhammad صلى الله عليه وسلم and in his Message of Islâmic Monotheism and in this Qur'ân.

^[3] (V.4:47) See the footnote of the (V.3:85), and see (V.3:116), (V.8:39 and its footnote).

^[4] (V.4:48) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh will say to that person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e. save yourself from this Fire)?' He will say, 'Yes'. Then Allâh will say, 'While you were in the backbone of Adam, I asked you

49. Have you not seen those (Jews and Christians)^[1] who claim sanctity for themselves? Nay, but Allâh sanctifies whom He wills, and they will not be dealt with injustice even equal to the extent of a scallish thread in the long slit of a date-stone.

50. Look, how they invent a lie against Allâh, and enough is that as a manifest sin.

51. Have you not seen those who were given a portion of the Scripture? They believe in *Jibt* and *Tāghûl*^[2] and say to the disbelievers that they are better guided as regards the way than the believers (Muslims).

52. They are those whom Allâh has cursed, and he whom Allâh curses, you will not find for him (any) helper,

53. Or have they a share in the dominion? Then in that case they would not give mankind even a speck on the back of a date-stone.

54. Or do they envy men (Muhammad صلى الله عليه وسلم and his followers) for what Allâh has given them of His Bounty? Then We had already given the family of Ibrâhîm (Abraham) the Book and *Al-Hikmah* (*As-Sunnah* — Divine Revelation to those Prophets, not written in the form of a book), and conferred upon them a great kingdom.

55. Of them were (some) who believed in him (Muhammad صلى الله عليه وسلم); and of them were (some) who averted their faces from him (Muhammad صلى الله عليه وسلم); and enough is Hell for burning (them)^[3].

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ رَبُّهُوَ رَبُّ اللَّهِ يُزَكِّي مَن
يَشَاءُ وَلَا يُلَظْمُونَ قِيلَ ۖ

أَنْظُرْ كَيْفَ يَقْذِرُونَ عَلَى اللَّهِ الْكَذِبَ وَكَفَى بِهِ
إِثْمًا مُّبِينًا ۝

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ
يُؤْمِنُونَ بِالْجَنِبِ وَالْطَّاغُوتِ وَيَقُولُونَ لِلَّذِينَ
كَفَرُوا أَهْلُ الْآثَارِ مِنَ الَّذِينَ ءَامَنُوا أَسْبَغَ ۝

أُولَٰئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ وَمَن يَلْعَنِ اللَّهُ فَلَن تَجِدَ لَهُ
نَصِيرًا ۝

أَمْ لَهُمْ نَصِيبٌ مِّنَ الْمُلْكِ فَلَا يَكُونُونَ النَّاسَ
نَاقِرًا ۝

أَمْ يَحْسَدُونَ النَّاسَ عَلَى مَاءٍ أَنَّهُمُ آتَاهُم مِّن فَضْلِهِ
فَقَدْ ءَاتَيْنَا آلَ إِبْرَٰهِيمَ الْكِتَابَ وَالْحِكْمَةَ
وَوَعَدْنَاهُمْ مُلْكًا عَظِيمًا ۝

فِيهِمْ مَّن ءَامَنَ بِهِمْ وَهَمَّ مِّنْ صَدَقَتِهِمْ وَلَكِن يَجْعَلُونَ
مَعْبَدًا ۝

much less than this, (i.e. not to worship others besides Me), but you insisted on worshipping others besides Me," (*Sahih Al-Bukhari*, Vol. 4, Hadith No. 551).

^[1] (V.4:49) See *Tafsir Ibn Kathir*.

^[2] (V.4:51) The words "*Jibt* and *Tāghûl*" cover wide meanings: They mean anything worshipped other than the Real God (Allâh) i.e. all the false deities, it may be an idol, satan, graves, stone, sun, star, angel, saints, or any ordinary human being. [Please see *Tafsir Ibn Kathir* and the footnote of (V.2:256)].

^[3] (V.4:55). see the footnote of (V.3:85).

56. Surely! Those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Truly, Allâh is Ever Most Powerful, All-Wise.

57. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have *Azwâjun Mutahharatun*^[1] (purified mates or wives), and We shall admit them to shades wide and ever deepening (Paradise)^[2].

58. Verily, Allâh commands that you should render back the trusts to those to whom they are due; and that when you judge between men, you judge with justice. Verily, how excellent is the teaching which He (Allâh) gives you! Truly, Allâh is Ever All-Hearer, All-Seer.

59. O you who believe! Obey Allâh and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allâh and His Messenger (صلى الله عليه وسلم) if you believe in Allâh and in the Last Day. That is better and more suitable for final determination.

60. Have you not seen those (hypocrites) who claim that they believe in that which has been sent down to you, and that which was sent down before you? They wish to go for judgement (in their disputes) to the *Tâghût*^[3]

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا كَانَتْ
تُصَدِّجَتْ جُلُودُهُمْ بِهَا تُكْفَرُ جُلُودًا غَيْرَهَا لِيَذُوقُوا
الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا لَمْ يَمُوتْ فِيهَا
أَنْزَجُ مَطَّيْرَةٌ وَلَا يَجْلُو ظِلًّا لَبِيبًا ﴿٥٧﴾

إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا
وَالَّذِينَ كُنْتُمْ بَيْنَ يَدَيْهِ أَنْ تَحْكُمُوا بِالْعَدْلِ إِنَّ
اللَّهَ نِعِمَّا يَعِظُكُمْ بِهِ إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا ﴿٥٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا
الْأَمْرَ مِنْكُمْ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ
إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ وَآلِيَهُ وَالتَّوْفِيقَ الَّذِي بَيْنَهُ وَبَيْنَ
وَأَحْسَنُ تَأْوِيلًا ﴿٥٩﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ
إِلَيْكَ وَمَا أُنْزِلَ مِنْ قَبْلِكَ يُرِيدُونَ أَنْ يَتَحَاكَمُوا
إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَنْ يَكْفُرُوا بِهِ وَيُرِيدُ

^[1] (V.4:57). having no menses, stools, urine, etc. See (V.2:25) and (V.3:15) and also see *Tafsir Ibn Kathîr*, Vol. 1, Page 63 and also see the footnote of (V.29:64).

^[2] (V.4:57) Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم said, "There is a tree in Paradise (which is so big and huge that) if a rider travels in its shade for one hundred years, he will not be able to cross it." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No.474).

^[3] (V.4:60) *Tâghût* : See the footnote of (V.2:256)

(false judges) while they have been ordered to reject them. But *Shaitân* (Satan) wishes to lead them far astray.¹¹¹

61. And when it is said to them: "Come to what Allâh has sent down and to the Messenger (Muhammad صلى الله عليه وسلم), you (Muhammad صلى الله عليه وسلم) see the hypocrites turn away from you (Muhammad صلى الله عليه وسلم) with aversion.

62. How then, when a catastrophe befalls them because of what their hands have sent forth, they come to you swearing by Allâh, "We meant no more than goodwill and conciliation!"

63. They (hypocrites) are those of whom Allâh knows what is in their hearts; so turn aside from them (do not punish them) but admonish them, and speak to them an effective word (i.e. to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their inner-selves.

64. We sent no Messenger, but to be obeyed by Allâh's Leave. If they (hypocrites), when they had been unjust to themselves, had come to you (Muhammad صلى الله عليه وسلم) and begged Allâh's Forgiveness, and the Messenger (Muhammad صلى الله عليه وسلم) had begged forgiveness for them: indeed, they would have found Allâh All-Forgiving (One Who forgives and accepts repentance), Most Merciful.

65. But no, by your Lord, they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.

الْشَّيْطَانُ أَنْ يُضِلَّهُمْ ضَلَالًا بَعِيدًا ﴿٥١﴾

وَلَمَّا قِيلَ لَهُمْ تَقُوا اللَّهَ إِلَىٰ مَا أُنزِلَ اللَّهُ وَإِلَىٰ الرَّسُولِ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُوكَ ﴿٥٢﴾

فَكَذِبَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ يُمَارِقُونَ فَمَا أَقْبَلَتْ أَيْدِيهِمْ ثُمَّ جَاءَهُمْ أَنْ يَخْلُفُونَ يَأْتِيهِمْ أَنْ أَرْتَأَىٰ إِلَّا إِحْسِنًا وَتَوْفِيقًا ﴿٥٣﴾

أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَلِيغًا ﴿٥٤﴾

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَطَاعُ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ الَّذِينَ أُوتُوا الْكِتَابَ لَتُقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَكَانُوا يَاسِقُونَ فَلَمَّا أَتَاهُمْ ذِكْرُنَا لَنَنَسِفَنَّهُمْ وَالْكَافَّةَ وَالْأَسْفَلَ نَسْفًا نَسْفًا ﴿٥٥﴾

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يَجِئُوكَ يُسْأَلُوكَ فِي شَيْءٍ مِنْ شَأْنِهِمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيَسْأَلُوكَ تَسْلِيمًا ﴿٥٦﴾

¹¹¹ (V.4:60) This verse was revealed in connection with a hypocrite claiming to be a Muslim, who had a dispute with a Jew and he wanted to take his case to a soothsayer rather than to the Prophet (Muhammad صلى الله عليه وسلم) for judgement — For details, see *Tafsir At-Tabari*.

66. And if We had ordered them (saying), "Kill yourselves (i.e. the innocent ones kill the guilty ones) or leave your homes," very few of them would have done it; but if they had done what they were told, it would have been better for them, and would have strengthened their (Faith);

67. And indeed We should then have bestowed upon them a great reward from Ourselves.

68. And indeed We should have guided them to a Straight Way.

69. And whoso obey Allâh and the Messenger (Muhamamad صلى الله عليه وسلم), then they will be in the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddiqûn* (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq رضى الله عنه), the martyrs, and the righteous. And how excellent these companions are!

70. Such is the Bounty from Allâh, and Allâh is Sufficient as All-Knower.

71. O you who believe! Take your precautions, and either go forth (on an expedition) in parties, or go forth all together.

72. There is certainly among you he who would linger behind (from fighting in Allâh's Cause). If a misfortune befalls you, he says, "Indeed, Allâh has favoured me in that I was not present among them."

73. But if a bounty (victory and booty) comes to you from Allâh, he would surely say — as if there had never been ties of affection between you and him — "Oh! I wish I had been with them; then I would have achieved a great success (a good share of booty)."

74. Let those (believers) who sell the life of this world for the Hereafter fight in the

وَأُولَئِكَ كَتَبْنَا عَلَيْهِمْ أَنْ يَقْتُلُوا أَنْفُسَهُمْ
أَوْ لِيُخْرَجُوا مِنْ دِيَارِهِمْ ۖ مَا ضَلُّوا إِلَّا قَلِيلًا ۖ وَمَنْهُمْ
وَأُولَئِكَ قَالُوا مَا يَأْمُرُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ
لَهُمْ وَأَعْدَتُهُمْ ۖ ﴿٦٦﴾

وَلَا تَلَّاغِيهِمْ مِنْ ذَلِكَ أَجْرًا عَظِيمًا ۖ ﴿٦٧﴾

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا ۖ ﴿٦٨﴾

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَئِكَ مَعَ الَّذِينَ أَنْعَمَ
اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشُّهَدَاءِ
وَالصَّالِحِينَ ۚ وَحَسُنَ أُولَئِكَ رَفِيقًا ۖ ﴿٦٩﴾

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِاللَّهِ عِلْمًا ۖ ﴿٧٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ فَاتَّخِذُوا
لِنَفْسِكُمْ أَزْوَاجًا ۖ ﴿٧١﴾

فَلَمَنْ كُنْتُمْ يُتْلَىٰ عَلَيْهِمْ فَلَمَّ أَصَابَتْكُمْ مُصِيبَةٌ
قَالَ قَدْ أَنْعَمَ اللَّهُ عَلَيَّ إِذْ لَمْ أَكُنْ مَعَهُمْ
مُتَّبِعِينَ ۖ ﴿٧٢﴾

وَلَمَنْ أَصَابَتْكُمْ فَضْلٌ مِنَ اللَّهِ يُقُولُ كَانَ لَوْ كُنْتُ
مَعَهُمْ وَبَيْنَهُمْ وَبَيْنَهُ مَوَدَّةٌ وَكَأَيِّنْ فِي كُنُفٍ مَعَهُمْ
فَأُولَئِكَ نَزَّلَ اللَّهُ عَنَّا ۖ ﴿٧٣﴾

* فَلْيَقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ

Cause of Allâh, and whoso fights in the Cause of Allâh, and is killed or gets victory, We shall bestow on him a great reward.

75. And what is wrong with you that you fight not in the Cause of Allâh, and for those weak, ill-treated, and oppressed among men, women, and children, whose cry is: "Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help."

76. Those who believe, fight in the Cause of Allâh, and those who disbelieve, fight in the cause of *Tāghūt* (Satan).¹¹ So fight you against the friends of *Shaitân* (Satan). Ever feeble indeed is the plot of *Shaitân* (Satan).

77. Have you not seen those who were told to hold back their hands (from fighting) and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, but when the fighting was ordained for them, behold! a section of them fear men as they fear Allâh or even more. They say: "Our Lord! Why have you ordained for us fighting? Would that you had granted us respite for a short period?" Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to a scallish thread in the long slit of a date-stone.

78. "Wheresoever you may be, death will overtake you even if you are in fortresses built up strong and high!" And if some good reaches them, they say, "This is from Allâh," but if some evil befalls them, they say, "This is from you (O Muhammad صلى الله عليه وسلم)." Say: "All things are from Allâh," so what is wrong with these people that they fail to understand any word?

79. Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from

الْحَيَاةِ الدُّنْيَا بِالْآخِرَةِ وَمَنْ يُقْتَلْ فِي سَبِيلِ اللَّهِ أَوْ يَمُوتْ أَوْ يُقْتَلْ أَوْ يَمُوتْ فَوَيْلٌ لِّلَّذِينَ كَفَرُوا

عَظِيمًا ٧٥

وَمَا كُنَّا نَقْتُولُ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمُ لِعِبَادِنَا فِيهَا وَلَكِنَّكَ عَلِيمٌ ٧٦

وَأَجْعَلْ لَّنَا مِنْ لَدُنْكَ وَلِيًّا

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَيَقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ٧٦

الَّذِينَ آمَنُوا يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالَّذِينَ كَفَرُوا يُقَاتِلُونَ فِي سَبِيلِ الظَّالِمِينَ فَيَقْتُلُوا أَوْلِيَاءَ الشَّيْطَانِ إِنَّ كَيْدَ الشَّيْطَانِ كَانَ ضَعِيفًا ٧٦

إِنَّمَا تَكُونُوا يَدْرِكُكُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ وَلَنْ يَنْصِبَ لَهُمْ مَحْصَنَةً يَقُولُوا أَهْلَهِمْ مِنْ عِنْدِ اللَّهِ وَإِنْ يَنْصِبْ لَهُمْ مَحْصَنَةً يَقُولُوا أَهْلَهِمْ مِنْ عِنْدِ اللَّهِ كُلٌّ مِنْ عِنْدِ اللَّهِ قَالِ هَؤُلَاءِ الْقَوْمُ لَا يَكُونُونَ لِقَاءَهُمْ حَاقِبَةٌ ٧٨

مَا أَصَابَكُمْ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكُمْ مِنْ مُسْئَرَةٍ

¹¹ (V.4:76) See the footnote of (V.2:256).

yourself. And We have sent you (O Muhammad صلى الله عليه وسلم) as a Messenger to mankind, and Allâh is Sufficient as a Witness.⁽¹⁾

80. He who obeys the Messenger (Muhammad صلى الله عليه وسلم), has indeed obeyed Allâh, but he who turns away, then we have not sent you (O Muhammad صلى الله عليه وسلم) as a watcher over them.⁽²⁾

81. They say: "We are obedient," but when they leave you (Muhammad صلى الله عليه وسلم), a section of them spend all night in planning other than what you say. But Allâh records their nightly plots. So turn aside from them (do not punish them), and put your trust in Allâh. And Allâh is Ever All-Sufficient as a Disposer of affairs.

82. Do they not then consider the Qur'ân carefully? Had it been from other than Allâh, they would surely have found therein many a contradiction.

83. When there comes to them some matter touching (public) safety or fear, they make it known (among the people); if only they had referred it to the Messenger (صلى الله عليه وسلم) or to those charged with authority among them, the proper investigators would have understood it from them (directly). Had it not been for the Grace and Mercy of Allâh upon you, you would have followed *Shaitân* (Satan), save a few of you.

84. Then fight (O Muhammad صلى الله عليه وسلم) in the Cause of Allâh, you are not tasked

فَمِنْ نَفْسِكَ وَأَرْسَلْنَاكَ لِلنَّاسِ رَسُولًا وَكَفَى بِاللَّهِ شَهِيدًا ﴿٧٩﴾

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا ﴿٨٠﴾

وَيَقُولُونَ طَاعَةٌ فَإِذَا بَرَأْنَاهُ مِنْ عِندِكَ بَيَّتَ طَائِفَةٌ مِنْهُمْ غَيْرَ الَّذِي تَقُولُ وَاللَّهُ يَكْتُبُ مَا يُبَيِّتُونَ فَأَعْرِضْ عَنْهُمْ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٨١﴾

أَفَلَا يَتَذَكَّرُونَ الْفُرْقَانُ أَلَمْ يَكُنْ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا ﴿٨٢﴾

وَأَلْجَأَ كَثَرٌ مِنَ الْأُمِّيِّينَ إِلَى الْحَرْبِ أَفَأَعُوذُ بِهِ وَلَوْ دُفِعَ إِلَى الرَّسُولِ ذَلِكَ أَوَّلِي الْأَمْرِ مِنْهُمْ لَعَلِمَ الَّذِينَ يَسْتَنْبِطُونَهُ مِنْهُمْ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْهِمْ وَرَحْمَتُهُ لَفُتِحُوا كَثِيرٌ مِنَ الْأَبْوَابِ ﴿٨٣﴾

فَقَاتِلْ فِي سَبِيلِ اللَّهِ لَا تُكَلَّفُ إِلَّا نَفْسُكَ وَرَحْمَتُ

⁽¹⁾ (V.4:79) See the footnote (A) of the (V.2:252).

⁽²⁾ (V. 4:80) (A) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whoever obeys me, he obeys Allâh, and whoever disobeys me, he disobeys Allâh, and whoever obeys the ruler I appoint, he obeys me, and whoever disobeys him, he disobeys me." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 251).

(B) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "All my followers will enter Paradise except those who refuse." They said, "O Allâh's Messenger! Who will refuse?" He said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 384).

(held responsible) except for yourself, and incite the believers (to fight along with you), it may be that Allâh will restrain the evil might of the disbelievers. And Allâh is Stronger in Might and Stronger in punishing.

85. Whosoever intercedes for a good cause will have the reward thereof, and whosoever intercedes for an evil cause will have a share in its burden. And Allâh is Ever All-Able to do (and also an All-Witness to) everything.

86. When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally. Certainly, Allâh is Ever a Careful Account Taker of all things.¹¹¹

87. Allâh! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Surely, He will gather you together on the Day of Resurrection, about which there is no doubt. And who is truer in statement than Allâh?

88. Then what is the matter with you that you are divided into two parties about the hypocrites? Allâh has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allâh has made to go astray? And he whom Allâh has

الْمُؤْمِنِينَ عَلَىٰ أَنَّهُ لَا يَأْتِي الْكَافِرَ بَأْسٌ إِلَّا بِمَا كَفَرُوا
وَأَنَّهُ أَشَدُّ بَأْسًا وَأَشَدُّ تَنكِيلًا ﴿٨٥﴾

مَنْ يَشْفَعْ شَفْعَةً حَسَنَةً يَكُنْ لَهُ نَصِيبٌ
مِّنْهَا وَمَنْ يَشْفَعْ شَفْعَةً سَيِّئَةً يَكُنْ لَهُ كِفْلٌ مِّنْهَا
وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقِيبًا ﴿٨٦﴾

وَلَا تُحِيطُوا بِشَيْءٍ مِّنْهُ إِلَّا بَمَا أَوْحَدْنَا
إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ حَسِيبًا ﴿٨٧﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ أَتَىٰ أَهْلَ الْبَيْتِ مَجْمُوعًا
لَا رَيْبَ فِيهِ وَمَنْ أَضْدَقُ مِنَ اللَّهِ حَدِيثًا ﴿٨٨﴾

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَرَاهُم
يَمَّا كَسَبُوا أَنَّهُمْ يُدْرَأُونَ أَن تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَتَنْ
يُضِلِّي اللَّهُ كَانَ تَجَدُّ لَهُ سَبِيلًا ﴿٨٩﴾

¹¹¹ (V.4:86) How the *Salâm* (greeting) began.

Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allâh created Adam in His Image,* sixty cubits (about 30 metres) in height. When He created him, He said (to him), "Go and greet that group of angels sitting there, and listen what they will say in reply to you, for that will be your greeting and the greeting of your offspring." Adam (went and) said, "As-Salâmu 'Alaikum (peace be upon you)." They replied, "As-Salâmu 'Alaikum wa Rahmatullah (Peace and Allâh's Mercy be on you)." So they increased 'wa Rahmatullah.'" The Prophet صلى الله عليه وسلم added, "So, whoever will enter Paradise, will be of the shape and picture of Adam. Since then the creation of Adam's (offspring) (i.e. stature of human beings) is being diminished continuously up to the present time." (*Sahih Al-Bukhârî*, Vol. 8, Hadith No. 246).

"His Image" means that Adam has been bestowed with life, knowledge, power of hearing, seeing, understanding, but the features of Adam are different from those of Allâh, only the names are the same, e.g., Allâh has life and knowledge and power of understanding, and Adam also has them, but there is no comparison between the Creator and the created thing. As Allâh says in the Qur'ân: "There is nothing like Him, and He is the All-Hearer, the All-Seer." (V.42:11), Allâh does not eat or sleep, while Adam used to eat and sleep [for details See *Fath Al-Bârî*, Vol. 6, Page 108,9 and Vol.13, Page 238,9].

compensation (blood-money, i.e. *Diya*) must be paid to his family, and a believing slave must be freed. And whoso finds this (the penance of freeing a slave) beyond his means, he must fast for two consecutive months in order to seek repentance from Allâh. And Allâh is Ever All-Knowing, All-Wise.

93. And whoever kills a believer intentionally, his recompense is Hell to abide therein; and the Wrath and the Curse of Allâh are upon him, and a great punishment is prepared for him.^[1]

94. O you who believe! When you go (to fight) in the Cause of Allâh, verify (the truth), and say not to anyone who greets you (by embracing Islâm): "You are not a believer"; seeking the perishable goods of the worldly life. There are much more profits and booties with Allâh. Even as he is now, so were you yourselves before till Allâh conferred on you His Favours (i.e. guided you to Islâm), therefore, be cautious in discrimination. Allâh is Ever Well-Acquainted of what you do.

95. Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame), and those who strive hard and fight in the Cause of Allâh with their wealth and their lives. Allâh has preferred in grades those who strive hard and fight with their wealth and their lives to those who sit (at home). To each, Allâh has promised good (Paradise), but Allâh has preferred those who strive hard and fight, to those who sit (at home) by a huge reward.

96. Degrees of (higher) grades from Him, and Forgiveness and Mercy. And Allâh is

فَصِيْبًا مِّنْهُنَّ مَثَلَيْنِ مَّثَلًا بَيْنَ قَوْمٍ مِّنْ
اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٩٣﴾

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ
جَهَنَّمَ خَالِدًا فِيهَا وَلَهُ عَذَابُ اللَّهِ عَلَيْهِ
وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا حَرَّيْتُمْ فِي سَبِيلِ
اللَّهِ فَتَيَبْنَاكُمْ وَلَا تَقُولُوا لِمَنْ آتَىٰكُمْ
السَّلَامَ أَنْتُمْ مُؤْمِنَاتٌ تَبْتَغُونَ عَرَضَ
الْحَيَاةِ الدُّنْيَا قَوْلَ اللَّهِ وَمَعَالِمْ كَثِيرَةٌ
كَذَلِكَ كُنْتُمْ مِّن قَبْلُ فَمَنْ اللَّهُ
عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا
تَعْمَلُونَ خَبِيرًا ﴿٩٥﴾

لَا يَسْتَوِي الْقَائِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرَ أُولِي الضَّرَرِ
وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ
اللَّهُ الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَائِدِينَ دَرَجَةً
وَكُلًّا وَعَدَ اللَّهُ الْمُسْلِمِينَ فَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى
الْقَائِدِينَ لَبَّيْ عَظِيمًا ﴿٩٦﴾

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً وَكَانَ اللَّهُ عَزِيزًا

^[1] (V.4:93): A Narrated Ibn 'Umar رضي الله عنهما said, "A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully." (Sahih Al-Bukhari, Vol.9, Hadith No.2)

B) See the footnotes of (V.5:27, 32, 45 & 50).

Ever Oft-Forgiving, Most Merciful.

97. Verily, as for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allâh spacious enough for you to emigrate therein?" Such men will find their abode in Hell — What an evil destination!^[1]

98. Except the weak ones among men, women and children who cannot devise a plan, nor are they able to direct their way.

99. These are they whom Allâh is likely to forgive them, and Allâh is Ever Oft-Pardoning, Oft-Forgiving.

100. He who emigrates (from his home) in the Cause of Allâh, will find on earth many dwelling places and plenty to live by. And whosoever leaves his home as an emigrant to Allâh and His Messenger (صلى الله عليه وسلم), and death overtakes him, his reward is then surely incumbent upon Allâh. And Allâh is Ever Oft-Forgiving, Most Merciful.

101. And when you (Muslims) travel in the land, there is no sin on you if you shorten *As-Salât* (the prayer) if you fear that the disbelievers may put you in trial (attack you, etc.), verily, the disbelievers are ever to you open enemies.

102. When you (O Messenger Muhammad صلى الله عليه وسلم) are among them, and lead them in *As-Salât* (the prayer), let one party of them stand up [in *Salât* (prayer)] with you taking their arms with them; when they finish their prostrations, let them take their positions in the rear and let the other party come up which

تَجِيئًا ﴿٩٧﴾

إِنَّ الَّذِينَ قَتَلُوا النَّفْسَ الَّتِي حَفِظَ اللَّهُ لَكُمُ الْعَالَمِينَ الَّذِينَ قَتَلُوا أَنْفُسَهُمْ قَالُوا هِيَ كَيْفَ قَالُوا لَوْ كُنَّا نَسْتَشْفَعِينَ فِي الْأَرْضِ قَالُوا لَوْ كُنَّا نَعْلَمُ أَنَّ اللَّهَ وَسِعَ فَهْمَ إِبْرَاهِيمَ إِذْ قَالَ لِقَوْمِهِ مَا تَدْعُونَ بِهِمْ وَمَا كُنَّا نَعْلَمُ أَنَّ اللَّهَ عَزِيزٌ عَلِيمٌ ﴿٩٨﴾

إِلَّا الْفَتَّاعِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَعْلَمُونَ جِهَةً وَلَا يَهْتَدُونَ سَبِيلًا ﴿٩٩﴾ قَالُوا لَكَ عَسَى أَنْ يَفْعَلَ اللَّهُ مَا تَشَاءُ اللَّهُ عَزِيزٌ غَفُورٌ ﴿١٠٠﴾

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرْعًا كَثِيرًا وَسَعَةً وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ فَأُولَئِكَ أَمْشَرَهُ اللَّهُ لِقَوْمِهِ أَفْرَادًا مُجْرِمِينَ قَدْ وَفَّقَ اللَّهُ أُمُورَهُمْ عَلَى أَنْ يَكُونَ اللَّهُ عَزِيزًا رَحِيمًا ﴿١٠١﴾

وَلَا تَأْخُذْ بَعَثَ فِي الْأَرْضِ النَّفْسُ الَّتِي حَفِظَ اللَّهُ لَكُمْ تَكُونُوا نَقُصْرًا أَوْ أَمْنًا وَلَا تَحْزَنُوا إِنْ خِفْتُمْ أَنْ يُفْتِنَ الْكَافِرُونَ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرَهُمْ وَلَا تُخْلَفُوا سَبِيلَهُمْ إِنَّ اللَّهَ يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٢﴾

وَإِذَا كُنْتُمْ فِيهِمْ فَاتَّقُوا اللَّهَ الَّذِي تَعْلَمُونَ فَتَتَّقُوا طَائِفَةً مِنْهُمْ فَمَعَكُمْ وَلْيَأْخُذُوا بِنَاصِيَتِهِمْ فَإِذَا سَجَدُوا فَلْيَكُونُوا مِنْ زَاكِرَاتٍ وَأَلْفَاظُهُمْ أَلْفَاظُهُمْ لَمْ يَلْبَسُوا أَقْبَابَهُمْ وَلْيَنْخَلُذُوا خِزْيَتَهُمْ وَأَلْبَسَتْهُمْ زُورَ الَّذِينَ كَفَرُوا

^[1] (V.4:97) See the footnote of (V.3:149).

have not yet prayed, and let them pray with you taking all the precautions and bearing arms. Those who disbelieve wish, if you were negligent of your arms and your baggage, to attack you in a single rush, but there is no sin on you if you put away your arms because of the inconvenience of rain or because you are ill, but take every precaution for yourselves. Verily, Allâh has prepared a humiliating torment for the disbelievers.^[1]

103. When you have finished *As-Salât* (the congregational prayer), remember Allâh standing, sitting down, and (lying down) on your sides, but when you are free from danger, perform *As-Salât* (*Iqamat-as-Salât*). Verily, *As-Salât* (the prayer) is enjoined on the believers at fixed hours.

104. And don't be weak in the pursuit of the enemy; if you are suffering (hardships) then surely, they (too) are suffering (hardships) as you are suffering, but you have a hope from Allâh (for the reward, i.e. Paradise) that for which they hope not; and Allâh is Ever All-Knowing, All-Wise.

105. Surely, We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'ân) in truth that you might judge between men by that which Allâh has shown you (i.e. has taught you through Divine Revelation), so be not a pleader for the treacherous.

106. And seek the Forgiveness of Allâh,^[2] certainly, Allâh is Ever Oft-Forgiving, Most Merciful.

107. And argue not on behalf of those who deceive themselves. Verily, Allâh does not

تَوَقُّفُ قُلُوبِهِمْ عَنْ أَسْلِحِهِمْ كَمَا أَمَرْتُمْ أَنْ يَتَّقُوا اللَّهَ
عَلَيْكُمْ قِتْلَةً يَوْمَ الْحَرْبِ وَلَا جُنَاحَ عَلَيْكُمْ إِنْ
كَانَ بِكُمْ آذَانٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرْضَى أَوْ
كُنْتُمْ عَلَى سَفَرٍ أَوْ كُنْتُمْ بِمَنْعَةٍ مِنْ بَرٍّ
أَوْ بَرٍّ أَوْ كُنْتُمْ بِمَنْعَةٍ مِنْ بَرٍّ أَوْ كُنْتُمْ بِمَنْعَةٍ مِنْ بَرٍّ
اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴿١٠٣﴾

فَإِذَا قَضَيْتُمْ صَلَاتَكُمْ فَادْكُرُوا اللَّهَ قِيَامًا
وَقُعُودًا وَعَلَى جُنُوبِكُمْ فَإِذَا اطْمَأْنَنْتُمْ
فَأَقِمْ وَجْهَكَ لِلدِّينِ الْقَدِيمِ الَّذِي كَانَ عَلَى
الْمُؤْمِنِينَ كَتَبْنَا مُؤْتَفِقًا ﴿١٠٤﴾

وَلَا تَهِنُوا فِي مَقَامِ الْعُزَّةِ الْكُوفَى تَكُونُوا تَالِفُونَ
فَالْمُهْمَرِ الْكُوفَى كَمَا تَالِفُونَ وَتَنْحَرُونَ
اللَّهُ مَا لَا يَنْحَرُونَ وَكَانَ اللَّهُ عَلِيمًا
حَكِيمًا ﴿١٠٥﴾

إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ
النَّاسِ بِمَا أَرَادَ اللَّهُ وَلَا تَكُنْ لِلظَّالِمِينَ
خَصِيمًا ﴿١٠٦﴾

وَأَسْتَغْفِرِ اللَّهَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا ﴿١٠٧﴾

وَلَا تَجِدُوا عَنِ الَّذِينَ يَخْتَلِفُونَ أَلْفَافًا

^[1] (V.4:102) See the footnote of (V.2:239).

^[2] (V.4:106) The Prophet's صلى الله عليه وسلم seeking of Allâh's Forgiveness by daytime and at night. Narrated Abu Hurairah رضى الله عنه : I heard Allâh's Messenger صلى الله عليه وسلم saying: "By Allâh! I seek Allâh's Forgiveness and turn to Him in repentance for more than seventy times a day." *Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.319).

like anyone who is a betrayer, sinner.

108. They may hide (their crimes) from men, but they cannot hide (them) from Allâh; for He is with them (by His Knowledge), when they plot by night in words that He does not approve. And Allâh ever encompasses what they do.

109. Lo! You are those who have argued for them in the life of this world, but who will argue for them on the Day of Resurrection against Allâh, or who will then be their defender?

110. And whoever does evil or wrongs himself but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.

111. And whoever earns a sin, he earns it only against himself. And Allâh is Ever All-Knowing, All-Wise.

112. And whoever earns a fault or a sin and then throws it on to someone innocent, he has indeed burdened himself with falsehood and a manifest sin.

113. Had not the Grace of Allâh and His Mercy been upon you (O Muhammad صلى الله عليه وسلم), a party of them would certainly have made a decision to mislead you, but (in fact) they mislead none except their own selves, and no harm can they do to you in the least. Allâh has sent down to you the Book (The Qur'ân), and *Al-Hikmah* (Islâmic laws, knowledge of legal and illegal things, i.e. the Prophet's *Sunnah* — legal ways), and taught you that which you knew not. And Ever Great is the Grace of Allâh to you (O Muhammad صلى الله عليه وسلم).

114. There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islâmic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who

لَا يُحِبُّ مَنْ كَانَ خَوَّاتًا أَيْمًا ﴿١٠٨﴾

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ
وَهُوَ مَعَهُمْ إِذْ يُبَيِّتُونَ مَا لَا يَرْضَى مِنَ الْقَوْلِ
وَكَانَ اللَّهُ بِمَا يَعْمَلُونَ مُحِيطًا ﴿١٠٩﴾

هَآؤَنتُمْ هَآؤَآءُ جَدَلْتُمْ عَنْهُمْ فِي الْحَيَاةِ الدُّنْيَا
فَمَنْ يَجِدِلُ اللَّهُ عَنْهُمْ يَوْمَ الْقِيَمَةِ أَمْ مَنْ يَكُونُ
عَلَيْهِمْ وَكِيلًا ﴿١١٠﴾

وَمَنْ يَتَمَلَّ سُوْمًا أَوْ يَغْلُظْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ
اللَّهُ يَجِدِ اللَّهُ غَفُورًا رَحِيمًا ﴿١١١﴾
وَمَنْ يَكْسِبْ إِثْمًا فَإِنَّمَا يَكْسِبُهُ عَلَى نَفْسِهِ
وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١١٢﴾

وَمَنْ يَكْسِبْ خَطِيئَةً أَوْ إِثْمًا ثُمَّ يَرْمِ بِهِ
بِرِيءٍ تَكُلِّفْهُ أَمْتًا لَمْ يُنْكِرْهَا وَإِثْمًا بَيِّنًا ﴿١١٣﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ
مِنْهُمْ أَنْ يُضِلُّوكَ وَمَا يُضِلُّونَ إِلَّا أَنْفُسَهُمْ
وَمَا يُضِلُّونَكَ مِنْ شَيْءٍ وَأَنْزَلَ اللَّهُ عَلَيْكَ
الْكِتَابَ وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُن تَعْلَمُ
وَكَانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيمًا ﴿١١٤﴾

* لَا خَيْرَ فِي كَثِيرٍ مِنْ حَوَائِجِهِمْ إِلَّا مَنْ أَمَرَ
بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَرَرْتَ النَّاسَ
وَمَنْ يَفْعَلْ ذَلِكَ أَيْتَانًا مَرْضَاتٍ اللَّهُ فَسَوْفَ

does this, seeking the good Pleasure of Allâh, We shall give him a great reward.

115. And whoever contradicts and opposes the Messenger (Muhammad صلى الله عليه وسلم) after the right path has been shown clearly to him, and follows other than the believers' way, We shall keep him in the path he has chosen, and burn him in Hell — what an evil destination! ^[1]

116. Verily, Allâh forgives not (the sin of) setting up partners (in worship) with Him, but He forgives whom He wills sins other than that, and whoever sets up partners in worship with Allâh, has indeed strayed far away.

117. They (all those who worship others than Allâh) invoke nothing but female deities besides Him (Allâh), and they invoke nothing but *Shaitân* (Satan), a persistent rebel!

118. Allâh cursed him. And he [*Shaitân* (Satan)] said: "I will take an appointed portion of your slaves.

119. Verily, I will mislead them, and surely, I will arouse in them false desires; and certainly, I will order them to slit the ears of cattle, and indeed I will order them to change the nature created by Allâh." And whoever takes *Shaitân* (Satan) as a *Wali* (protector or helper) instead of Allâh, has surely suffered a manifest loss. ^[2]

120. He [*Shaitân* (Satan)] makes promises to them, and arouses in them false desires; and *Shaitân*'s (Satan) promises are nothing but deceptions.

121. The dwelling of such (people) is Hell, and they will find no way of escape from it.

122. But those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, We shall admit them

نُؤْتِيهِمْ أَجْرًا عَظِيمًا ﴿١١٥﴾

وَمَنْ يُضَاقِ الرَّسُولَ مِنْ بَعْدِ مَا يَنْزِلُ
لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُنْذِرِينَ نُؤْتِيهِ مَا
يَؤْتَىٰ وَنُصْلِيهِ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿١١٦﴾

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ
ذَلِكَ لِمَنْ يَشَاءُ ۚ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ
ضَلَالًا بَعِيدًا ﴿١١٧﴾

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنْتَاكُلَ يَدْعُونَ
إِلَّا مَشَاطِنًا أَفَرَأَيْتُمْ

لَعَنَهُ اللَّهُ وَقَالَ لَأَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا
مَمْقُورًا ﴿١١٨﴾

وَلَأُضِلَّهُمْ وَلَا أُغْنِيَهُمْ وَلَا أَزْجِيَهُمْ
فَلَيَبْئَسْنَ أَذَاتُ الْأُنْعَامِ وَالْخَوَلَاءِ
فَلَيُغَيِّرُنَّ خَلْقَ اللَّهِ ۚ وَمَنْ يَتَّخِذِ الشَّيْطَانُ
وَلِيًّا تَنْذِرُ ۚ لَوْ أَنَّ اللَّهَ فَحَصَّ خَيْرًا لَنَا
لَأَفْزَعْنَا ۚ ﴿١١٩﴾

يَعِدُّهُمْ وَيُغْنِيهِمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ
إِلَّا أَغْوَارًا ﴿١٢٠﴾

أُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ وَلَا يَجِدُونَ عَنْهَا
مَخْرَجًا ﴿١٢١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ

^[1] (V. 4:115) See the footnote of (V.3:85).

^[2] (V.4:119) See the footnote of (V.59:7).

to the Gardens under which rivers flow (i.e. in Paradise) to dwell therein forever. Allâh's Promise is the Truth; and whose words can be truer than those of Allâh? (Of course, none).

123. It will not be in accordance with your desires (Muslims), nor those of the people of the Scripture (Jews and Christians), whosoever works evil, will have the recompense thereof, and he will not find any protector or helper besides Allâh.

124. And whoever does righteous good deeds, male or female, and is a (true) believer [in the Oneness of Allâh (Muslim)], such will enter Paradise and not the least injustice, even to the size of a speck on the back of a date-stone, will be done to them.

125. And who can be better in religion than one who submits his face (himself) to Allâh (i.e. follows Allâh's religion of Islâmic Monotheism); and he is a *Muhsin* (a good-doer — See V.2:112). And follows the religion of Ibrâhîm¹¹ (Abraham) *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone). And Allâh did take Ibrâhîm (Abraham) as a *Khalîl* (an intimate friend)!

126. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever Encompassing all things.

127. They ask your legal instruction concerning women, say: "Allâh instructs you about them, and about what is recited to you in the Book concerning the orphan girls whom you give not the prescribed portions (as regards *Mahr* and inheritance) and yet whom you desire to marry, and (concerning) the children who are weak and oppressed, and that you stand firm for justice to orphans". And whatever good you do, Allâh is Ever All-Knower of it.

فِيهَا آبَاءُكُمْ وَعَدَدُكُمْ حَقًّا وَمَنْ أَضْدَقُ مِنَ اللَّهِ قِيلًا ﴿١٢٣﴾

لَيْسَ بِأَمَانَةٍكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ﴿١٢٤﴾

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أُولَئِكَ يَرْجُوهُمْ قَدْ وُفِّيَتْ فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يظلمونَ نَجِيرًا ﴿١٢٥﴾

وَمَنْ أَحْسَنُ دِينًا مِمَّنْ أَسَدَوْا وَجْهَهُ لِلَّهِ وَمُؤْمَرٍ مُحْسِنٍ وَأَتَمَّ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ﴿١٢٦﴾

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُحِيطًا ﴿١٢٧﴾

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُبَيِّنُكُمْ فِيهَا وَمَا يَسْتَلِ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَرَى النِّسَاءَ الَّتِي لَا تَنْوَدُهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ وَالنِّسَاءُ ضَعُفُونَ مِنَ الْأَوْلَادِ وَأَنْ تَقْرُمُوا لِلْيَتَامَى وَالْقِطْطِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِكُمْ عَلِيمًا ﴿١٢٨﴾

¹¹ (V.4:125) See the footnote of (V. 2:135), the narration of Zaid bin 'Amr bin Nufail.

128. And if a woman fears cruelty or desertion on her husband's part, there is no sin on them both if they make terms of peace between themselves; and making peace is better. And human inner-selves are swayed by greed. But if you do good and keep away from evil, verily, Allâh is Ever Well-Acquainted with what you do.

129. You will never be able to do perfect justice between wives even if it is your ardent desire, so do not incline too much (to one of them by giving her more of your time and provision) so as to leave the other hanging (i.e. neither divorced nor married). And if you do justice, and do all that is right and fear Allâh by keeping away from all that is wrong, then Allâh is Ever Oft-Forgiving, Most Merciful.

130. But if they separate (by divorce), Allâh will provide abundance for everyone of them from His Bounty. And Allâh is Ever All-Sufficient for His creatures' need, All-Wise.

131. And to Allâh belongs all that is in the heavens and all that is in the earth. And verily, We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh, and keep your duty to Him. But if you disbelieve, then to Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (Free of all wants), Worthy of all praise.

132. And to Allâh belongs all that is in the heavens and all that is in the earth. And Allâh is Ever All-Sufficient as Disposer of affairs.

133. If He wills, He can take you away, O people, and bring others. And Allâh is Ever All-Potent over that.

134. Whoever desires a reward in this life of the world, then with Allâh (Alone and none else) is the reward of this worldly life

وَلَيْنَ امْرَأَةٍ خَافَتْ مِنْ بَعْلِهَا ضَافًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ وَأُحْضِرَتِ الْأَنفُسُ الشُّحَّ وَلَنْ تُخْسِرُوا بِشَيْئًا أَنْ تَقُولُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمْلِكُوا كُلاًَّ الشَّيْءِ فَتَنْزِلُوهَا كَالْمَمْلُوكَةِ وَلَنْ تَصْلِحُوا أَوْ تَتَّقُوا فَإِنَّ اللَّهَ كَانَ عَزِيزًا نَجِيمًا ﴿١٢٩﴾

وَلَنْ يَتَخَذَ قَائِلِينَ اللَّهُ كُلاًَّ مِنْ عِبَادِهِ وَكَانَ اللَّهُ وَبِشَيْءٍ حَكِيمًا ﴿١٣٠﴾

وَاللَّهُ مَالِي السَّمَوَاتِ وَمَالِي الْأَرْضِ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ وَإِنَّا نَعْمُرُ أَنْ نَفْعُوا اللَّهَ وَإِنْ تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَالِي الْأَرْضِ وَكَانَ اللَّهُ غَنِيًّا حَمِيدًا ﴿١٣١﴾

وَاللَّهُ مَالِي السَّمَوَاتِ وَمَالِي الْأَرْضِ وَكَانَ بِأَعْيُنِنَا رُكُودًا ﴿١٣٢﴾

إِنْ يَشَاءُ يُدْهِبْكُمْ أَجْمَعِينَ وَيَأْتِ بِغَيْرِكُمْ وَكَانَ اللَّهُ عَلَى ذَلِكَ قَدِيرًا ﴿١٣٣﴾

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَمَا لَهُ ثَوَابُ الدُّنْيَا

Allâh belongs all honour, power and glory.

140. And it has already been revealed to you in the Book (this Qur'ân) that when you hear the Verses of Allâh being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allâh will collect the hypocrites and disbelievers all together in Hell.

141. Those (hypocrites) who wait and watch about you; if you gain a victory from Allâh, they say: "Were we not with you?" But if the disbelievers gain a success, they say (to them): "Did we not gain mastery over you and did we not protect you from the believers?" Allâh will judge between you (all) on the Day of Resurrection. And never will Allâh grant to the disbelievers a way (to triumph) over the believers.

142. Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them.^[1] And when they stand up for *As-Salat* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little.

143. (They are) swaying between this and that, belonging neither to these nor to those; and he whom Allâh sends astray, you will not find for him a way (to the truth — Islâm).

144. O you who believe! Take not for *Auliya'* (protectors or helpers or friends) disbelievers instead of believers. Do you wish to offer Allâh a manifest proof against yourselves?

145. Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them.^[2]

وَقَدْ نَزَّلَ عَلَيْكَ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتَ اللَّهِ يُكَفَّرُ بِهَا وَنُسَخَرُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ إِنَّكُمْ إِذًا مِثْلَهُمْ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

الَّذِينَ يَتَّبِعُونَ بِكُمُ فَإِنْ كَانَ لَكُمْ فَتْحٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ قَالُوا أَلَمْ نَنْتَهِزْكُمْ عَلَيْهِمْ وَنَتَنَصَّرْكُمْ أَلَمْ نَكُنْ مَعَهُمْ قَالُوا أَفَلَا يَتَذَكَّرُونَ أَلَمْ يَكُنْ لَهُمْ آيَاتُ اللَّهِ وَلَكِنَّهُمْ كَانُوا أَكْثَرًا فَكُورًا ﴿١٤١﴾

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَةً يُرْأَوْنَ أَنَّهُمْ يُصَلُّونَ وَاللَّهُ يَسْتَنْصِلُ إِلَهُهُ لَعَلَّ يُدْهِنُ لَهُمْ قُلُوبَهُمْ وَلَا يَفْقَهُوا شَيْئًا مِمَّا يَتْلَوْنَ وَلَا يُذَكِّرُونَ إِلَهُهُ إِلَّا قَلِيلًا ﴿١٤٢﴾

مُذَبِّبِينَ بَيْنَ ذَلِكَ لَا إِلَى هَؤُلَاءِ وَلَا إِلَى هَؤُلَاءِ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿١٤٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ أَلَمْ يَكُنْ لَهُمْ آيَاتُ اللَّهِ عَلَى كُمْ مُطَاعًا ثَبَّحْنَا ﴿١٤٤﴾

إِنَّ الْمُنَافِقِينَ فِي الدَّرَجَةِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ﴿١٤٥﴾

^[1] (V.4:142) See (V.57:12-15).

^[2] (V.4:145) a) Narrated 'Abdullâh bin 'Amr رضي الله عنه: The Prophet صلى الله عليه وسلم said:

146. Except those who repent (from hypocrisy), do righteous good deeds, hold fast to Allâh, and purify their religion for Allâh (by worshipping none but Allâh, and do good for Allâh's sake only, not to show off), then they will be with the believers. And Allâh will grant the believers a great reward.

147. Why should Allâh punish you if you have thanked (Him) and have believed in Him. And Allâh is Ever All-Appreciative (of good), All-Knowing.

148. Allâh does not like that the evil should be uttered in public except by him who has been wronged. And Allâh is Ever All-Hearer, All-Knower.

149. Whether you (mankind) disclose (by good words of thanks) a good deed (done to you in the form of a favour by someone), or conceal it, or pardon an evil, — verily, Allâh is Ever Oft-Pardoning, All-Powerful.

150. Verily, those who disbelieve in Allâh and His Messengers and wish to make distinction between Allâh and His Messengers (by believing in Allâh and disbelieving in His Messengers) saying, "We believe in some but reject others," and wish to adopt a way in between.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاتَّخَذُوا بِاللَّهِ
وَأَلْفَاظُوا دِينَهُمْ لِقَاءَ رَبِّكَ مَعَ الْمُؤْمِنِينَ
وَسَوْفَ يُؤْتِيَهُمُ اللَّهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ﴿١٤٦﴾

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ
وَأَمِنْتُمْ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

﴿لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالشُّعْرِ مِنَ الْقَوْلِ إِلَّا مَن
ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾﴾

إِنْ تُبْدُوا عَمَلًا غَيْرًا أَوْ تَخْفَوْهُ أَوْ تَعْلُوهُنَّ سَوَاءٌ فَإِنَّ اللَّهَ
كَانَ عَمَلُكُمْ قَدِيرًا ﴿١٤٩﴾

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَن
يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَن يَتَّخِذُوا
بَيْنَ ذَلِكَ سَبِيلًا ﴿١٥٠﴾

"Whoever has the following four (characteristics) will be a pure hypocrite and whoever has one of the following four characteristics will have one characteristic of hypocrisy unless and until he gives it up:

1. Whenever he is entrusted, he betrays (proves dishonest).
2. Whenever he speaks, he tells a lie.
3. Whenever he makes a covenant, he proves treacherous.
4. Whenever he quarrels, he behaves in a very imprudent, evil and insulting manner." (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 33).

b) See the footnote of (V.9:54).

c) Narrated Abu Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The worst people before Allâh on the Day of Resurrection will be the double-faced people who appear to some people with one face and to other people with another face." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 84).

151. They are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment.

152. And those who believe in Allâh and His Messengers and make no distinction between any of them (Messengers), We shall give them their rewards; and Allâh is Ever Oft-Forgiving, Most Merciful.

153. The people of the Scripture (Jews) ask you to cause a book to descend upon them from heaven. Indeed, they asked Mûsâ (Moses) for even greater than that, when they said: "Show us Allâh in public," but they were struck with thunderclap and lightning for their wickedness. Then they worshipped the calf even after clear proofs, evidences, and signs had come to them. (Even) so We forgave them. And We gave Mûsâ (Moses) a clear proof of authority.

154. And for (breaking) their covenant, We raised over them the Mount and (on the other occasion) We said to them: "Enter the gate prostrating (or bowing) with humility;" and We commanded them: "Transgress not (by doing worldly works) on the Sabbath (Saturday)." And We took from them a firm covenant¹¹.

155. Because of their breaking the covenant, and of their rejecting the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, and of their killing the Prophets unjustly, and of their saying: "Our hearts are wrapped (with coverings, i.e. we do not understand what the Messengers

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

وَالَّذِينَ آمَنُوا بِآيَاتِنَا وَرُسُلِهِمْ وَلَمْ يَفْتَرُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرُهُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٥٢﴾

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِنَ السَّمَاءِ فَقَدْ سَأَلُوا مُوسَىَ أَكْبَرَ مِنْ ذَلِكَ فَقَالُوا أَرِنَا اللَّهَ جَهْدَةً فَأَنزَلْنَا الضُّبُورَ فَطَلَوْهُ ثُمَّ لَمَسُوا السَّيْلَ فَأَنزَلْنَا الْحُمُومَ تَلْهُمُ الْغِيْثَ فَعَصَوْا عَنْ ذَلِكَ وَآتَيْنَا مُوسَىٰ سُلْطَانًا مُبِينًا ﴿١٥٣﴾

وَرَفَعْنَا فَوْقَهُمُ الطُّورَ بِبَشَيرِهِمْ وَلَمَّا لَمَسُوا أَوَّلَ الْبَابِ سَجَدُوا وَلَمَّا لَمَسُوا فِي السَّبْتِ وَأَعْتَدْنَا مِنْهُمْ قِيْسًا عَاقِلًا ﴿١٥٤﴾

فِيمَا تَقْضِيهِمْ فَيَرْجِعُوهُمْ يَكْفُرُ بِهِمْ آلِهَتُهُمْ وَاللَّهُ الْأَلْبَنِيَّةُ يُفْتَرِحُونَ وَقَالَهُمْ لَوْلَا نَأْتِيَنَّاهُ لَطَعْنَا عُنُوقَهُمْ لَئِذَا تَوَلَّوْا يَكْفُرُونَ الْآتِكَلَا ﴿١٥٥﴾

¹¹ (V. 4:154) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "It was said to Banî Israel, 'Enter the gate (of the town) bowing with humility (prostrating yourselves) and say: 'Repentance', but they changed the word and entered the town crawling on their buttocks and said: 'A wheat grain in the hair'." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 615).

*They said so just to ridicule Allâh's Order as they were disobedient to Him. So Allâh punished them severely by sending on them punishment, most probably in the form of (an epidemic of) plague (See *Tafsîr At-Tabarî*).

say)" — nay, Allâh has set a seal upon their hearts because of their disbelief, so they believe not but a little.

156. And because of their (Jews) disbelief and uttering against Maryam (Mary عليها السلام) a grave false charge (that she has committed illegal sexual intercourse);

157. And because of their saying (in boast), "We killed the Messiah 'Isâ (Jesus), son of Maryam (Mary), the Messenger of Allâh," — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of 'Isâ (Jesus) was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely; they killed him not [i.e. 'Isâ (Jesus), son of Maryam (Mary) عليها السلام].

158. But Allâh raised him ['Isâ (Jesus)] up (with his body and soul) unto Himself (and he عليه السلام is in the heavens). And Allâh is Ever All-Powerful, All-Wise.

159. And there is none of the people of the Scripture (Jews and Christians) but must believe in him ['Isâ (Jesus), son of Maryam (Mary), as only a Messenger of Allâh and a human being]^[1] before his ['Isâ (Jesus) عليه السلام or a Jew's or a Christian's] death^[2] (at the time of the appearance of the angel of death). And on the Day of Resurrection, he ['Isâ (Jesus)] will be a witness against them.

160. For the wrong-doing of the Jews, We made unlawful for them certain good foods

وَيَكْفُرُ بِهِمْ وَيُؤْمِنُونَ عَلَىٰ مَرْثَمٍ نَّهْنَسْنَا عَظِيمًا ﴿١٥٦﴾

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رُسُلَ اللَّهِ
وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ وَلَٰكِنْ شُبِّهَ لَهُمْ قُلُوبُ
الَّذِينَ ائْتَمَلُوا لَوْ اِذْنًا لَّي شَكَّ مِنْهُ مَا لَهُمْ بِهِ مِنْ
عِلْمٍ اِلَّا اِتِّبَاعُ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا ﴿١٥٧﴾

بَلْ رَفَعَهُ اللَّهُ إِلَيْهِ وَكَانَ اللَّهُ عَزِيزًا حَكِيمًا ﴿١٥٨﴾

وَأَن يَكُنْ أَهْلَ الْكِتَابِ إِلَّا الَّذِينَ آمَنُوا بِهِ قَبْلَ تَوْفِيقِهِ
وَوَقْتُ الْقِسْمَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا ﴿١٥٩﴾

فَيُظَاهَرُ مِنْ الَّذِينَ هَٰؤُلَاءِ حَرَّمَاعًا يَهْرُطُونَ عَلَيْهِ

^[1] (V.4:159) See the footnote of (V.3:55).

^[2] (V.4:159) "Before his death," has two interpretations: before Jesus' death after his descent from the heavens, or a Jew's or a Christian's death, at the time of the appearance of the Angel of Death when he will realize that 'Isâ (Jesus) was only a Messenger of Allâh, and had no share in Divinity.

which had been lawful for them — and for their hindering many from Allāh's Way;

161. And their taking of *Ribâ* (usury) though they were forbidden from taking it and their devouring of men's substance wrongfully (bribery). And We have prepared for the disbelievers among them a painful torment.

162. But those among them who are well-grounded in knowledge, and the believers, believe in what has been sent down to you (Muhammad صلى الله عليه وسلم) and what was sent down before you; and those who perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* (obligatory charity) and believe in Allāh and in the Last Day, it is they to whom We shall give a great reward.

163: Verily, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم)¹⁶¹ as We sent the revelation to Nûh (Noah) and the Prophets after him; We (also) sent the revelation to Ibrâhîm (Abraham), Ismâ'il (Ishmael), Ishâq (Isaac), Ya'qûb (Jacob), and *Al-Asbât* [the offspring of the twelve sons of

أَلَحَّتْ لَهُمْ وَبَصُرَ مِنْ سَبِيلِ اللَّهِ كِبْرًا ﴿١٦١﴾

وَأَخَذَهُمُ الرِّبَا وَقَدْ نُهُوا عَنْهُ وَأَكْلَهُمْ آثَمًا
الْأَنسِ وَالْأَجْلِلِ وَأَعْتَدْنَا لِلْكَافِرِينَ مِنْهُمْ عَذَابًا
أَلِيمًا ﴿١٦٢﴾

لَكِنَّ الرَّاغِضِينَ فِي الْعِلْمِ مُنْتَهُمٌ وَالْمُؤْمِنُونَ دَرَجَاتٌ
يَمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَالْمُقِيمِينَ الصَّلَاةَ
وَالْمُؤْتِينَ الزَّكَاةَ وَالْمُؤْمِنِينَ بِآيَاتِهِ وَالْيَوْمِ الْآخِرِ
أُولَئِكَ سَنُعْطِيهِمْ أَجْرًا عَظِيمًا ﴿١٦٣﴾

* إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ
بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ فَلَمَّا سَمِعَ
وَأَسْمَحَ وَبَعَثَ فِي الْأَسْبَاطِ يَعْقُوبَ وَيُوسُفَ
وَهُدْيُونَ وَمُوسَى وَمَرْيَمَ وَآدَمَ أَزْوَاجًا
ذُرِّيَّاتًا ﴿١٦٤﴾

¹⁶¹ (V.4:163) Ash-Shaikh Al-Imâm Al-Hâfiz Abu 'Abdullâh Muhammad bin Ismâ'il bin Ibrâhîm bin Al-Mughîrah Al-Bukhârî (may Allāh عز وجل be Merciful to him) said: How the Divine Inspiration started to be revealed to Allāh's Messenger صلى الله عليه وسلم. And the Statement of Allāh تعالى: "Indeed, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم) as We sent the revelation to Nûh (Noah) and the Prophets after him." (V.4:163).

Narrated 'Umar bin Al-Khattâb رضى الله عنه: I heard Allāh's Messenger صلى الله عليه وسلم saying, "The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended. So whoever emigrates for worldly benefits or for a woman to marry, his emigration will be for what he emigrated for." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 1).

Narrated 'Aishah, the mother of the faithful believers رضى الله عنها: Al-Hârith bin Hishâm رضى الله عنه asked Allāh's Messenger صلى الله عليه وسلم: "O Allāh's Messenger! How is the Divine Inspiration revealed to you?" Allāh's Messenger صلى الله عليه وسلم replied, "Sometimes it is (revealed) like the ringing of a bell, this form of revelation is the hardest of all and then this state passes off after I have grasped what is inspired. Sometimes the angel comes in the form of a man and talks to me and I grasp whatever he says." 'Aishah رضى الله عنها added: "Verily, I saw the Prophet صلى الله عليه وسلم being inspired divinely and noticed the sweat dropping from his forehead on a very cold day as the revelation was over." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 2)

Ya'qûb (Jacob)], 'Isâ (Jesus), Ayyûb (Job), Yûnus (Jonah), Hârûn (Aaron), and Sulaimân (Solomon); and to Dâwûd (David) We gave the Zabûr (Psalms).

164. And Messengers We have mentioned to you before, and Messengers We have not mentioned to you, — and to Mûsâ (Moses) Allâh spoke directly.

165. Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allâh after the (coming of) Messengers. And Allâh is Ever All-Powerful, All-Wise.

166. But Allâh bears witness to that which He has sent down (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم); He has sent it down with His Knowledge, and the angels bear witness. And Allâh is All-Sufficient as a Witness.

167. Verily, those who disbelieve [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them] and prevent (mankind) from the Path of Allâh (Islâmic Monotheism); they have certainly strayed far away. (*Tafsîr Al-Qurtubî*).

168. Verily, those who disbelieve and did wrong [by concealing the truth about Prophet Muhammad (صلى الله عليه وسلم) and his message of true Islâmic Monotheism written in the Taurât (Torah) and the Injeel (Gospel) with them]; Allâh will not forgive them, nor will He guide them to any way — (*Tafsîr Al-Qurtubî*).

169. Except the way of Hell, to dwell therein forever; and this is ever easy for Allâh.^[1]

وَرُسُلًا قَدْ قَصَصْنَاهُ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا
لَمْ نَقْصُصْهُمْ عَلَيْكَ وَكَلَّمَ اللَّهُ مُوسَى
تَكَلِيمًا ﴿١٦٤﴾

رُسُلًا مُبَشِّرِينَ وَمُنْذِرِينَ لِئَلَّا يَكُونَ لِلنَّاسِ
عَلَى اللَّهِ حُجَّةٌ بَعْدَ الرُّسُلِ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٦٥﴾

لَقَدْ كَفَرَ اللَّهُ بِشَهِيدٍ أَنْزَلَ إِلَيْكَ آيَاتِهِ يَعْزِزُ
وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِأَنفُسِكُمْ شَهِيدًا ﴿١٦٦﴾

إِنَّ الَّذِينَ كَفَرُوا وَمَذَّبُوا عَنْ سَبِيلِ اللَّهِ
قَدْ ضَلُّوا ضَلَالًا بَعِيدًا ﴿١٦٧﴾

إِنَّ الَّذِينَ كَفَرُوا وَظَلَمُوا لَئِنْ كَفَى اللَّهُ تَعَاظُرَهُمْ
وَلَا يَهْدِيهِمْ سَبِيلًا ﴿١٦٨﴾

إِلَّا طَرِيقَ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ
ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿١٦٩﴾

^[1] (V.4:169) See the footnote of (V. 3:85).

170. O mankind! Verily, there has come to you the Messenger (Muhammad صلى الله عليه وسلم) with the truth from your Lord. So believe in him, it is better for you. But if you disbelieve, then certainly to Allāh belongs all that is in the heavens and the earth. And Allāh is Ever All-Knowing, All-Wise.

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمُ الرَّسُولُ بِالْحَقِّ مِنْ رَبِّكُمْ
فَتَقَبَّلُوهُ خَيْرًا لَكُمْ وَإِنْ تَكْفُرُوا فَإِنَّ اللَّهَ وَما فِي
السَّمَوَاتِ وَالْأَرْضِ وَكانَ اللَّهُ عَليمًا
حَكِيمًا ﴿١٧٠﴾

171. O people of the Scripture (Christians)! Do not exceed the limits in your religion, nor say of Allāh aught but the truth. The Messiah 'Isā (Jesus), son of Maryam (Mary), was (no more than) a Messenger of Allāh and His Word, ("Be!" — and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) ^[1] created by Him; so believe in Allāh and His Messengers. Say not: "Three (trinity)!" Cease! (it is) better for you. For Allāh is (the only) One *Ilāh* (God), glorified is He (Far Exalted is He) above having a son. To Him belongs all that is in the heavens and all that is in the earth. And Allāh is All-Sufficient as a Disposer of affairs. ^[2]

يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ
وَلَا تَقُولُوا لِعَلَّهِ إِلَّا الْحَقَّ إِنَّمَا الْمَسِيحُ
عِيسَى ابْنُ مَرْيَمَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا
إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ فَتَقَبَّلُوا بِأَلْفَوْهٍ
وَلَا تَقُولُوا لَنَنْصَرِفْ عَنْكُمْ إِنَّمَا لَنَا اللَّهُ
وَإِلَهُ وَجِدْ سُبْحَانَهُ أَنْ يَكُونَ لَهُ وَلَدٌ لَهُ ما فِي
السَّمَوَاتِ وَما فِي الْأَرْضِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٧١﴾

^[1] (V.4:171) *Rûh-ullāh*: According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidûn*, there is a rule to distinguish between the two nouns in the genitive construction:

a) When one of the two nouns is Allāh, and the other is a person or a thing, e.g. Allāh's House (*Bait-ullāh*); Allāh's Messenger (*Rasûl-ullāh*); Allāh's slave ('*Abdullāh*); Allāh's spirit (*Rûh-ullāh*), the rule for the above words is that the second noun, e.g., house, messenger, slave, spirit is created by Allāh and is honourable in His Sight, and similarly, Allāh's spirit may be understood as the spirit of Allāh, in fact it is a soul created by Allāh, i.e. 'Isā (Jesus). And it was His Word: "Be!" — and he was. [i.e. 'Isā (Jesus) was created like Adam].

b) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh e.g. Allāh's Knowledge (*'Ilm-ullāh*); Allāh's Life (*Hayāt-ullāh*); Allāh's Statement (*Kalām-ullāh*); Allāh's Self (*Dhat-ullāh*).

^[2] (V.4:171) Narrated 'Ubadah رضى الله عنه The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that Jesus عليه السلام is Allāh's slave and His Messenger and His Word ("Be!" — and he was) which He bestowed on Mary and a spirit (*Rûh*) created by Him, and that Paradise is the truth, and Hell is the truth — Allāh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubadah added: 'Such a person can enter Paradise through any of its eight gates he likes.'") (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 644).

172. The Messiah will never be proud to reject to be a slave of Allâh, nor the angels who are the near (to Allâh). And whosoever rejects His worship and is proud, then He will gather them all together to Himself.

173. So, as for those who believed (in the Oneness of Allâh — Islamic Monotheism) and did deeds of righteousness, He will give them their (due) rewards and more out of His Bounty. But as for those who refused His worship and were proud, He will punish them with a painful torment. And they will not find for themselves besides Allâh any protector or helper.

174. O mankind! Verily, there has come to you a convincing proof (Prophet Muhammad (صلى الله عليه وسلم) from your Lord; and We sent down to you a manifest light (this Qur'ân).

175. So, as for those who believed in Allâh and held fast to Him, He will admit them to His Mercy and Grace (i.e. Paradise), and guide them to Himself by the Straight Path.

176. They ask you for a legal verdict. Say: "Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies leaving a sister, but no child, she shall have half the inheritance. If (such a deceased was) a woman, who left no child, her brother takes her inheritance. If there are two sisters, they shall have two-thirds of the inheritance; if there are brothers and sisters, the male will have twice the share of the female. (Thus) does Allâh make clear to you (His Law) lest you go astray. And Allâh is All-Knower of everything."

لَنْ يَسْتَكْبِرَ الْمَسِيحُ أَنْ يَكُونَ عَبْدًا لِلَّهِ
وَلَا الْمَلَائِكَةُ الْمُقَرَّبُونَ وَمَنْ يَسْتَكْبِرْ عَنْ
عِبَادَتِهِ وَيَسْتَكْبِرْ فَسَيَحْشُرْهُمْ إِلَيْهِ
جِيمًا ﴿١٧٢﴾

فَأَمَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُوَفِّيهِمْ
أَجْرَهُمْ وَلَا يَزِيدُهُمْ مِنْ فَضْلِهِ وَأَمَّا الَّذِينَ
اسْتَكْبَرُوا فَسَيُعَذِّبُهُمْ عَذَابًا
أَلِيمًا لَا يَجِدُونَ لَهُمْ مِنْ دُونِ اللَّهِ وَلِيًّا
وَلَا نَصِيرًا ﴿١٧٣﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَلُنَزِّلَنَّ
إِلَيْكُمْ قُرْآنًا مِيمًا ﴿١٧٤﴾

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَأَتَوْا بِحَسَنَاتِهِمْ فَيَسْجُدْهُمْ
فِي رَحْمَةِ رَبِّهِمْ وَفَضْلِهِ وَلَهُمْ فِيهِ جَنَّاتُ
مُسْتَقِيمًا ﴿١٧٥﴾

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ إِنْ أَمْرٌ
هَٰذَا لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ
وَهُوَ رِجَالٌ إِنْ أَرَادَ لَهَا وَلَدٌ فَإِنْ كَانَتْ أَلْتَيْنِ
فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ وَإِنْ كَانُوا إِخْوَةً رِجَالًا
وَنِسَاءً فَلِلَّذَكَرِ مِثْلُ الْأُنثَىٰ بَيْنَ اللَّهِ
لَعَنَ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿١٧٦﴾

Sûrat Al-Mâ'idah (The Table Spread With Food) V

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume *Ihrâm*^[1] for *Hajj* or '*Umrah* (pilgrimage). Verily, Allâh commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals^[2], nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the *Ihrâm* (of *Hajj* or '*Umrah*), you may hunt, and let not the hatred of some people in (once) stopping you from *Al-Masjid-Al-Harâm* (at Makkah) lead you to transgression (and hostility on your part). Help you one another in *Al-Birr* and *At-Taqwâ* (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

3. Forbidden to you (for food) are: *Al-Maitah* (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُم بَهِيمَةُ
الْأَنْعَامِ إِلَّا مَا يُنْتَلَىٰ عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ
وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ ①

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَجَلَوْا عَلَيَّ اللَّهِ
وَلَا عَلَى السَّعَةِ الْخَزَائِرِ وَلَا الْهَدْيِ وَلَا الْقَلَائِدِ وَلَا مِمَّا
أُتِيََتْ الْخِزَامُ يَبْتَغُونَ فَضْلًا لَدُن رَّبِّهِمْ وَرِضْوَانًا
حَلَّلْنَا فَضْلًا لَكُم وَلَا تَجْرِمُوا كَسْبَتَنَا قَوْمًا صَدُّوا
عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَقَاوُاعُ عَلَى الْبَرِّ
وَالْفَقْرِ وَلَا تَقَاوُاعُ عَلَى الْإِنْمِ وَالْمَذَرِّ
وَأَقْفُوا اللَّهَ رَبَّ اللَّهِ شَدِيدَ الْعِقَابِ ②

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْدُ الْخَنَازِيرِ وَمَا أَهْلَ
لِقَابِ اللَّهِ بِهِ وَالْمَنْعِقَةُ وَالْمُؤَوَّدَةُ وَالْمَنْعِقَةُ
وَالطَّيْحَةُ وَمَا أَكَلَ السَّبْعُ إِلَّا مَا ذَكَرْتُمْ
وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقِيمُوا بِالْأَرْزَاقِ
ذَلِكَ بِمَا فَنَى الْيَوْمَ يَتُوسُّ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا
تَحْشَرُوهُمْ وَالْخَسْفُ الْيَوْمَ أَهْلَكُ لَكُمْ دِينَكُمْ وَأَنْتُمْ
عَلَيْكُمْ يَتَقِي وَرَضِيَتْ لَكُمْ الْإِسْلَامُ يَتَقِي

[1] See glossary

[2] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security

that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on *An-Nusub*^[1] (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is *Fisqun* (disobedience of Allâh and sin). This day, those who disbelieved have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islâm as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allâh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: "Lawful to you are *At-Tayyibât* [all kinds of *Halâl* (lawful-good) foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allâh; so eat of what they catch for you, but pronounce the Name of Allâh over it, and fear Allâh. Verily, Allâh is Swift in reckoning."

5. Made lawful to you this day are *At-Tayyibât* [all kinds of *Halâl* (lawful) foods, which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians)

أَمْضَىٰ فِي مَخْصَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿٥﴾

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمُ الطَّيِّبَاتُ
وَمَا عَلَّمْنَاهُ مِنَ الْحَوَالِجِ مُكَلِّبِينَ نَعْلَمُوهُنَّ إِنَّمَا
عَلَّمَكَ اللَّهُ فَمَا كَانَ بِكُمْ عَلَيْهِ عَزَابٌ وَلَا ذِكْرٌ وَأَنَّهُمْ
عَلَيْهِ رَافِقُوا اللَّهَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿٥﴾

الْيَوْمَ أُحِلَّ لَكُمُ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ
حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَّهُمْ وَالْبَهَائِمُ مِنَ
الْمَنْفُوتِ وَالْبَهَائِمُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ
قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِينَ غَيْرَ
مُسْتَفْسِدِينَ وَلَا مَعَخِذَ أَفْهَادٍ وَمَنْ يَكْفُرْ
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنْ
الْخَسِيرِينَ ﴿٥﴾

^[1] (V.5:3) See the footnotes of (V.2:135) and (V.5:90).

before your time when you have given their due *Mahr* (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allâh and in all the other Articles of Faith i.e. His (Allâh's) Angels, His Holy Books, His Messengers, the Day of Resurrection and *Al-Qadar* (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer *As-Salât* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles^[1]. If you are in a state of *Janâba* (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the *Ghâ'it* (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform *Tayammum* with clean earth and rub therewith your faces and hands.^[2] Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ
فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ
وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ
وَلَمَن كُنَّ ثِيَابًا فَاطْلَعُوهَا فَإِن كُنْتُمْ فَرَسًا
أَوْ عَلَى سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنكُم مِّنَ الْمَاءِ
فَلْيَسْجُدْ أَلَيْسَ اللَّهُ بِذِي فَضْلٍ
كَثِيرٍ ۚ وَلَمَن كَانَ مَلْغُومًا مِّنَ الْمَاءِ
فَلْيَمْسَسْهُ بِيَدَيْهِ وَأَيْدِيكُمْ إِلَى الْكَعْبَيْنِ
وَلَمَن كَانَ مَلْغُومًا مِّنَ الْمَاءِ
فَلْيَمْسَسْهُ بِيَدَيْهِ وَأَيْدِيكُمْ إِلَى الْكَعْبَيْنِ
وَلَمَن كَانَ مَلْغُومًا مِّنَ الْمَاءِ
فَلْيَمْسَسْهُ بِيَدَيْهِ وَأَيْدِيكُمْ إِلَى الْكَعْبَيْنِ

^[1] (V.5:6) The superiority of ablution. And *Al-Ghurr-ul-Muhajjalûn* (the parts of the body of the Muslims washed in ablution will shine on the Day of Resurrection and the angels will call them by that name) from the traces of ablution.

Narrated Nu'aim Al-Mujmir: Once I went up the roof of the mosque along with Abu Hurairah رضى الله عنه. He performed ablution and said, "I heard the Prophet صلى الله عليه وسلم saying, 'On the Day of Resurrection, my followers will be called *Al-Ghurr-ul-Muhajjalun* from the traces of ablution and whoever can increase the area of his radiance" should do so (by performing ablution in the most perfect manner).' " (*Sahih Al-Bukhari*, Vol.1, Hadith No.138).

*The Prophet صلى الله عليه وسلم did not increase the area more than what was washed of the body parts while doing ablution as Allâh ordered to be washed in the Qur'an. [For details about *Wudu* (ablution), see *Sahih Al-Bukhari*, Vol.1, (The Book of Ablution)].

^[2] (V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called *Tayammum*.

7. And remember Allâh's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allâh. Verily, Allâh is All-Knower of that which is in the (secrets of your) breasts.

8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

9. Allâh has promised those who believe (in the Oneness of Allâh — Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And those who disbelieve and deny our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of Allâh to you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.

12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: "I am with you if you perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

13. So, because of their breach of their covenant, We cursed them and made their

وَأَنذَرُكُمْ وَأَقِيمَ الْاٰمَةَ عَلَیْكُمْ وَمِیثَاقَهُ الَّذِی
وَأَنذَرُكُمْ بِهِ اِذَا قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَنَّكُمُ
اَللّٰهُ اِنَّ اِلٰهَهُ عَلَیْهِمْ بِذٰلِكَ الضُّمُورُ ﴿٧﴾

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا كُوْنُوْا قَوِّمٌ لِلّٰهِ شُهَدَآءَ
بِالْقِسْطِ وَلَا یَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰی
اَلَا تَدْرٰی لَوْ اَنَّكُمُ الْاَوَّلُونَ لِلْقَوْتِ وَاَقْرٰوْا اَنَّهُ
اِنَّ اِلٰهَهُ حَرِیْمٌ یَّمَانُكُمْ اُولٰٓئِکَ ﴿٨﴾

وَعَدَ اِلٰهُ الَّذِیْنَ اٰمَنُوا وَعَمِلُوا الصَّالِحٰتِ
لَهُمْ مَغْفِرَةٌ وَّاجْرٌ عَظِیْمٌ ﴿٩﴾

وَالَّذِیْنَ كَفَرُوْا وَكَذَّبُوْا بِآیٰتِنَا اُولٰٓئِکَ
اَصْحٰبُ الْجَحِیْمِ ﴿١٠﴾

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا اذْكُرْ مَا عٰمَدَ اِلٰهُ
عَلَیْكُمْ اِذْ هَمُّ قَوْمٌ اَنْ یَّبْسُطُوْا اِلَیْكُمْ
اَیْدِیْهِمْ فَكَفَّ اُیْدِیْهِمْ عَنْكُمْ وَآثَرُوْا اَلٰهَهُ وَعَلٰی
اَللّٰهِ فَلِیَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١١﴾

۞ وَلَقَدْ اَخَذَ اللّٰهُ مِنْ بَنِیْۤاِیْسَ رِبًّا وَّمِیثَاقًا
مِّنْهُمْ اَقْرَبُ عَشْرِ لَیْلِ وَّقَالَ اِلٰهُ اِیْنَ
مَعَكُمْ لَیْسَ اَقْرَبُ الصَّلَاةِ وَهَ اَقْرَبُ
اَلرَّكْعَةِ وَهَ اَسْتَمِعُوْا لِیْ وَاَعَزَّ نَفْسُ هُمْ
وَاَقْرَبُ مِنْهُ اِلٰهُ قَرِیْبًا حَسْبًا لَّا كُفْرًا عَنْكُمْ
سَیِّئًا لَّیْسَ لَكُمْ دَخْلُ الْجَنَّةِ حَتّٰی تَجْرٰی مِنْ
حَتْمِهَا الْاَنْهَارُ لَمَنْ كَفَرَ بِهٖ ذٰلِكَ مِنْكُمْ
فَقَدْ ضَلَّ سَوَآءَ السَّبِیْلِ ﴿١٢﴾

فَیَمَانُكُمْ بِهِمْ مِیثَاقَهُمْ لَمَّا هُمْ وَجَعَلْنَا

21. "O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers."

22. They said: "O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were يوشع و كالب Yûsha' and Kâlab) said: "Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed."

24. They said: "O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

25. He [Mûsâ (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)!"

26. (Allâh) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the *Fâsiqûn* (rebellious and disobedient to Allâh)."

27. And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Hâbil and Qâbil-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: "I will surely kill you."^{fi} The former said:

يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمَقْدَسَةَ الَّتِي كَتَبَ
اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَى أَدْبَارِكُمْ فَتَنْقَلِبُوا
خَاسِرِينَ ﴿٢١﴾

قَالُوا يَمُوسَى إِنَّ فِيهَا قَوْمًا جَبَابِين وَإِنَّا
لَنُدْخِلُهَا حَتَّى يَخْرُجُوا مِنْهَا لَئِنْ يَخْرُجُوا مِنْهَا لَنُفْلِحَنَّ
دَاخِلُونَ ﴿٢٢﴾

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ اللَّهَ انْصَبْ
أَدْخُلُوا عَلَيْهِمُ الْيَابِ فَإِذَا دَخَلْتُمْ فَلَا تَكُونُوا
وَعَلَى اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ قَوْمِينَ ﴿٢٣﴾

قَالُوا يَمُوسَى إِنَّ لَنَا دَاخِلَهَا إِنَّا مَعَهُ
فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا
قَاعِدُونَ ﴿٢٤﴾

قَالَ رَبِّي إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَرَبِّي فَأَرْسَلْ
بَيْنَكُمْ وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ ﴿٢٥﴾

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً
فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ
الْفَاسِقِينَ ﴿٢٦﴾

وَأَقْرَأَ عَلَيْهِمْ نَبَأَ الْبَنِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا
فَتَقَبَّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرِ
قَالَ لَأَنبَتَ لَكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ
الْمُتَّقِينَ ﴿٢٧﴾

^{fi} (V.5:27) a) Narrated 'Abdullâh بن عمر رضي الله عنه: The Prophet صلى الله عليه وسلم said, "None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbil)." (Sahih Al-Bukhârî, Vol.9, Hadith No.6)

"Verily, Allâh accepts only from those who are *Al-Muttaqûn* (the pious — See V.2:2)."

28. "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the '*Ālamin* (mankind, jinn, and all that exists)."

29. "Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the *Zālimûn* (wrong-doers)."

30. So the *Nafs* (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land!^[1]

لَيْنُ بَسَطْتَ إِلَى يَدِكَ يُفْعَلُ مَا أَنَا بِبَاسِطٍ يَدِي
إِلَيْكَ لِأَفْعَلَكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ ﴿٢٨﴾

إِنِّي أُرِيدُ أَنْ تَبْوَأَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ ﴿٢٩﴾

فَطَرَعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ
مِنَ الْخَاسِرِينَ ﴿٣٠﴾

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ
يُخْفِي سَوْءَ أَخِيهِ قَالَ يُرِيدُ أَنْ لَعَجَزْتُ أَنْ
أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُرِي سَوْءَ أَخِي
فَأَصْبَحَ مِنَ التَّوَّابِينَ ﴿٣١﴾

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَى بَنِي إِسْرَءِيلَ أَنَّهُ
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ
فَكَيْفَ أَتَى قَتَلَ النَّاسِ جَمِيعًا وَمَنْ أَحْيَاهَا
فَكَفَى أَنْحَاءِ النَّاسِ جَمِيعًا وَلَقَدْ جَاءَهُمْ
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَثَ
ذَلِكَ فِي الْأَرْضِ لِمُتَّبِعِينَ ﴿٣٢﴾

b) Narrated 'Abdullâh bin 'Umar رضى الله عنهما The Prophet صلى الله عليه وسلم said, "After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.7).

[1] (V.5:32) Narrated Anas bin Mâlik رضى الله عنه The Prophet صلى الله عليه وسلم said, "The blaghest of *Al-Kabâ'ir* (the great sins) are: (1) To join others as partners in worship with Allâh,

33. The recompense of those who wage war against Allâh and His Messenger (ﷺ) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.^[1]

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.^[2]

37. They will long to get out of the Fire, but never will they get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allâh. And Allâh is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous good deeds (by obeying

إِمَّا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ
وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا
أَوْ يَصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ
خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ
جُزَاؤُهُمْ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ ﴿٣٧﴾

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأَ عَلَيْهِمُ
الْقُرْآنَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَفَرُوا أَلْوَانٌ لَهُمْ فِي الْأَرْضِ
يَتَّبِعُونَ مَنَافِقَهُمْ وَمَعَهُمْ يُفْتَدُوا بِهِ مِنْ
عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ فِي عَذَابٍ
أَلِيمٍ ﴿٤٠﴾

يُرِيدُونَ أَنْ يُخْرِجُوكَ مِنَ النَّارِ وَمَا هُمْ
بُخَارِجُونَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ ﴿٤١﴾

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جَزَاءُ
بِمَا كَسَبَا تَكَلُّفًا مِنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ ﴿٤٢﴾

فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ

(2) to murder a human being, (3) to be undutiful to one's parents (4) and to make a false statement," or said, "to give a false witness." (Sahih Al-Bukhari, Vol.9, Hadith No.10).

^[1] (V.5:35) See the footnote of (V.2:186).

^[2] (V.5:36) See the footnote of (V.3:91).

Allâh), then verily, Allâh will pardon him (accept his repentance). Verily, Allâh is Oft-Forgiving, Most Merciful.

40. Know you not that to Allâh (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allâh is Able to do all things.

41. O Messenger (Muhammad صلى الله عليه وسلم) Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies — listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allâh wants to put in *Al-Fitnah* [error, because of his rejecting of Faith], you can do nothing for him against Allâh. Those are the ones whose hearts Allâh does not want to purify (from disbelief and hypocrisy); for them there is disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad صلى الله عليه وسلم), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allâh loves those who act justly.

43. But how do they come to you for decision while they have the Taurât (Torah), in which is the (plain) Decision of Allâh; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets,

يَتُوبُ عَلَيْهِمْ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٣٩﴾

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ
يُعَذِّبُ مَنْ يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنْكَ الَّذِينَ يُسَبِّحُونَ
فِي الْكَفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَقْوَامِهِمْ
وَلَمْ تُؤْمِن قُلُوبُهُمْ وَالَّذِينَ هَادُوا
مَسْتَعْتُونَ لِلْكَذِبِ سَمِعُوا لِقَاكَ
عَآخِرِينَ لَوْ لَوْ يُحْزِنُكَ السَّكَرَةُ بَيْنَ يَدَيْ
مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ
وَلَوْ لَوْ تَوَدُّوا فَاتَّخَذُوا وَمَنْ يُرِيدُ اللَّهَ فَيَنْتَهِمْ
فَلَنْ تَمْلِكَ لَهُمْ أَلْفٌ مِنْ شَيْءٍ أُولَئِكَ الَّذِينَ
لَمْ يُرِدِ اللَّهُ أَنْ يَهْدِمْ قُلُوبَهُمْ وَاللَّهُ يَخْتَارُ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

سَمِعُوا لِلْكَذِبِ أَصْغَارًا لِلشُّعْطَانِ
جَاءَهُمْ فَاتَّخَذُوا عَنْهُمْ وَأُفْعِرْ عَنْهُمْ
تُعْرِضُ عَنْهُمْ وَلَنْ يَضُرُّوكَ شَيْئًا وَلَنْ يَحْكُمَ
فَاتَّخَذُوا بَيْنَهُمْ وَالْقَاسِطِ إِنْ أَلَّفَ الْكُفْرَ
الْمُفْطِرِ ﴿٤٢﴾

وَكَيْفَ يَحْكُمُونَكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا
حُكْمُ اللَّهِ ثُمَّ يَتُوبُونَ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ
بِالْمُؤْمِنِينَ ﴿٤٣﴾

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ يَحْكُمُ بِهَا

who submitted themselves to Allâh's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the *Kâfirân* (i.e. disbelievers — of a lesser degree as they do not act on Allâh's Laws).^[1]

45. And We ordained therein for them: "Life for life,^[2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the *Zâlimûn* (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent 'Isâ (Jesus), son of Maryam (Mary),^[3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it,

الَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا
وَالَّذِينَ آمَنُوا بِالَّذِينَ هَادُوا

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنْ النَّفْسَ بِالنَّفْسِ
وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ
بِالْأُذُنِ وَالْيَسْرَ بِالْيَسْرِ وَالْجُرُوحَ قِصَاصًا
فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ وَمَنْ
لَمْ يُخَاجِرْ بِمَا آتَى اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

وَقَفَّيْنَا عَلَىٰ آثَرِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا
بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَآتَيْنَاهُ الْإِنْجِيلَ فِيهِ
هُدًى وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ
وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

[1] (V.5:44) For different degrees of *Kufr* (Disbelief) see Appendix 2, "Polytheism and Disbelief".

[2] (V. 5:45) Narrated 'Abdullâh بن عمر رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "The blood of a Muslim who confesses that *Lâ ilaha illallâh* (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1) Life for life in case of intentional murder without right [i.e. in *Qisâs* (Law of Equality in punishment)],

2) A married person who commits illegal sexual intercourse, and

3) The one who reverts from Islâm (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islâmîc Religion). (See *Fath Al-Barî*, Vol. 15, page No.220, for details). (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.17).

[3] (V.5:46) Narrated Abu Hurairah رضي الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying, "I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., 'Isâ (Jesus)]." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 651)

in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as *Auliya'* (friends, protectors, helpers), they are but *Auliya'* of each other. And if any amongst you takes them as *Auliya'*, then surely he is one of them. Verily, Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers and unjust).

52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islâm), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower.

55. Verily, your *Wali* (Protector or Helper) is none other than Allâh, His Messenger (صلى

حُكَمَاءُ الْقَوْمِ يَفْعَلُونَ ٥٠

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَى أَوْلِيَاءَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَمَنْ يَتَوَلَّهُمْ فَلَئِنَّ مِنْهُمْ لَفِئَةٌ لَا تَهْدِي إِلَى الْغَوْثِ الْقَلِيلِينَ ٥١

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يُسْرِعُونَ فِيهِمْ يَقُولُونَ خَشِيَ أَنْ تَنْصِبَ بَيْنَنَا وَبَيْنَهُمُ مَسَاجِدَ ۖ فَتَقِي اللَّهَ أَنْ يَأْتِيَ بِالْفَتْحِ وَأَنْزِلُ مِنْ عِندِهِ فَيُصَرِّحُوا عَلَى مَا آمَنُوا فِي الْغَيْبِ ثُمَّ يَكُونُ ٥٢

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَلْفِهِمْ أَنْهُمْ لَمَعَكَ حَاطَتِ أَعْيُنُهُمْ فَلَئِنْ لَمْ يَنْجِئْنَا لَهُمْ وَمَنْ عَلَيْهِمْ ٥٣

يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ وَرَدَّهُ فَأَمْرٌ إِلَى اللَّهِ يَنْقُصُ عَنْهُمُ وَجْهَهُ وَأُذِلُّوا عَلَى الْمُؤْمِنِينَ أَعْرِضْ عَلَى الْكَافِرِينَ يَهْتَدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَتَحَاوَنُوا لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٥٤

إِلَّا مَا وَكَّلَ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يَقْبَلُونَ

evil doer, in the *Haram* (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islamic period of Ignorance should remain in Islâm; and (3) a person who seeks to shed somebody's blood without any right." (*Sahih Al-Bukhari*, Vol. 9. *Hadith* No. 21).

(الله عليه وسلم), and the believers, — those who perform *As-Salât* (*Iqâmat-as-Salât*), and give Zakât, and they are *Râkî'ûn*¹¹⁾ (those who bow down or submit themselves with obedience to Allâh in prayer).

56. And whosoever takes Allâh, His Messenger (صلى الله عليه وسلم), and those who have believed, as Protectors, then the party of Allâh will be the victorious.¹²⁾

57. O you who believe! Take not as *Auliya'* (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

58. And when you proclaim the call for *As-Salât* [call for the prayer (*Adhân*)], they take it (but) as a mockery and fun; that is because they are a people who understand not.¹³⁾

59. Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh,

الصَّلَاةَ وَتُؤْتُونَ الزَّكَاةَ وَهُمْ مُكْمِنُونَ ﴿٥٦﴾

وَمَنْ يَتَّخِذِ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنْ حِزَبًا فَلَهُ الْغَلِبَةُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلُيُومًا الَّذِينَ أَوْفُوا بِالْكِتَابِ مِنْ قَبْلِكُمْ وَالْكَافِرِينَ أَزْوَاجًا وَلَقَدْ أَتَوْا آلَهُمْ فَوُتُّوا ﴿٥٨﴾

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوا هُزُوًا وَلَعِبًا ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿٥٩﴾

قُلْ تَأْتِلْ إِلَى كِتَابِ مَلَكٍ مُنْقِضٍ وَمِنَ الْآلِ أَنْ آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا نُرِي مِنْ قَبْلِ أَنْ آتَى قَوْمُكَ

¹¹⁾ (V.5:55) See the footnote of (V.2:43).

¹²⁾ (V.5:56) See the footnotes (A) and (B) of (V.27:59).

¹³⁾ (V.5:58) How the *Adhân* (the call to prayer)* for the prayer was started. And the Statement of Allâh عز وجل: "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

"And when you proclaim the call to prayer (*Adhân*) they take it (but) as a mockery and fun; that is because they are a people who understand not." (V.5:58).

And also the Statement of Allâh عز وجل: "When the call (*Adhân*) for the prayer is proclaimed on the day of Friday." (V.62:9).

Narrated Anas رضي الله عنه The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce *Adhân* for the prayer by saying its wordings twice (in doubles), and for the *Iqâmah* (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (*Iqâmah* is pronounced when the people are ready for the prayer). (*Sahih Al-Bukhârî*, Vol. 1, Hadîth No. 577).

*The wording of *Adhân*: Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Allâhu-Akbar, Ash-hadu an lâ ilâh illallâh, Ash-hadu an lâ ilâh illallâh; Ash-hadu anna Muhammad-ar-Rasûl-Ullâh, Ash-hadu anna Muhammad-ar-Rasûl-Ullâh; Hayya-'ales-Salâh, Hayya 'ales-Salâh; Hayya 'alal-Falâh, Hayya 'alal-Falâh; Allâhu-Akbar, Allâhu-Akbar; Lâ ilâh illallâh.

and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are *Fâsiqûn* [rebellious and disobedient (to Allâh)]?"

60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allâh? Those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped *Tāghûl*¹¹ (false deities); such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

61. When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.

62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and *Ribâ* (usury)]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: "Allâh's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands¹² are widely outstretched. He spends

فَاسِقُونَ ﴿٥٩﴾

قُلْ هَلْ أُنَبِّئُكُمْ بِشَيْءٍ ذَلِكُمْ مَثَرُهُ عِنْدَ اللَّهِ مَنْ لَعَنَ اللَّهُ
وَعَصَبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْفُرْدَ وَالْفُتَاتِ وَوَعَدَ
الظَّالِمُونَ أَأُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ

السَّبِيلِ ﴿٦٠﴾

وَلَا تَجِدُ أَكْثَرَهُمْ قَالُوا لَمْ نَأْمُرْكَ بِدِينٍ لَمْ يَأْمُرْكَ
بِشَيْءٍ رَجَا إِلَهُهُ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

وَنَرَى كَثِيرًا مِنْهُمْ يَسْرِعُونَ فِي الْأَلْبَابِ وَالْعَدَوَاتِ
وَأَكْثُهُمْ السَّخْتُ لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

لَوْلَا يَنْهَاهُمُ الرَّبَّيْنِيتُونَ وَالْأَخْبَارُ عَنْ قَوْلِهِمُ الْإِسْرَ
وَأَكْثُهُمُ السَّخْتُ لَيْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ غُلَّتْ أَيْدِيهِمْ وَلَعِنُوا بِمَا
قَالُوا أَلَمْ يَدَاهُ مَبْسُوطَتَانِ يُبْفِخُ بِكَيْفِ يَشَاءُ وَلَا يَرُدُّ
كَيْدُهُمْ مِمَّا أَلْبَسُوا لَهُ مِنَ الدِّينِ لَئِنْ لَمْ يَنْقُضْ يَدَهُمْ وَكُلَّ

¹¹ (V.5:60) *Tāghûl*: See the footnote of (V.2:256).

¹² (V.5:64) *Sifât-ullâh* صفات الله عز وجل (Qualities of Allâh): [See the footnote of (V.3:73)].

Narrated Ibn 'Umar: صلى الله عليه وسلم Allâh's Messenger رضى الله عنهما said, "On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, 'I am the King'".

(of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the *Mufsidûn* (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become *Al-Muttaqûn* (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad صلى الله عليه وسلم), (رضى الله عنه ¹¹ 'Abdullâh bin Salâm) but many of them do evil deeds.

يَسْخَرُونَكَ وَقَوْلُكَ الْغَيْبِ إِلَى يَوْمِ الْقِيَامَةِ كَلِمًا
أَوْفُوا عَهْدَكُمْ لِحُرْبِ أَطْعَمَهُمُ اللَّهُ وَسَعَوْا فِي
الْأَرْضِ هَادًّا وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٦٥﴾

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكُنَّا لَهُمْ
عَاقِبَةً سَعِيدَةً وَلَا لَكُنْ لَهُمْ جَزَاءُ
التَّوْبَةِ ﴿٦٦﴾

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ
فِي ذَٰلِكُمْ لَآتَوْهُمْ مِنْ قُرْبِهِمْ وَمِنْ تَحْتِ
أَرْجُلِهِمْ مِنْهُمُ رِزْقٌ مُقْتَصِدٌ وَكَثِيرٌ
مِنْهُمْ سَاءَ مَا يَحْكُمُونَ ﴿٦٦﴾

Abu Hurairah said, "Allâh's Messenger صلى الله عليه وسلم said, 'Allâh will grasp the (planet of) earth' " (*Sahih Al-Bukhârî*, Vol. 9, *Hadith* No. 509).

¹¹ (V.5:66) Narrated Anas رضي الله عنه When the news of the arrival of the Prophet صلى الله عليه وسلم at Al-Madinah reached 'Abdullâh bin Salâm, he went to him (i.e. the Prophet صلى الله عليه وسلم) to ask him about certain things. He said, "I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?" The Prophet صلى الله عليه وسلم replied, "Jibrael (Gabriel) has just now informed me of that." Ibn Salâm said, "He [i.e. Jibrael (Gabriel)] is the enemy of the Jews from amongst the angels." The Prophet صلى الله عليه وسلم said, "As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man's discharge precedes the woman's discharge, the child attracts the similarity to the man, and if the woman's discharge precedes the man's, then the child

67. O Messenger (Muhammad صلى الله عليه وسلم): Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'ân)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.¹¹¹

* يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ
وَأَنْ تَرْتَفَعَلْ فَمَا تَلْفَتُ إِلَى رِسَالَتِهِ وَالْقَوْمِ
يَصْطَلِحُونَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْكَاذِبِينَ ﴿٦٧﴾

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْتَابُوا لِقَاءَ إِبْرَاهِيمَ حَتَّى تَقْرَأُوا
الْتَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
وَلَا تَرِيدُوا كَيْدَ إِبْرَاهِيمَ ثُمَّ مَا أُنْزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ
طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٦٨﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئِينَ
وَالنَّصَارَى مِنَ أُمَّةٍ آمَنُوا بِآلِهِمْ وَالْآخِرِ وَرَبِّهِمْ
صَالِحِينَ فَلَا تَحْزَنُوا عَلَيْهِمْ وَلَا تَتَّبِعُوا هَوْلَهُمْ ﴿٦٩﴾

attracts the similarity to the woman." On this, 'Abdullâh bin Salâm said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh", and added, "O Allâh's Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm." The Jews came and the Prophet صلى الله عليه وسلم said, "What kind of man is 'Abdullâh bin Salâm among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet صلى الله عليه وسلم said, "What would you think if 'Abdullâh bin Salâm should embrace Islâm?" They said, "May Allâh protect him from that." The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then 'Abdullâh came out to them and said, "I testify that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e. 'Abdullâh bin Salâm) said, "It is this that I was afraid of, O Allâh's Messenger." (*Sahîh Al-Bukhârî*, Vol. 5, *Hadîth* No. 275).

¹¹¹ (V. 5:69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn 'Abbâs (*Tafsîr At-Tabarî*) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.

70. Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no *Fitnah* (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is All-Seer of what they do.

72. Surely, they have disbelieved who say: "Allâh is the Messiah ['Isâ (Jesus)], son of Maryam (Mary)." But the Messiah ['Isâ (Jesus)] said: "O Children of Israel! Worship Allâh, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode^[1]. And for the *Zâlimûn* (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: "Allâh is the third of the three (in a Trinity)." But there is no *Ilâh* (god) (none who has the right to be worshipped) but One *Ilâh* (God — Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful.^[2]

75. The Messiah ['Isâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)]

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ وَأَرْسَلْنَا إِلَيْهِمُ رُسُلًا
كُلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا
كَذَّبُوا وَفِرُّوهُمَا يَقْتُلُونَ ﴿٧٠﴾

وَحَسِبُوا أَنَّ أَكْثَرَ فَتَنَةٍ قَعَمُوا وَصَمُوا لَمْ يُجَازِبْهُمُ اللَّهُ
عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ فَمِنْهُمْ وَاللَّهُ بِصِيرٌ
بِمَا يَفْعَلُونَ ﴿٧١﴾

لَقَدْ كَذَّبَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ
الْمَسِيحُ بَنِي إِسْرَءِيلَ عِبُدُوا اللَّهَ رَبِّي
وَرَبَّكُمْ إِنَّكُمْ أُمَّةٌ وَاحِدَةٌ لَّيَكُونُ بَالَهُمُ الْقَدْحُ وَاللَّهُ
عَلِيمٌ الْجَنَّةِ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ
مِنْ أَنْصَارٍ ﴿٧٢﴾

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ ذَٰلِكَ تَكْفِيرُ
وَمَنْ إِلَٰهٌ إِلَّا اللَّهُ وَحْدَهُ قَدْ أَلْمَزَتْهُمْ عَمَّا
يَقُولُونَ لَيْسَ سَنَّا الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ
أَلِيمٌ ﴿٧٣﴾

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُوهُ ۗ وَاللَّهُ عَزِيزٌ
رَّحِيمٌ ﴿٧٤﴾

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ
الرُّسُلُ وَاللَّهُ صَدِيقُهُ ۖ كَذَٰلِكَ يَكْفُرُ الْأَعْمَىٰ الظَّالِمُ الْأَعْمَىٰ

^[1] (V.5:72): See the footnote of (V.2:165):

^[2] (V.5:74) Narrated Anas bin Malik رضي الله عنه Allâh's Messenger said, "Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert." (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No. 321).

was a *Siddiqah* [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, the All-Knower."

77. Say (O Muhammad صلى الله عليه وسلم): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path."

78. Those among the Children of Israel¹¹

كَيْفَ يُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظَرُوا أَنْ يَرْجِعُوا ﴿٧٥﴾

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

قُلْ يٰٓأَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَرًا لِّيَ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَنتُمْ لَا تَعْلَمُونَ ﴿٧٧﴾

أُولَئِكَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَءِيلَ

¹¹ (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah رضى الله عنه that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, 'What thing do you like most?' He replied, 'Good colour and good skin, for the people have a strong aversion to me.' The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, 'What kind of property do you like best?' He replied, 'Camels.' So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), 'May Allâh bless you in it.' The angel then went to the bald-headed man and said, 'What thing do you like most?' He said, 'I like good hair and wish to be cured of this disease, for the people feel repulsion for me.' The angel touched him and his illness was cured, and he was given good hair. The angel asked (him), 'What kind of property do you like best?' He replied 'Cows.' The angel gave him a pregnant cow and said, 'May Allâh bless you in it.' The angel went to the blind man and asked, 'What thing do you like best?' He said, '(I like) that Allâh may restore my eyesight to me so that I may see the people.' The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, 'What kind of property do you like best?' He replied, 'Sheep.' The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, 'I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh

who disbelieved were cursed by the tongue of Dâwûd (David) and 'Isâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from *Al-Munkar* (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh's Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allâh, and in the Prophet (Muhammad صلى الله عليه وسلم) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers); but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

82. Verily, you will find the strongest among men in enmity to the believers

عَلَى لِسَانِ دَاوُدَ وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٩﴾

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ ﴿٨٠﴾

تَرَى كَثِيرًا مِنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنْفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ خَالِدُونَ ﴿٨١﴾

وَلَوْ كَانُوا يَعْلَمُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ مَا أَتَوْا بِهَذِهِ الْأَوْيَاقِ وَالْعَظِيمُ كَثِيرًا قَدْ قَسَمَ اللَّهُ

لَتَجِدَنَّ أَمْثَلُهَا قَائِمِينَ عَدَاوَةً لِلَّذِينَ آمَنُوا

and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.' The man replied, 'I have many obligations (so I cannot give you).' The angel said, 'I think I know you. Were you not a leper to whom the people had a strong aversion? Weren't you a poor man, and then Allâh gave you (all this property).' He replied, '(This is all wrong), I got this property through inheritance from my forefathers.' The angel said, 'If you are telling a lie then let Allâh make you as you were before.' Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, 'If you are telling a lie, then let Allâh make you as you were before.' The angel, disguised in the shape of a blind man, went to the blind man and said, 'I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.' The man said, 'No doubt, I was blind and Allâh gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh's sake.' The angel replied, 'Keep your property with you. You (i.e., three men) have been tested and Allâh is pleased with you and is angry with your two companions.'" (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 670).

(Muslims) the Jews and those who are *Al-Mushrikûn*,⁽¹⁾ and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad صلى الله عليه وسلم), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

84. "And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad صلى الله عليه وسلم and his Companions رضى الله عنهم).

85. So because of what they said, Allâh rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of *Al-Muhsinûn* (the good-doers).

86. But those who disbelieved and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

87. O you who believe! Make not unlawful the *Tayyibât* (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

الْيَهُودَ وَالَّذِينَ أَشْرَكُوا وَلَئِذَا قَرَّبَهُمْ
مُؤَدَّةَ لَبِيبٍ ؕ آمَنُوا الَّذِينَ قَالُوا إِنَّا نَصَرُّكَ
ذَٰلِكَ يَأْتِيهِمْ فَيَقْبِضُونَ وَيُجَاهِلُونَ
وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٣﴾

وَلَمَّا سَمِعُوا أَنزَلَ إِلَى الرُّسُلِ مَقْرَأَ
أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ
الْحَقِّ يَقُولُونَ رَبَّنَا ؕ آمَنَّا ؕ فَكُتِبَ لَهُم
السَّعِيدُ ﴿٨٤﴾

وَمَا تِلْكَ إِلَّا تَوَهُّاتٌ بِاللَّهِ وَمَلَأَةٌ مِنَ الْقَلْبِ وَتَطْمَئِنُّ
الْبُحْبُوحُ رَبَّنَا ؕ آمَنَّا ؕ فَكُتِبَ لَهُم
السَّعِيدُ ﴿٨٥﴾

فَأَنبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَٰلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٨٦﴾

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
الْجَحِيمِ ﴿٨٧﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْزَنْمُوا طَيِّبَاتٍ مَّا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٨٨﴾

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا
اللَّهَ ۚ إِنَّكُمْ بِهِ مُؤْمِنُونَ ﴿٨٩﴾

⁽¹⁾ (V.5:82) *Al-Mushrikûn*: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.

89. Allāh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten *Masākīn* (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn^[1]. And protect your oaths (i.e. do not swear much).^[2] Thus Allāh make clear to you His *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and *Al-Ansāb*^[3], and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of Shaitān's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful!^[4]

لَا يُؤْخَذُكُمْ بِالَّذِينَ أَلْفَضْتُمْ لَكُمْ وَإِنْ كُنْتُمْ سَاءَ فَعَلًا
يُؤْخَذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ كَقَوْلِهِمْ
إِطْعَمُوا عَشْرَةَ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ
أَهْلِيكُمْ أَوْ كِسْفَتُمْ أَوْ تُخَدِّدُوا رِقَابَكُمْ فَمَنْ لَمْ يَجِدْ
فَصِيَامًا ثَلَاثَةَ أَيَّامٍ ذَلِكَ كَفْرَةٌ أَلَيْسَ كُفْرًا
كَبِيرًا وَأَوْ خَطَاؤُكُمْ أَيْدِيكُمْ كَذَلِكَ يَجْزِي اللَّهُ
لَكُمْ أَعْيُوبَكُمْ إِنَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ
وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ
لَعَلَّكُمْ تَفْلَحُونَ ﴿٩٠﴾

^[1] (V.5:89) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection." Allāh's Messenger صلى الله عليه وسلم also said, "By Allāh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allāh's consideration than that of dissolving his oath and making its expiation with that which Allāh has commanded. (*Sahīh Al-Bukhārī*, Vol. 8, *Hadīth* No. 621).

^[2] (V.5:89) It is better not to take oaths, but if you have taken them, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

^[3] (V.5:90) Animals that are sacrificed (slaughtered) on *An-Nusub** and for the idols.

Narrated 'Abdullāh رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said that he met Zaid bin 'Amr bin Nufail at a place near Baldah and this had happened before Allāh's Messenger صلى الله عليه وسلم received the Divine Revelation. Allāh's Messenger صلى الله عليه وسلم presented a dish of meat (that had been offered to him by the pagans) to Zaid bin 'Amr, but Zaid refused to eat of it and then said (to the pagans), "I do not eat of what you have sacrificed (slaughtered) on your stone-altars (*Ansāb*) nor do I eat except that on which Allāh's Name has been mentioned on slaughtering." (*Sahīh Al-Bukhārī*, Vol.7, *Hadīth* No.407). [See also the footnote of (V.2:135)].

* *An-Nusub* were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

^[4] (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

91. *Shaitân* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from *As-Salât* (the prayer). So, will you not then abstain?

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْمَدَارَةَ
وَالنَّفْعَةَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُمْ
مُنْتَهُونَ ﴿٩١﴾

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or *Al-Ansâb*, or *Al-Azlâm*, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاصْذَرُوا فَإِن
تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَّغُ
الْمُبِينُ ﴿٩٢﴾

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ
فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ
يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَبَّيْكُمْ اللَّهُ يُقَوِّمُ
الضَّيِّقَ تَنَاقُلًا وَيُؤَيِّدُكُم بِرِمَاحِكُمْ لِيَعْلَمَ اللَّهُ مَن
يَتَّقَاهُ بِالْغَيْبِ فَمَن أَعْتَدَىٰ بَعْدَ ذَلِكَ فَعَلَهُ عَذَابٌ
أَلِيمٌ ﴿٩٤﴾

95. O you who believe! Kill not the game while you are in a state of *Ihrâm* [for *Hajj* or *'Umrah* (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the *Ka'bah*, of an eatable

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الضَّيِّقَ وَلَئِن
خُذْتُمْ مِّنْ فَتَاهُ فَغَنِمْتُم مَّا فَتَرْتُم مِّثْلَ مَا
قَتَلْتُم مِّنَ النِّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَذَا يَتَّبِعُ

Narrated Abu 'Âmir or Abu Mâlik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying, 'From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.' (*Sahih Al-Bukhârî*, Vol.7, *Hadith* No.494B)

animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masâkin* (needy persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihrâm* (for *Hajj* or '*Umrah*'). And fear Allâh to Whom you shall be gathered back.

97. Allâh has made the *Ka'bah*, the Sacred House, an asylum of security and benefits (e.g. *Hajj* and '*Umrah*') for mankind, and also (made sacred) the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allâh has knowledge of all that is in the heavens and all that is in the earth, and that Allâh is All-Knower of each and everything.

98. Know that Allâh is Severe in punishment and that Allâh is Oft-Forgiving, Most Merciful.

99. The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allâh knows all that you reveal and all that you conceal.

100. Say (O Muhammad صلى الله عليه وسلم):
"Not equal are *Al-Khabîth* (all that is evil and bad as regards things, deeds, beliefs, persons

الْكَبِيرَةِ أَوْ كَثْرَةُ طَعَامِ مَسْكِينٍ أَوْ عَذْلُ ذَلِكَ صِيْلًا لِدُوقِ رَبِّهِ عَفَا اللَّهُ عَنْمَا سَلَفُ وَمَنْ عَادَ فَيَنْتَقِرْ اللَّهَ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو نِقَامٍ ﴿٩٦﴾

أَجَلٌ لِّكُوصِ الدِّهَانِ وَالْبَحْرِ وَمَقَامُهُ مَتْنًا لِّكُلِّ وَلِلنَّسَائَةِ وَالْخَزِيرَةِ عَلَيْهِ كُوصُ الدِّهَانِ أَلَمْ يَأْمُرْكُمْ حُرْمَةً وَأَتَقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩٧﴾

﴿٩٨﴾ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ وَمِنَا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِيَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ يَكْفِي شَيْئًا عَلَيْهِ ﴿٩٩﴾

أَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ عَظِيمٌ ﴿١٠٠﴾

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿١٠١﴾

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ

and foods) and *At-Tayyib* (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of *Al-Khabith* may please you." So fear Allâh^[1], O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allâh has not instituted things like *Bahîrah*^[2], or *Sâ'ibah*^[3], or *Wasilah*^[4], or a *Hâm*^[5], (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: "Come to what Allâh has revealed and to the Messenger (Muhammad صلى الله عليه وسلم for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

كُفْرًا لِلْيُسُفِ فَاسْقُوا اللَّهَ بِمَا تَأْكُلُونَ
لَعَلَّكُمْ تَتَّقُونَ ﴿٥﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِ
لَكُمْ سُؤَالُكُمْ إِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْآنُ أَنْ تُبَدِّلَ لَكُمْ عَقْلًا اللَّهُ عَفُوٌّ
كَاسِيمٌ ﴿٦﴾

قَدْ سَأَلَهَا قَوْمٌ مِنْ قَبْلِكُمْ فَاصْبِرُوا بِهَا الْفَرِينَ ﴿٧﴾

مَا جَعَلَ اللَّهُ مِنْ تَحِيمةٍ وَلَا سَلَمةٍ وَلَا صِلَوةٍ
وَلَا حِلٍّ وَلَكِنَّ الَّذِينَ كَفَرُوا يَتَّبِعُونَ عَلَى اللَّهِ الْكُذِبَ
وَأَنَّهُمْ لَيَقُولُونَ ﴿٨﴾

وَإِذَا قِيلَ لَهُمْ تَقَالُوا إِلَى مَا تُؤْمَلُ اللَّهُ قَالَ الرُّسُلُ قَالُوا
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءُنَا أَوْ لَوْ كَانَ
أَبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَتَذَكَّرُونَ ﴿٩﴾

^[1] (V.5:100) *Fear Allah*: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much (perform all kinds of good deeds which He has ordained).

^[2] (V.5:103) *Bahîrah*: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.

^[3] (V.5:103) *Sâ'ibah*: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.

^[4] (V.5:103) *Wasilah*: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.

^[5] (V.5:103) *Hâm*: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.

105. O you who believe! Take care of your yourselves^[1]. If you follow the (right) guidance [and enjoin what is right (Islâmic Monotheism and all that Islâm orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islâm has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا تَضُرُّوهُم
شَيْئًا إِذَا هُمُ مَنَاقِبُ إِلَى اللَّهِ فَتُجِبُّوهُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١٠٥﴾

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or (if you do not find) two others from outside, while you are travelling through the land and death befalls on you. Detain them both after *As-Salât* (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allâh (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the Testimony of (i.e. ordained by) Allâh, for then indeed we should be of the sinful."

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهْدَةُ بَيْنِكُمْ إِذَا حَضَرَ أَحَدُكُمْ
الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِنْكُمْ
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنتُمْ عَنْ شَرْعِي فِي الْأَرْضِ
فَأَصْبَحْتُمْ مَصِيبَةَ الْمَوْتِ تَحْسِبُوهُمَا بِنْتِ
الْأَخَوَةِ فَيَقْسِمَانِ بِاللَّهِ إِنْ أَرَبْتُمْ وَلَا تَشْرِي
بِؤْسًا وَلَوْ كَانَ ذَا قُرْبَى وَلَا تَكْفُرْ شَهْدَةُ اللَّهِ إِنَّهَا
إِذَا لَيْنَ الْأَمِينِ ﴿١٠٦﴾

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allâh (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers."

فَإِنْ عُرِفَ عَلَى أَفْوَاهِنَا أَنَّكَ خَرَجْتَ مِنْ بَيْنِهِمَا
مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَرْثَيْنِ
فَيَقْسِمَانِ بِاللَّهِ لَشَهْدَتُنَا أَحْسَنُ مِنْ شَهَدَتِهِمَا وَمَا
أَعْتَدْنَا لِنَافِ إِذَا لَوْنِ الظَّالِمِينَ ﴿١٠٧﴾

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allâh and listen (with obedience to Him). And Allâh guides not the

ذَلِكَ أَذَى أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى وَجْهِهَا أَوْ يَخَالُوهَا
أَنْ تُدْرَأَ لَيْسَ بَعْدَ إِسْمَاعِيلَ وَالْعَوَالِدُ وَالْأَسْمَاءُ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿١٠٨﴾

^[1] (V 5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

people who are *Al-Fâsiqûn* (the rebellious and disobedient).

109. On the Day when Allâh will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."

110. (Remember) when Allâh will say (on the Day of Resurrection). "O 'Isâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with *Rûh-ul-Qudus* [Jibrîl (Gabriel)] so that you spoke to the people in the cradle¹¹ and in maturity; and when I taught you writing, *Al-Hikmah* (the power of understanding), the *Taurât* (Torah) and the *Injeel* (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came to them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

111. And when I (Allâh) revealed to *Al-Hawâriyyûn* [the disciples of 'Isâ (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

112. (Remember) when *Al-Hawâriyyûn* (the disciples) said: "O 'Isâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Isâ (Jesus) said: "Fear Allâh, if you are indeed believers."

* يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوٓا
لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ﴿١٠٩﴾

إِذْ قَالَ اللَّهُ يَٰعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي
عَلَيْكَ وَعَلَىٰ وَلَدَيْكَ إِذْ أَيْدَتُكَ بِرُوحِ الْقُدُسِ
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَلَا عِلْمَ لَكَ
السِّبْتَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ
وَلَا تَخْضَعِ مِنَ الظَّالِمِينَ كَهَيْئَةِ الظَّالِمِ
يَاذَنِي فَتَنَمُّعُ فِيهَا فَتَكُونُ ظَلِيمًا يَاذَنِي وَتُزَيِّجُ
الْأَكْمَامَ وَالْأَبْرَصَ يَاذَنِي وَلَا تَخْرُجُ الْمَوْتِ
يَاذَنِي وَادْكُفْتُ بَنِي إِسْرَءِيلَ عَنْكَ
إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا
مِنْهُمْ إِنَّا هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١١٠﴾

وَلَا تُؤْخِذْ إِلَى الْحَوَارِيِّينَ أَنْ آمَنُوا بِى وَيُؤْمَرُوا
قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

إِذْ قَالَ الْحَوَارِيُّونَ يَٰعِيسَى ابْنَ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُزِيلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِن كُنتُمْ مُؤْمِنِينَ ﴿١١٢﴾

¹¹ (V. 5:110) See the footnote of (V. 3:46).

only You, are the All-Mighty, the All-Wise¹¹⁾."

119. Allāh will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise).

120. To Allāh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

Sûrat Al-An'âm (The Cattle) VI

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. All praise and thanks are Allāh's, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allāh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an *Ayah* (sign) comes to them from the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of

الْعَزِيزُ الْحَكِيمُ ﴿١١٩﴾

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضُوا بِاللَّهِ عَمَّنْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٢٠﴾

لِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٢١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ثُمَّ الَّذِينَ كَفَرُوا بِآيَاتِهِمْ يَقُولُونَ ﴿١﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلًا وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمُرُّونَ ﴿٢﴾

وَلِلَّهِ فِي السَّمَوَاتِ وَفِي الْأَرْضِ مُلْكٌ يَوْمَ يُنْفَخُ الْكُتُبُ وَتُجْزَىٰ كُلُّ نَفْسٍ بِمَا كَسَبَتْ ﴿٣﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤﴾

¹¹⁾ (V. 5:118) Narrated Ibn 'Abbās رضي الله عنهما The Prophet صلى الله عليه وسلم said, "You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave [Isā (Jesus)] said: And I was a witness over them while I dwell amongst them. ... the All-Mighty, the All-Wise." (V.5:117,118) (Sahih Al-Bukhari, Vol.6, Hadith No. 150).

their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur'ân and Muhammad (صلى الله عليه وسلم) when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.

7. And even if We had sent down to you (O Muhammad (صلى الله عليه وسلم) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: "This is nothing but obvious magic!"

8. And they say: "Why has not an angel been sent down to him?" Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad (صلى الله عليه وسلم).

10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say (O Muhammad (صلى الله عليه وسلم): "Travel in the land and see what was the end of those who rejected truth."

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَسَوْفَ يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا يَمْسَحُونَ عَنْهَا ⑤

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّ أَفْئِدَهُمْ
الْأَرْضَ مَا لَوْ تَسْمَعُونَ لَكُمْ وَأَوْسَلْنَا السَّمَاءَ عَلَيْهِمْ
مِذْرَارًا وَجَعَلْنَا آلَاءَهُمْ نَجْرًا يَمْشُونَ فَأَهْلَكْنَا مَنِ
يَذْكُرُهُمْ فَانْتَثَارُوا ⑥

وَلَوْ نَزَّلْنَاهُ عَلَىٰ كُنْهٍ مِنْ قَبْلِ آيَاتِنَا فَهُمْ لَكَادُوا يُؤْمِنُونَ
قَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِلَهٌ مُتَمَثِّلٌ ⑦

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ وَلَوْ أَنزَلْنَا مَلَكَ فَهُوَ
الْأَمْرُ ثُمَّ لَا يَنْظُرُونَ ⑧

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا وَلَلَبَسْنَا
عَلَيْهِمْ مَا يَلْبِسونَ ⑨

فَلْيَا أَسْمَاءُ بَرِّئِينَ مِنْ قَوْلِكَ فَسَأَقِ بِالَّذِينَ
مَسَحُوا مِنْهُمْ مَا كَانُوا يَمْسَحُونَ عَنْهَا ⑩

لِيَسِيرُوا فِي الْأَرْضِ فَهُمْ أَنْظَرُوا كَيْفَ كَانَ
عَاقِبَةُ الْكَافِرِينَ ⑪

¹¹ (V 6:5) See the footnote of (V.3:85) and also see (V.3:116).

12. Say (O Muhammad صلى الله عليه وسلم): "To whom belongs all that is in the heavens and the earth?" Say: "To Allāh. He has prescribed Mercy for Himself.^[1] Indeed He will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allāh as being the only *Ilāh* (God), and Muhammad صلى الله عليه وسلم as being one of His Messengers, and in Resurrection].

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing."

14. Say (O Muhammad صلى الله عليه وسلم): "Shall I take as a *Wali* (Helper, Protector, Lord or God) any other than Allāh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed." Say: "Verily, I am commanded to be the first of those who submit themselves to Allāh (as Muslims)." And be not you (O Muhammad صلى الله عليه وسلم) of the *Mushrikūn* [polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh]. (*Tafsir Al-Qurtubī*)

15. Say: "I fear, if I disobey my Lord, the torment of a Mighty Day."

16. He who is averted from (such a torment) on that Day, (Allāh) has surely been Merciful to him. And that would be the obvious success.

17. And if Allāh touches you with harm, none can remove it but He, and if He touches

قُلْ لِمَنْ مَّا فِي السَّمٰوٰتِ وَالْاَرْضِ قُلْ لِلّٰهِ كَتَبَ
عَلٰى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ اِلَيْهِ يَوْمَ
الْقِيَمَةِ لَا رَيْبَ فِيْهِ الَّذِيْنَ خَسِرَ اَنْفُسَهُمْ
فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٢﴾

وَالَّذِيْ مَّا سَكَنَ فِي الْاَرْضِ وَالسَّمٰوٰتِ هُوَ
السَّمِيعُ الْعَلِيْمُ ﴿١٣﴾

قُلْ اَعْبُدُوا اللّٰهَ اَتَّخِذُ وَلِيًّا فَاطِرَ السَّمٰوٰتِ
وَالْاَرْضِ وَهُوَ يُطْعِمُ وَلَا يَطْعَمُ قُلْ اِنِ اُتِيتُ
اَنْ اُكُوْنُ اَوَّلَ مَنْ اٰمَنَ وَلَا تَكُوْنُ مِنْ
الشَّكٰكِيْنَ ﴿١٤﴾

قُلْ اِنِ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ
عَظِيْمٍ ﴿١٥﴾
مَنْ يَصْرِفْ عَنْهُ يَوْمَ يَفْعَلْ مَا يَشَاءُ وَذٰلِكَ الْفَوْزُ
الْكَبِيْرُ ﴿١٦﴾

وَإِنْ يَمَسُّنَّكَ اللّٰهُ بِضُرٍّ فَلَا كَافٍ لَّهٗ اِلَّا هُوَ وَلَٰكِنْ يَمَسُّنَّكَ اللّٰهُ بِضُرٍّ فَلَا كَافٍ لَّهٗ اِلَّا هُوَ وَلَٰكِنْ

^[1] (V.6:12)

A) Narrated Abu Hurairah رَضِيَ اللّٰهُ عَنْهُ I heard Allāh's Messenger صلى الله عليه وسلم saying, "Allāh has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it." (*Sahīh Al-Bukhārī*, Vol.8, *Hadīth* No.29).

B) Narrated Abu Hurairah رَضِيَ اللّٰهُ عَنْهُ Allāh's Messenger صلى الله عليه وسلم said, "When Allāh completed the creation, He wrote in His Book which is with Him on His Throne: 'Verily, My Mercy has overcome My Anger.' " (*Sahīh Al-Bukhārī*, Vol.4, *Hadīth* No.416).

you with good, then He is Able to do all things.

18. And He is the Irresistible, (Supreme) above His slaves, and He is the All-Wise, the Well-Acquainted (with all things).

19. Say (O Muhammad صلى الله عليه وسلم): "What thing is the most great in witness?" Say: "Allâh (the Most Great!) is Witness between me and you; this Qur'ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other *âlihah* (gods)?" Say: "I bear no (such) witness!" Say: "But in truth He (Allâh) is the only one *Ilâh* (God). And truly I am innocent of what you join in worship with Him."

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad صلى الله عليه وسلم) as a Messenger of Allâh, and they also know that there is no *Ilâh* (God) but Allâh and Islâm is Allâh's religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe.⁽¹⁾ (*Tafsîr At-Tabarî*)

21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His *Ayât* (proofs, evidences, verses, lessons or revelations)? Verily, the *Zâlimûn* (polytheists and wrong-doers) shall never be successful.

22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): "Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?"

يَمَسُّنَا بِخَيْرِ قُوَّةٍ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧﴾

وَهُوَ الْقَاهِرُ قَوْفَ عِبَادِهِ ۚ وَهُوَ الْكَبِيرُ
الْحَبِيرُ ﴿٨﴾

قُلْ أَتَىٰ قَوْلُ الْكُفْرِ شَهَادَةٌ عَلَىٰ اللَّهِ شَهِيدٌ لِّبَيْنِي وَبَيْنَكُمْ وَأُوحِيَ
إِلَىٰ هَٰذَا الْقُرْآنِ لِأَشْهَدُ بِهِ ۖ وَمَنِ ابْلَغَ إِلْمًا فَكَاشَهُدُونَ
أَن مَعَ اللَّهِ إِلَهَةٌ أُخْرَىٰ قُلْ لَا أَشْهَدُ قُلْ إِنَّمَا مَوْلَايَ
وَلَدٌ ۖ فَلَا تَتَّبِعُوا بَٰرِعَةً وَمَتَّعْتُمْ كُونَ ﴿٩﴾

الَّذِينَ تَتَذَكَّرُ الْكِتَابُ يُوقِنُونَ أَنَّكُمْ
الَّذِينَ خَسِرُوا أَنفُسَهُمْ فَهُمْ لَا يَتُوبُونَ ﴿١٠﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ
إِنَّهُ لَا يَفْعَلُ الْفَعْلُونَ ﴿١١﴾

وَيَوْمَ نَحْشُرُهُمْ جَمْعًا ثُمَّ قُلْ لِلَّذِينَ أَشْرَكُوا إِنِّي سَمِعُوا
الَّذِينَ كُفَرُوا يَوْمَئِذٍ ﴿١٢﴾

⁽¹⁾ (V.6:20) See the footnote of (V.3:85).

23. There will then be (left) no *Fitnah* (excuses or statements or arguments) for them but to say: "By Allâh, our Lord, we were not those who joined others in worship with Allâh."

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: "These are nothing but tales of the men of old."

26. And they prevent others from him (from following Prophet Muhammad صلى الله عليه وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the *Ayât* (proofs, evidences, verses, lessons, revelations, etc.) of our Lord, and we would be of the believers!"

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed, they are liars.

29. And they said: "There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection)."

30. If you could but see when they will be held (brought and made to stand) in front of

لَوْ رَدُّوكُمْ مِّنْهُ مُشْفَكِينَ ۚ
مُشْفَكِينَ ﴿٢٣﴾

أَنظُرْ كَيْفَ كَذَّبُوا عَنَّا بُرْهَانًا وَمَسَّاهُ مَا كَانُوا
يَقْتَرُونَ ﴿٢٤﴾

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ
يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَأَنزَلْنَا عَلَى كُلِّ أُمَّةٍ
لَّيْلًا مِّنْهُنَّ مَا هُوَ حَقٌّ إِذَا جَاءَ لَوْ يَخَذُلُوكَ فَقُلْ الْفُتُونِ
كَفَرُوا وَإِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ ﴿٢٥﴾

وَلَمْ يَتَّبِعُوا مَنَّا وَتَعَوَّزَ عَنْهُ فَأَنذَرْتَهُمْ لَوَلَّوْا
أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٢٦﴾

وَلَوْ تَرَى إِذْ ذُقُوا غَلَ الْكَافِرِينَ لَوَلَّوْا يَلْتَمِتُونَ
وَلَا يَكْذُوبُ بَعَابِدَ رَبِّنَا وَلَوْ كُنَّ مِنَ الْمُتَوَقِّينَ ﴿٢٧﴾

بَلْ يَدَّبَعُوا لَكُمْ مَّا كَانُوا يَخْشَوْنَ مِنْ قَبْلُ وَلَوْ رَدُّوهُم لَوَلَّوْا
إِلْمًا لَهُمُ أَهْلُهُمْ وَلَهُمْ لَكَاذِبُونَ ﴿٢٨﴾

وَقَالُوا إِنَّا مِنَ الْآحْيَاثِ أَلْدُنَا الدُّنْيَا وَمَا نَحْنُ
بِمُعْرَسِينَ ﴿٢٩﴾

وَلَوْ تَرَى إِذْ ذُقُوا غَلَ رَبِّهِمْ قَالَ أَلَيْسَ هَذَا بِحَقٍّ

their Lord! He will say: "Is not this (Resurrection and the taking of the accounts) the truth?" They will say: "Yes, by our Lord!" He will then say: "So taste you the torment because you used not to believe."

31. They indeed are losers who denied their Meeting with Allâh,^[1] until all of a sudden, the Hour (signs of death) is on them, and they say: "Alas for us that we gave no thought to it," while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are *Al-Muttaqûn* (the pious — See V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad صلى الله عليه وسلم): it is not you that they deny, but it is the Verses (the Qur'ân) of Allâh that the *Zâlimûn* (polytheists and wrong-doers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad صلى الله عليه وسلم), but with patience they bore the denial, and they were hurt till Our Help reached them, and none can alter the Words (Decisions) of Allâh. Surely there has reached you the information (news) about the Messengers (before you).

35. If their aversion (from you, O Muhammad صلى الله عليه وسلم and from that with which you have been sent) is hard for you, (and you cannot be patient with their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so

قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٣١﴾

فَذَخِيرَ الَّذِينَ كَذَّبُوا بِإِلَهِهِ اللَّهُ حَتَّىٰ إِذَا جَاءَهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَحْسِرُ رَبَّنَا لِمَا كُنَّا نَعْمَلُ فِيهَا وَهُمْ يُعَذِّبُونَ الَّذِينَ كَفَرُوا عَلَىٰ ظُهُورِهِمْ إِلَّا السَّاعَةَ مَا يَرْجُونَ ﴿٣٢﴾

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَبِثٌ وَلَهُمْ وَلَئِنَّا لَآخِرَةُ حَيَاتِهِمُ الَّذِينَ يَتَّبِعُونَ أَفْكَارَ قَوْلِهِمْ ﴿٣٣﴾

فَدَعَلِمَ إِلَهُهُمُ بِمَا كَفَرُوا الَّذِينَ يَقُولُونَ قُلْ أَنَا نَعْلَمُ مَا أَنْتُمْ لَكُمْ رُؤُوسَ وَلَا تَكُنِ الظَّالِمِينَ يَعْزِفُ اللَّهُ عَنْهُمْ كَيْدَهُمْ ﴿٣٤﴾

وَلَقَدْ كُذِّبَتْ رُسُلٌ مِنْ قَبْلِكَ فَصَبَرُوا عَلَىٰ مَا كُذِّبُوا وَأَوْدُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا وَلَا نَبُولُ لِكَيْتَ اللَّهُ وَلَقَدْ جَاءَهُمْ مِنَ بَنِي إِسْرَءِيلَ ﴿٣٥﴾

وَإِنْ كَانَ كِبَارُكَ إِعْرَاضَهُمْ إِنْ اسْتَظَلَّتْ أَنْ تَبْقَىٰ تَفْقَافِي الْأَرْضِ أَوْ مُسْتَمَارًّا فِي السَّعَةِ فَتَأْتِيهِمْ بِعَابَةٍ وَلَوْ رُوسَةً اللَّهُ لَجَمَعَهُمْ عَلَىٰ الْهَدْيِ وَلَا تَكُونُ مِنَ الْخَالِيَةِ ﴿٣٦﴾

[1] (V.6:31) Narrated Abu Mûsâ رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No. 515).

that you may bring them a sign (and you cannot do it, so be patient). And had Allâh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are *Al-Jâhilûn* (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad صلى الله عليه وسلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allâh will raise them up, then to Him they will be returned (for their recompense).

37. And they said: "Why is not a sign sent down to him from his Lord?" Say: "Allâh is certainly Able to send down a sign, but most of them know not."

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then to their Lord they (all) shall be gathered.

39. Those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

40. Say (O Muhammad صلى الله عليه وسلم): "Tell me if Allâh's Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!"

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship)!

42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health

* إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ
اللَّهُ ثُمَّ إِلَيْهِ يَرْجَعُونَ ﴿٣٦﴾

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِنْ رَبِّهِ قُلْ إِنَّ اللَّهَ
قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَئِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ يَطِيرُ بِجَنَاحَيْهِ
إِلَّا أَلَمْ نَأْتِ الْكُرْسِيُّ مِنْ قَبْلِهَا وَكَانَ الْكِتَابُ مِنْ قَبْلُكُمْ
إِنْ رَأَيْتُمْ يُخْسِرُونَ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا لَا يَتَذَكَّرُونَ فِي الْآيَاتِ الْظَالِمِينَ
مَنْ يُضِلَّ اللَّهُ فَمَا لَهُ هَادٍ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مَبِغْطٍ
مُتَّبِعِينَ ﴿٣٩﴾

قُلْ أَرَأَيْتُمْ كُرْسِيَّ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ أَتَاكُمْ
السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٠﴾

بَلْ إِلَهُهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَهُهُ وَإِنْ سَأَلْتُمْ
وَتَنْسَوْنَ مَا أَنْتُمْ كَاذِبُونَ ﴿٤١﴾

وَلَقَدْ أَرْسَلْنَا إِلَى أُمَمٍ مِنْ قَبْلِكَ فَاعْبَدْهُمْ
بِالْبَاطِلِ وَالظُّلْمِ فَلَمَّا وَلَّاهُمْ يَنْتَحِرُونَ ﴿٤٢﴾

(with calamities) so that they might humble themselves (believe with humility).

43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and *Shaitân* (Satan) made fair-seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment), and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the root of the people who did wrong was cut off. And all praise and thanks are Allâh's, the Lord of the '*Ālamīn*' (mankind, jinn, and all that exists).

46. Say (to the disbelievers): "Tell me, if Allâh took away your hearing and your sight, and sealed up your hearts, who is there — an *ilâh* (a god) other than Allâh who could restore them to you?" See how variously We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47. Say: "Tell me, if the punishment of Allâh comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the *Zâlimūn* (polytheists and wrong-doing) people?"

48. And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) the torment will touch them for their

قَالُوا لَا إِزْجَاءَ لَهُمْ بِأَسْأَفَتِنَا فَغَوَّاهُمْ وَلَكِنْ قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا كَانُوا يَعْمَلُونَ ﴿٤٣﴾

فَلَمَّا نَسُوا مَا كُنُوا يُوعَىٰ بِهِ فَفَتَحْنَا عَلَيْهِمُ أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٤٥﴾

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَبَصَرَكُمْ وَخَمَّرَ عَلَىٰ قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِهِ أَنْظَرُكُمْ يَوْمَ تَصْرَفُ الْأَكْبَامُ ثُمَّ هُمْ يَصْذَقُونَ ﴿٤٦﴾

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً أَوْ جَهْرَةً هَلْ يُؤْلِكُ إِلَّا الْقَوْمَ الظَّالِمِينَ ﴿٤٧﴾

وَمَا أَرْسَلْنَا مِنْكُمْ إِلَّا مُنْذِرِينَ وَبَشِيرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٤٨﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا يَسْمُومُهُمُ الْعَذَابُ وَمَا كَانُوا

disbelief¹¹ (and for their belying the Message of Muhammad صلى الله عليه وسلم) [Tafsir Al-Qurtubî].

50. Say (O Muhammad صلى الله عليه وسلم): "I don't tell you that with me are the treasures of Allâh, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me." Say: "Are the blind and the one who sees equal? Will you not then take thought?"

51. And warn therewith (the Qur'ân) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allâh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the *Zâlimûn* (unjust).

53. Thus We have tried some of them with others, that they might say: "Is it these (poor believers) whom Allâh has favoured from amongst us?" Does not Allâh know best those who are grateful?

54. When those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: "Salâmun 'Alaikum" (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allâh), then surely, He is Oft-Forgiving, Most Merciful.

يَقْسُؤُونَ ﴿٥٠﴾

قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا أَتْلُو الْقُتُبَ وَلَا أَقُولُ لَكُمْ إِنِّي أَنَا رَسُولُ اللَّهِ إِنِّي أَتْلُو مَا تُبَيِّنُ لِلنَّاسِ أَلَاءَ اللَّهِ الَّتِي ظَلَمُوا عَن قُلُوبِهِمْ وَمَا يَتَذَكَّرُ إِلَّا عَذَابُ اللَّهِ ۚ وَكَذَلِكَ يَتَقَوَّلُ الَّذِينَ لَمْ يَرْغَبُوا عَنَّا إِلَّا فِي شُرَكَائِهِمْ هُتُوًّا وَلَا يَتَذَكَّرُونَ ﴿٥١﴾

وَأَنْذِرْهُمْ يَوْمَ الْآزِمِ إِذْ يَخْشَوْنَ إِلَىٰ رَبِّهِمْ أَيْدِيَهُمْ فَيَقُولُ لَهُمْ رَبُّهُمْ لَا إِلَهَ إِلَّا أَنَا فَهُمْ يُسْجَدُونَ ﴿٥٢﴾

وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ ﴿٥٣﴾

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِن بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالشَّاكِرِينَ ﴿٥٤﴾

وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَن عَمِلَ مِنكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِن بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَّحِيمٌ ﴿٥٥﴾

¹¹ (V.6:49) See the footnote of (V.3:85).

55. And thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the *Mujrimûn* (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you invoke (worship) besides Allâh." Say: "I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided."

57. Say (O Muhammad صلى الله عليه وسلم): "I am on clear proof from my Lord (Islâmic Monotheism), but you deny it (the truth that has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of Judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the *Zâlimûn* (polytheists and wrong-doers)."

59. And with Him are the keys of the *Ghaib* (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is (written) in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) to Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels

وَكُنَّا نَقُصُّكَ الْقَصَصَ الْأَوَّلَ وَالْقِسْصَ سَيِّدِ الْمَجْرِمِينَ ﴿٥٥﴾

قُلْ إِنِّي نُهَيْتُ أَنْ أُعْبِدَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ قَدْ ضَلَّكُمُ الْإِفْكَ وَأَمَّا إِنِّي مِنَ الْمُهْتَبِينَ ﴿٥٦﴾

قُلْ إِنِّي عَلَى بَيِّنَةٍ مِنْ رَبِّي وَكَذَّبْتُمْ بِهِ مَا عُدِدْ لَكُمْ مِنْ اللَّهِ مِنْ عَذَابٍ إِلَّا فِيهِ يَكْفُلُ الْحَقُّ وَهُوَ خَيْرُ الْفَصِلِينَ ﴿٥٧﴾

قُلْ لَوْ أَنَّ عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ لَكُنِّي مِنَ الْفَاقِينَ ﴿٥٨﴾

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يُعْلِمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا عَدَّهُمْ وَلَا حِوْثٍ فِي الْأَرْضِ وَلَا ذَرَبٍ وَلَا يَمُوسٍ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٥٩﴾

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ ﴿٦٠﴾

وَهُوَ الْغَافِرُ فَوقَ عِبَادِهِ رَسُولٌ عَلَيْكَ حِفْظَةٌ

guarding and writing all of one's good and bad deeds) over you,¹¹ until when death approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to Allâh, their True *Maulâ* [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.

63. Say (O Muhammad صلى الله عليه وسلم): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."

64. Say (O Muhammad صلى الله عليه وسلم): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."

65. Say: "He has power to send torment on you from above you or from under your

حَقِّقًا فَإِنَّمَا أَفَعَدُ لِلْمُتَّقِينَ أَجْرًا يُؤْتَوْنَ بِهِ بِغَيْرِ حِسَابٍ ۝٦٢

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ أَلَا لَهُ الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ ۝٦٣

قُلْ مَنْ يُنَجِّيكُمْ مِنْ ظِلْمَاتِ الْيَمِّ وَالْيَبْرِ فَتَعْتَهُمْ ۚ تَصْرِفُهُمْ وَتُخْفِيهِمْ لِيَنْجِيَنَّهُمْ مِنْ هَذِهِ لَكُنَّ مِنْ الشَّاكِرِينَ ۝٦٤

قُلْ إِنَّ اللَّهَ يُنَجِّيكُمْ مِنْ هَٰؤُلَاءِ وَإِنْ يُدْرِكْ أَشْرَ تَقْرِيرِكُمْ ۝٦٥

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِمَّا بَيْنَ يَدَيْهِ قَوْلَهُمْ تَقْرِيرٌ

¹¹ (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز و جل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.498).

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Angels come (to you) in succession by night and day, and all of them get together at the time of *Fajr* and *Asr* prayers. Then those who have stayed with you overnight, ascend to Allâh Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Amîn* (during the prayer at the end of the recitation of *Sûrat Al-Fâtiha*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446)

feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the *Ayât* (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

66. But your people (O Muhammad صلى الله عليه وسلم) have denied it (the Qur'ân) though it is the truth. Say: "I am not a *Wakil* (guardian) over you."

67. For every news there is a reality¹¹¹ and you will come to know.

68. And when you (Muhammad صلى الله عليه وسلم) see those who engage in a false conversation about Our Verses (of the Qur'ân) by mocking at them, stay away from them till they turn to another topic. And if *Shaitân* (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the *Zâlimûn* (polytheists and wrong-doers).

69. Those who fear Allâh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allah (and refrain from mocking at the Qur'ân). [The provision of this Verse was abrogated by the Verse 4:140].

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur'ân) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allâh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be

نَقَبَ أَزْوَاجَهُمْ لِيَسْأَلُوا عَنْهُمْ أَمَّا أُولَئِكَ لَمْ يَصْغُرُوا أَحَدُهُمْ
بِأَسْمَاءٍ أَنْظَرَ كَيْفَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ
يَعْقِلُونَ ﴿٦٥﴾

وَكَذَّبَ بَعْضُهُمْ قَوْلَهُ وَهُوَ الْحَقُّ قُلْ أَنْتُمْ عَلَىٰ كُلِّ
شَيْءٍ حَكِيمُونَ ﴿٦٦﴾

لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ ﴿٦٧﴾

وَإِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَامًا فَالْأَرْضُ غَيْرُهَا وَخَلَّى
يَتُورًا فِي حَبِيدٍ بِغَيْرِهِ وَلَا تَنْبِئُكَ الشَّيَاطِينُ
فَلَا تَقْعُدْ بَعْدَ الذِّكْرِ فِي مَعَاقِدِهِ الظَّالِمِينَ ﴿٦٨﴾

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ جُنَادِهِمْ مِنْ شَيْءٍ
وَلَكِنْ ذَكِّرُوا لَهُمْ يُقَرِّبُونَ ﴿٦٩﴾

وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لِبَآئِهِمْ وَلَعُلَّائِهِمْ
الْحَيَاةَ الدُّنْيَا وَذَكِّرُوا بِهِ مَا لَا يُغْنِي عَنْهُمْ
بِمَا كَسَبَتْ قُلُوبُهُمْ دُونَ اللَّهِ وَلَئِنْ
وَلَا تُؤْمِنُ فَإِنَّ تَبْدِيلَ كُلِّ عَمَلٍ لَا يَنْفَعُ مِنْهَا
أُولَئِكَ الَّذِينَ أُسِيلُوا بِمَا كَسَبُوا لَهُمْ
مَسْرَابًا مِنْ حَبِيرٍ وَمَذَابُ الْآلِيمِ لَهُمْ
كَأُولَئِكَ كُفْرُونَ ﴿٧٠﴾

¹¹¹ (V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense

a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad صلى الله عليه وسلم): "Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? — like one whom the *Shayâtîn* (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): 'Come to us.' " Say: "Verily, Allāh's Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the '*Ālamîn* (mankind, jinn and all that exists);

72. And to perform *As-Salât* (*Iqâmat-as-Salât*), and to be obedient to Allāh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: "Be!", — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, the Well-Acquainted (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Âzar: "Do you take idols as *âlihah* (gods)? Verily, I see you and your people in manifest error."

قُلْ أَنتُمُ الرُّسُلُ مَا لَا يَنْفَعُنَا وَلَا يَضُرُّنَا
وَمُرُّوا عَلَىٰ أَعْقَابِنَا بَعْدَ إِذْ هَدَيْنَا اللَّهَ كَعَالٍ
أَسْتَهْوَيْنَا الشَّيَاطِينَ فِي الْأَرْضِ حَيْرَانًا
أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَىٰ أُنْتَبِهْ قُلْ لَا
يُهْدِي الْقَوْمُ الْهُدَىٰ وَأَمَّا رَبُّ الْمُسْلِمِينَ ﴿٧١﴾

وَأَنَّ أَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَهُمْ لَا يُؤْمِنُونَ
مُحْضَرُونَ ﴿٧٢﴾

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يَوْمَ
يَقُولُ كُنْ فَيَكُونُ قَوْلُهُ الْحَقُّ وَلَهُ الْمُلْكُ يَوْمَ
يُنْفَخُ فِي الصُّورِ عَن ظَنَبٍ وَالشَّهَادَةُ
وَهُوَ الْحَكِيمُ الْحَكِيمُ ﴿٧٣﴾

* وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ إِيزَارَ اتَّخَذْتَ آصْنَامًا
بِالْهَةِ إِنَّ أَرْنَكَ وَوَمَا لَكَ فِي حَبْلِ لَيْمِينَ ﴿٧٤﴾

[٧١] (V.6:74) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Âzar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): 'Didn't I tell you not to disobey me?' His father will reply: 'Today I will not disobey you.' Ibrâhîm (Abraham) will say: 'O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?' Then Allāh تعالى will say (to him): 'I have forbidden Paradise for the disbelievers. Then he will be addressed, 'O Ibrâhîm (Abraham)! Look! What is underneath your feet?' He will look and there he will see a *Dhikh* (Hyena,) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.569).

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set."

77. When he saw the moon rising up, he said: "This is my lord." But when it set, he said: "Unless my Lord guides me, I shall surely be among the people who went astray."

78. When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners (in worship with Allâh).

79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanff, (Islâmic Monotheism, i.e. worshipping none but Allâh Alone), and I am not of *Al-Mushrikûn* (See V.2:105).

80. His people disputed with him. He said: "Do you dispute with me concerning Allâh while He has guided me, and I fear not those whom you associate with Him (Allâh) in worship. (Nothing can happen to me) except when my Lord (Allâh) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. "And how should I fear those whom you associate in worship with Allâh (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allâh things for which He has not sent down to you any authority. So which of the two parties has more right to be in security? If you but know."

82. It is those who believe (in the Oneness of Allâh and worship none but Him Alone)

وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمٰوٰتِ
وَالْاَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِيْنَ ﴿٧٥﴾

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰ الْكَوْكَبَ قَالَ هٰذَا رَبِّيْ فَلَمَّا
اَقْلَمَ قَالَ لَا اُحِبُّ الْاَوَّلِيْنَ ﴿٧٦﴾

فَلَمَّا رَأٰ الْقَمَرَ رَافِعًا قَالَ هٰذَا رَبِّيْ فَلَمَّا اَقْلَمَ قَالَ لَهٗ
لُزِيْمِيْنَ رَبِّيْ لَا كُوْنُوْنَ مِنَ الْقَوْمِ الضَّالِّيْنَ ﴿٧٧﴾

فَلَمَّا رَأٰ الشَّمْسَ رَافِعَةً قَالَ هٰذَا رَبِّيْ هٰذَا
اَكْبَرُ فَلَمَّا اَلَّكَ قَالَ يَتَّبِعُنِيْ بِرَبِّيْةٍ وَمِنَا
مُشْرِكُوْنَ ﴿٧٨﴾

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمٰوٰتِ
وَالْاَرْضَ حَنِيفًا وَمَا اَنَا مِنَ الْمُشْرِكِيْنَ ﴿٧٩﴾

وَحَاجَّهُ قَوْمُهُ قَالَ اتَّخَذْتُمْ لِيْ اَدُوًّا وَقَدْ هَدٰنِيْ
وَلَا اَحْسِلُ مَا كُنتُمْ تَصْنَعُوْنَ يٰٓاِهٖ اَلَا اَنْ يَنْشِئَ رَبِّيْ
شَيْئًا مِّمَّا يَشِئُ رَبِّيْ كُلُّ شَيْءٍ عِنْدَ اَلَّا
تَذَكَّرُوْنَ ﴿٨٠﴾

وَكَيْفَ اُخَافُ مَا اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنْتُمْ
اَنْتُمْ تَكْفُرُوْنَ بِاللّٰهِ مَا لَكُمْ اَنْ تَزْلَجُوْا عَلَيْهِ سُلٰطٰنًا
فَاقُلُ الْفٰرِيقَتَيْنِ اَحَقُّ بِالْاٰمِنِيْنَ اَنْ يَكُنَّ
تَكْفُرُوْنَ ﴿٨١﴾

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْا اِيْمَانَهُمْ بِظُلْمٍ اُوْلٰٓئِكَ لَهُمُ

and confuse not their belief with *Zulm* (wrong i.e. by worshipping others besides Allâh), for them (only) there is security and they are the guided.^[1]

83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishâq (Isaac) and Ya'qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd (David), Sulaimân (Solomon), Ayyûb (Job), Yûsuf (Joseph), Mûsâ (Moses), and Hârûn (Aaron). Thus do We reward *Al-Muhsinîn* (the good-doers — see the footnote of V.9:120).

85. And Zakariyâ (Zechariah), and Yahya (John) and 'Îsâ (Jesus) and Iliyâs (Elias), each one of them was of the righteous.

86. And Ismâ'îl (Ishmael) and Al-Yasa' (Elisha), and Yûnus (Jonah) and Lût (Lot), and each one of them We preferred to the '*Âlamîn* [mankind and jinn (of their times)].

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to a Straight Path.

88. This is the Guidance of Allâh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allâh, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, *Al-Hukm* (understanding of the religious laws), and Prophethood. But if these (i.e. disbelievers) disbelieve therein (the Book, *Al-Hukm* and Prophethood), then, indeed We have entrusted it to a people (such

الْأَمَنُ وَهُمْ مُهْتَدُونَ ﴿٨٣﴾

وَذَلِكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَى قَوْمِهِ نَرْفَعُ
دَرَجَاتٍ مَن نَّشَاءُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿٨٤﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا هَدَيْنَا وَنُوحًا
هَدَيْنَا مِن قَبْلُ وَبَنَّا لَدُنِّيَوه دَاوُدَ وَسُلَيْمَانَ
وَأَيُّوبَ وَأَيُّسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ﴿٨٥﴾

وَزَكَرِيَّا وَيَحْيَى وَعِيسَى وَإِلْيَاسَ كُلٌّ مِّنَ
الْمُتَّقِينَ ﴿٨٦﴾

وَأِسْمَاعِيلَ وَإِسْحَاقَ يُؤُوسَ وَلُوطًا كُلًّا مَّكَلْنَا
عَلَى الْعَالَمِينَ ﴿٨٧﴾

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَأَخْوَانِهِمْ وَأَجْمَعْتَنَّهُمْ
وَهَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٨٨﴾

ذَلِكَ هُدَى اللَّهِ يَهْدِي مَن يَشَاءُ مَن يَدْعُوهُ
وَلَا تَقْرَأُ لَهُمْ عَلَيْهِمْ مَّا سَكَنُوا يَتَّبِعُونَ ﴿٨٩﴾

أُولَئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَالْحُكْمَ
وَالنَّبِيَّةَ فَمَن يَبْغِ بَعْدَ ذَلِكَ فَقَدْ رَكِبَ بُعْدًا
قَوْمًا يَلْسَنُوا بِهَا كَذِبِينَ ﴿٩٠﴾

^[1] (V.6:82): See the footnote (C) of (V.27:59).

as the Companions of Prophet Muhammad (صلى الله عليه وسلم) who are not disbelievers therein.

90. They are those whom Allâh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur'ân). It is only a reminder for the 'Ālamîn (mankind and jinn)."

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allâh with an estimation due to Him when they said: "Nothing did Allâh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of them) and concealing much? And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'ân) that which neither you nor your fathers knew." Say: "Allâh (sent it down)." Then leave them to play in their vain discussions. (*Tafsir Al-Qurtubî*).

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their *Salât* (prayers).

93. And who can be more unjust than he who invents a lie against Allâh, or says: "A revelation has come to me", whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allâh has revealed." And if you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death,

أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَقْبَدُوا قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا وَكَرَى
الْبَاطِلِينَ ﴿٩٠﴾

وَمَا فَتَرُوا اللَّهَ حَقِّ قَدْرِهِ وَإِذَا قَالَ آتَاهُ اللَّهُ عَلَى نَجْوَى
مَنْ يُشِئُ قُلْ مَنْ أَنْزَلَ الْكِتَابَ الَّذِي جَاءَ بِهِ
مُوسَى نُورًا وَهُدًى لِلنَّاسِ لِيَجْزِيَ اللَّهُ قَوْلَ الْفَاسِقِ
تَبَدَّلَ لَهَا وَتُخْفُونَ كَثِيرًا وَذُنُوبُهُمْ أَلَا تَتَذَكَّرُونَ
وَلَا تَأْتِيكُمْ بِلَا إِلَهَ إِلَّا اللَّهُ تَرُدُّهُمْ فِي خُوضِهِمْ
يَلْعَبُونَ ﴿٩١﴾

وَهَذَا كِتَابُنَا أَنْزَلْنَاهُ مُبَارَكًا مُصَدِّقًا لِّذِي بَيْنَ يَدَيْهِ
وَلِتُنذِرَ أُمَّ الْقُرَى وَمَنْ حَوْلَهَا وَالَّذِينَ يُظَاهِرُونَ
بِالْكَفَرِ لَكُمْ يَقُولُونَ يُسْمِعُكُمْ اللَّهُ صَوْتَهُمْ
يُخَافُظُونَ ﴿٩٢﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوحِيَ إِلَيَّ
وَلَمْ يُوْحَ إِلَيْهِ وَفُتٍ ۖ وَمَنْ قَالَ سَأُنْزِلُ بِمِثْلِ مَا يُنْزَلُ
أَلَّهُ وَلَمْ يَكُنْ إِذْ يَتْلُوهُنَّ مِنْ عَمَّ شَتَّى الْقَوْمِ
وَالَّذِينَ يَتَّبِعُوكَ سَاءَ أُتْبَعُونَ أَلَمْ تَرَ أَنَّهُمْ لَمَّا
كُنْتُمْ أَجْزَاءً يُفْتَنُونَ فَمَا كُنْتُمْ تُقْرَأُونَ عَلَى الْوُجُوهِ

while the angels are stretching forth their hands (saying): "Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!"¹⁴

94. And truly you have come to Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you

عَنِ الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِنَا تَكْفُرُونَ ﴿٩٤﴾

وَلَقَدْ جِئْتُمُونَا فَرَّدَآ كَمَا خَلَقْنَاكُمْ أَوَّلَ مَرَّةٍ
وَلَمْ نَكُنْ لَكُمْ فَاوِئَةً تُلْهِكُمْ فِيهَا تَمَارِكُ
مَعَكُمْ شَفَعَةً لِّذَآلَآئِنَ زَعَمْتُمْ أَنَّهُمْ لَكُمْ
أَوْلِيَآ لَقَدْ قَطَعَ بَيْنَكُمْ وَصَلَآ عَنْكُمْ مَا كُنْتُمْ
تَزْعُمُونَ ﴿٩٥﴾

¹⁴ (V. 6:93)

A) What is said regarding the punishment in the grave. And the Statement of Allâh جل و جل : "If you could but see when the *Zâlimûn* (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying): "Deliver your souls. This day you shall be recompensed with the torment of degradation." (V. 6:93)

And also the Statement of Allâh تعالى : "Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment." (V. 9:101).

And also the Statement of Allâh تعالى

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' bin 'Âzib: The Prophet صلى الله عليه وسلم said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that *Lâ ilâha illallâh wa Anna Muhammad-ur-Rasûl-Allâh* (none has the right to be worshipped but Allâh and Muhammad صلى الله عليه وسلم is the Messenger of Allâh). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.450).

B) Narrated Anas رضي الله عنه: The Prophet صلى الله عليه وسلم said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad صلى الله عليه وسلم?' He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.'" The Prophet صلى الله عليه وسلم added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say!' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân).' Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 422)

and them have been cut off, and all that you used to claim has vanished from you.

95. Verily, it is Allāh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allāh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

97. It is He Who has set the stars¹¹ for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our *Ayāt* (proofs, evidences, verses, lessons, signs, Revelations, etc.) for a people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother's wombs) and a place of storage [in the earth (in your graves) or in your father's loins]. Indeed, We have explained in detail Our revelations (this Qur'ān) for a people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters

* إِنَّ اللَّهَ ذَاكَ الْحَبِّ وَالْقُرَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ
وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ ذَٰلِكُمُ اللَّهُ ذَاكَ
تُفَكِّرُونَ ﴿٩٥﴾

ذَاكَ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا وَالشَّمْسُ
وَالْقَمَرُ حُسْبَانًا ذَٰلِكَ تَعْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٩٦﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي
ظُلُمَاتِ اللَّيْلِ وَالْيَوْمِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿٩٧﴾

وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ
وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ ﴿٩٨﴾

وَهُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتَ
كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا نَّخْرِجُ مِنْهُ
حَبًّا مُّتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ
وَجَنَّاتٍ مِّنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّيْحَانُ مَشْتَوِيهَا وَغَيْرَ

¹¹ (V.6:97) (About the) Stars. Abu Qatadah mentioned Allāh's Statement: "And We have adorned the nearest heaven with lamps," (V.67:5) and said, "The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (*Sahih Al-Bukhari*, Vol. 4, Chap. 3, P. 282).

of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily, in these things there are signs for a people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Glorified is He and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children when He has no wife? He created all things and He is the All-Knower of everything¹¹.

102. Such is Allâh, your Lord! *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is *Al-Latif* (the Most Subtle and Courteous), the Well-Acquainted (with all things).

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: "You have studied (the Books of the people of the Scripture and brought this Qur'ân from that)" and that We may make the matter clear for a people who have knowledge.

مَسْجُودًا يُنَازِلُ إِلَى السَّمِوَةِ إِنَّا أَنْزَلْنَاهُ فِي
ذِكْرِكُمْ لَعَلَّكُمْ تَهْتَدُونَ ﴿١٠٠﴾

وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ وَشَرُّوا إِلَهُينَ
وَبَنِينَ بِغَيْرِ عِلْمٍ عَلَيْهِمْ وَقَالُوا عَمَّا يُصِفُونَ ﴿١٠١﴾

بِإِيجِ السَّمَوَاتِ وَالْأَرْضِ أَلَيْسَ بِكُنُوزٍ لَهُمْ وَلَدٌ وَلَوْ كُنَّ
لَهُ صُلْحَةٌ وَخَلَقَ كُلَّ شَيْءٍ وَهُوَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١٠٢﴾

وَاللَّهُ أَكْبَرُ أَفَلَا تَرْجِعُونَ إِلَى الْآيَاتِ فَتَعْلَمُونَ
فَأَعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ ﴿١٠٣﴾

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ
الْعَلِيمُ الْخَبِيرُ ﴿١٠٤﴾

فَذَرِكُمْ بَصَائِرَ مِنْ رَبِّكُمْ لَعَلَّكُمْ تَنْصَرُونَ
وَمَنْ عَنِ عَذَابِهِمْ وَمَا آتَاكَ اللَّهُ خَبَرٌ
يُحْطِيطُ بِهِ ﴿١٠٥﴾

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ أُولُوا دُرُوسًا
وَلَعَلَّكُمْ تَهْتَدُونَ لِقَوْمٍ يَسْمَعُونَ ﴿١٠٦﴾

¹¹ (V.6:101) See the footnote of (V.2:116)

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) and turn aside from *Al-Mushrikûn*.^[1]

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a *Wakil* (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.^[2]

أَتَمِيعَ مَا أَوْحَىٰ إِلَيْكَ مِن رَّبِّكَ لَا إِلَهَ إِلَّا هُوَ
وَأَعْرِضْ عَنِ الْمُشْرِكِينَ ﴿١٠٦﴾

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا وَمَا جَعَلْنَاكَ عَلَيْهِمْ
حَفِظًا وَمَأْتٍ عَلَيْهِمْ يَوْمَئِذٍ كَيْلٌ ﴿١٠٧﴾

وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِن دُونِ اللَّهِ فَيَسُبُّوا
اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ كَذَلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُمْ
إِلَّا رِيحَهُمْ مِّنْ جَهَنَّمَ فَيَتَنَبَّهُهُمْ بِمَا كَانُوا يَكْمُلُونَ ﴿١٠٨﴾

^[1] (V.6:106). *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.

^[2] (V.6:108) The tale of the cave:

Narrated Ibn 'Umar رضي الله عنهما said, "Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, 'O You! Nothing can save you except the truth, so each of you should ask Allâh's Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh's Pleasure).' So one of them said, 'O Allâh! You know that I had a labourer who worked for me for one *Faraq* (i.e. three *Sâ*) of rice, but he departed, leaving it (i.e. his wages). I sowed that *Faraq* of rice and with its yield I bought cows (for him). Later on when he came to me asking for his wages, I said (to him), 'Go to those cows and drive them away.' He said to me, 'But you have to pay me only a *Faraq* of rice.' I said to him, 'Go to those cows and take them, for they are the product of that *Faraq* (of rice).' So he drove them. O Allâh! If you consider that I did that for fear of You, then please remove the rock.' The rock shifted a bit from the mouth of the cave. The second one said, 'O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of You, then please remove the rock.' So the rock shifted and they could see the sky through it. The (third) one said, 'O Allâh! You know that I had a cousin (i.e. my paternal uncle's daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, 'Be afraid of Allâh, and do not deflower me but legally.' 'I got

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: "Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they would not believe?"

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (*Tafsîr Al-Qurtubî*)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. [Say (O Muhammad صلى الله عليه وسلم)] "Shall I seek a judge other than Allâh while it is He Who has sent down to you the Book (the Qur'ân), explained in detail." Those to whom We gave the Scripture [the

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَلْسِنَتِهِمْ لَئِنْ جَاءَهُمْ آيَةٌ لَيُؤْمِنُنَّ بِهَا قُلْ إِنَّمَا الْآيَاتُ عِنْدَ اللَّهِ وَمَا يُشِيرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ ﴿١٠٩﴾

وَنُفِخَ فِي أُنُودِهِمْ وَأَبْصُرُهُمْ كَمَا نَزَّلْنَا مُوَسَّىٰ
بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١١٠﴾

• وَلَوْ أَنَّا نَزَّلْنَا إِلَهُمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتَىٰ
وَحَدَّثَنَاهُمْ عَلَيْهِمْ كُلِّ شَيْءٍ قُبُلًا مَا كَانُوا لِيُؤْمِنُوا
إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنْ أَكْثَرُهُمْ يَجْهَلُونَ ﴿١١١﴾

وَكَلَّآكَ جَمْعًا لَا يُفِي عَدْلًا شَيْطَانِ
الْإِنسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ
الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ
وَمَا يَفْعَلُونَ ﴿١١٢﴾

وَلَتَصِفَنَّ إِلَىٰ أُنُودِهِ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
وَلَيَزِيدَنَّ وَلَا تَفْزَحُوا مَاهُمْ فَعَفَا عَنْهُمْ ﴿١١٣﴾

أَفَعَدَّ اللَّهُ لِيُنْفِئَ حَسْبَكُمْ وَهُوَ الَّذِي أَنْزَلَ
إِلَيْكُمْ الْكِتَابَ الْمُبِينَ مَقْصُلاً وَالَّذِينَ مَا تَنبِئُهُمُ
الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنْزَلٌ مِن رَّبِّكَ وَالْحَقُّ

up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You then please remove the rock.' So Allâh released them (removed the rock) and they came out (of the cave)." [This *Hadîth* indicates that one can only ask Allâh for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 671).

Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided.

118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the Shayâtîn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them¹¹ [by making *Al-Maitah* (a

فَلَا تَكُونُوا مِنَ الْمُتَشَكِّكِينَ ﴿١١٥﴾

وَقَدْ كُفِّرَتْ بَرَكَةُ رَبِّكَ فِي مَا عَزَدْتَ لِمَا أُعْبِدَ
لِكَيْ تُحْكِمَهُ وَيُقَرَّ السَّمِيعُ الْعَلِيمُ ﴿١١٦﴾

وَأَنْ تَطِيعَ أَكْثَرَتَهُمْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ
أَقْوَامٍ يَتَّبِعُونَ إِلَّا الظَّلَّ نَافَهُمْ إِلَّا
يَخْرُصُونَ ﴿١١٧﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ
بِالْمُهْتَدِينَ ﴿١١٨﴾

فَكُلُوا وَمِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ
بِعَالَمِينَ مُؤْمِنِينَ ﴿١١٩﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذَكَرَ اسْمَ اللَّهِ عَلَيْهِ
وَقَدْ فَصَّلَ لَكُمْ تَحَرَّمَ عَلَيْهِمْ إِلَّا مَا اضْطُرُّوا مِنْهُ
إِنَّهُ كَانَ كَثِيرًا يُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ
رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

وَذَرُوا ظَهْرَ الْأَثَرِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ
الْأَثَرَ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٢١﴾

وَلَا تَأْكُلُوا أَمْوَالَهُمْ بِغَيْرِ اسْمِ اللَّهِ عَلَيْهِمْ وَإِنَّهُمْ
لَفِئَةٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَهُ الْأَوَّلِينَ
لِيَكُونُوا لَهُمْ عَمَلًا فَلَا تُطِعُوهُمْ وَكُنْتُمْ لَهُمْ خُفَرَاءَ

¹¹ (V.6:121) Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr: Once while Allâh's Messenger (ﷺ) was reciting the Verse (9:31) 'Adî bin Hâtim said, "O Allâh's Messenger! They do not worship them (i.e., rabbis and monks)." Allâh's Messenger (ﷺ) said:

dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.^[1]

أَوَمَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهٗ نُورًا يَمْشِي
بِهِ فِي النَّاسِ كَمَنْ مَتَّعَهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ
مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا
يَعْمَلُونَ ﴿١٢٢﴾

وَجَعَلْنَا لِكُلِّ تOWN جَمْعًا فِيهِ يَمْشِي
مُجْرِمِينَ وَمَا يَتَذَكَّرُونَ ﴿١٢٣﴾
وَإِذَا جَاءَهُمْ نَذِيرٌ قَالُوا لَنْ نُّؤْمِنَ حَتَّىٰ نَأْتِيَ
أَوْفَ رُسُلِ الْوَهَّاءِ أَفَلَا يَتَذَكَّرُونَ ﴿١٢٤﴾
سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ
شَدِيدٌ يُعَذِّبُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٢٥﴾

فَمَنْ يُرِيدِ اللَّهُ أَنْ يَهْدِيَهُ يَفْضَحْ صَدْرَهُ
لِلْإِسْلَامِ وَمَنْ يُرِيدِ أَنْ يُضِلَّهُ يَغْلَسْ صَدْرَهُ
ضَيْقًا مَحْرُجًا كَمَا تَصْعَدُ فِي السَّمَاءِ
كَذَلِكَ يَجْعَلُ اللَّهُ الْإِنْسَانَ عَلَىٰ الذُّلِّ
لَا يُؤْمِنُونَ ﴿١٢٥﴾

"They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them." (*Tafsîr At-Tabarî*).

^[1] (V.6:125) If Allâh تعالى wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم].

Narrated Mu'âwiya رضي الله عنه in a *Khutbah* (religious talk): I heard Allâh's Messenger صلى الله عليه وسلم saying, "If Allâh تعالى wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the *Sunnah* (legal ways) of the Prophet صلى الله عليه وسلم]."

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Walî (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): "O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: "Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us." He will say: "The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing."

129. And thus We do make the *Zâlimûn* (polytheists and wrong-doers) *Auliya'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! "Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the meeting of this Day of yours?" They will say: "We bear witness against ourselves." It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

وَهَذَا صِرَاطُ رَبِّكَ مُسْتَقِيمًا ۚ فَذَكِّرْنَا الْإِنسَانَ
لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

۞ لَهُمْ فِي السَّعَادَةِ دَرَجَاتٌ ۖ وَهُمْ فِيهَا
كَأَنَافِتُ يَتَمَلَّكُونَ ﴿١٢٧﴾

وَيَوْمَ يَجْمَعُهُمْ جَمِيعًا يَنْتَشِرُ الْجِنُّ قَدِ
اسْتَكْبَرُوا مِنْ الْإِنسَانِ وَقَالَ أُولُوا الْأُفْهِمِ
الْإِنسَانُ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا
الَّذِي أَجَلْتَنَا قَالَ الْإِنسَانُ إِنَّهُ كَانَ خَلِيفَةً فِيهَا
إِلَٰهًا تَالَهُ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

وَكَلَّكَ الْوَلِيُّ بَعْضَ الْفَٰلِغِينَ بَعْضًا ۖ يَمَّا كَانُوا
يَكْفُرُونَ ﴿١٢٩﴾

يَنْتَشِرُ الْجِنُّ وَالْإِنسَانُ الَّذِينَ كَفَرُوا رُسُلَ
يَنْكُرُ بِقُصُورِ عَالِيكَمُ الَّتِي
وَنَذَرُكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا سَهْدًا
عَلَىٰ أَنْفُسِنَا وَكَزَّمْتُمْ السَّاعَةَ الَّتِي كُنْتُمْ فِيهَا
عَلَىٰ أَنْفُسِنَا أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

ذَٰلِكَ أَنْ لَّوْ كُنْ رَبُّكَ مُهْلِكُ الْقُرَىٰ يُطَٰلِعُ
وَأَهْلَهَا غَٰفِلُونَ ﴿١٣١﴾

[ع. عليه وسلم]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's *Sunnah* (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 71).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).

135. Say (O Muhammad صلى الله عليه وسلم): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the *Zâlimûn* (polytheists and wrong-doers) will not be successful."

136. And they assign to Allâh a share of the tith and cattle which He has created, and they say: "This is for Allâh according to their claim, and this is for our (Allâh's so-called) partners." But the share of their (Allâh's so-called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allâh's so-called) "partners"! Evil is the way they judge!

137. And so to many of the *Mushrikûn* (polytheists — see V.2:105) their (Allâh's so-called) "partners" have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications.

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ
عَمَّا يَفْعَلُونَ ﴿١٣٢﴾

وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنْ يَشَاءْ
يُذْهِبْكُمْ وَيَسْتَبْدِلْ مِنْ بَعْدِكُمْ
بِمَنْ يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَةِ قَوْمٍ
مَآخِرِينَ ﴿١٣٣﴾

إِنْ مَا وَعَدُونْتَ لَّا تُبْدِلُهَا وَأَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾

قُلْ يَتَّبِعُوا أَعْمَالَكُمْ وَلَا مَوْلَا لِي فِي أَعْمَالٍ
تَسْتَوُونَ لَكُمْ مَوَازِينُ الْيَوْمِ وَالْآخِرِ
إِنَّكُمْ لَا تَمْلِكُونَ الشَّيْءَ ﴿١٣٥﴾

وَيَجْعَلُوا لَهُ مِثْلًا مِمَّا خَلَقُوا وَلِلَّهِ
تَصْدِيقُهَا أَفَلَا يَتَذَكَّرُونَ أَمْ يَحْسَبُونَ
أَنَّهُمْ مُشْرِكُونَ إِنْ يَشَاءْ يَنْزِلْ
إِلَى اللَّهِ وَمَا كُنَّا لَهُ بِتَائِبِينَ ﴿١٣٦﴾

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ
قَتْلَ أَوْلَادِهِمْ شُرَكَّاؤَهُمْ لِيُزَيِّنُوا
وَلِيُكَلِّمُوا عَلَيْهِمْ وَيَسْتَكْبِرُوا وَلَوْ شَاءَ
اللَّهُ مَا فَعَلُوا قَدَرُهُمْ وَمَا يَفْعَلُونَ ﴿١٣٧﴾

وَقَالُوا إِنَّمَا هِيَ إِفْكَةٌ مِنْ رَبِّنَا
مَنْ نَشَاءُ يُزَيِّنُهَا وَإِنَّمَا هِيَ ظُهُورُهَا
وَأَنفُسُهَا لَا تَدْعُونَ أَسْمَاءَهُمْ عَلَيْهَا
فَتَذَرُونَ عَلَيْهَا سَبِيلَهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٣٨﴾

not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allâh). Verily, He is All-Wise, All-Knower. (*Tafsîr At-Tabarî*, Vol. 8, Page 49).

140. Indeed, lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allâh has provided for them, inventing a lie against Allâh. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance^[1]. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely he is to you an open enemy.

143. Eight pairs: of the sheep two (male and female),^[2] and of the goats two (male

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ
لِّذَكَرٍ وَأُنْثَىٰ وَحَرَّمَ عَلَآؤُهَا ذَرْعًا وَإِنْ يَكُنْ
نُثًىٰ فَهِيَ لِلرِّجَالِ وَنَحْمِهِمْ وَلِلنِّسَاءِ
وَمِمَّا مَلَآئِكَةُ عَلَيْهِ ۝

فَذَخِيرَ لِّلزَّيْتِ فَقَالُوا أَأَلْزَمُهُمْ سَفْعًا يَغِيرُ
عَلَيْهِمْ وَحَرَّمَ مَا رَزَقَهُمُ اللَّهُ أَفَتَزِيلُ عَلَآؤَهُ
فَذَخَّرُوا وَمَا كَانُوا مُهْتَدِينَ ۝

وَهُوَ الَّذِي أَنشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ
مَعْرُوشَاتٍ وَالزَّيْتُونَ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا
أَلْوَانُهُ وَالزَّيْتُونُ وَالزَّرْعُ مُتَشَابِهَا
وَعَمَرُ مُتَشَابِهًا كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ
وَالْوَلَدَ حَقًّا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
الْمُسْرِفِينَ ۝

وَمِمَّا مَلَآئِكَةُ حَمُولَةٍ وَغَيْرُهَا كُلُوا وَمِمَّا
رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
إِنَّهُ وَلَعَنَ خُطُوَاتِهِ ۝

فَكُنِيَّةَ الزَّيْتِ مِثْرَ الصَّابَانِ الثَّانِي وَفِي الْمَعْنَى

[1] (V. 6:141): See the footnote of (V.4:5).

[2] (V. 6:143) Narrated Abu Hurairah عنه الله صلى الله عليه وسلم I heard Allâh's Messenger saying, "While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be their guard on the day of wild animals when nobody except I will be their shepherd'. And while a man was driving a cow with a load on it, it turned towards him and spoke to him

and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly, Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad صلى الله عليه وسلم): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than

أَنْتَيْنِ قُلْ هَلْ أَلْكَرْتُمَنِ حَرَّمَ أَمْ الْأُنثَيْنِ أَمَّا
أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُهُ الْأُنثَيْنِ يَتَوَفَّى بِهِنَّ
مُحَمَّدٌ صَدِيقٌ ﴿١٤٥﴾

وَمِنَ الْإِبِلِ اثْنَتَيْنِ وَمِنَ الْبَقَرِ اثْنَتَيْنِ قُلْ
هَلْ أَلْكَرْتُمَنِ حَرَّمَ أَمْ الْأُنثَيْنِ أَمَّا أَشْتَمَلَتْ
عَلَيْهِ أَرْحَامُهُ الْأُنثَيْنِ أَزْكُشْتُمْ سَهْلَةً
إِذْ وَصَّيْتُكُمْ اللَّهُ بِهَا فَمَنْ أَظْلَمُ مِمَّنْ
أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضِلَّ النَّاسَ وَمَنْ
يَعْلَمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٦﴾

قُلْ لَا أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ
يُطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا
أَوْ لَحْمَ خَنْزِيرٍ فَإِنَّهُ رِجْسٌ وَنَجَسٌ فَأَمَّا الْفُلُ
الَّذِي يُؤْتَى فِيهِ مَنَظَرٌ مِّمَّا يَتْلُو وَلَا عِلَالَ
رَبِّكَ عُلُوًّا نَجِسًا ﴿١٤٧﴾

saying, 'I have not been created for this purpose, but for ploughing.' The people said, "Glorified is Allâh." The Prophet صلى الله عليه وسلم said, "But I believe in it and so does Abu Bakr and 'Umar رضي الله عنهما" (Sahîh Al-Bukhârî, Vol. 5, Hadîth No. 15).

"It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madinah, as narrated in *Musnad Imam Ahmad* in the *Musnad of Abu Sa'îd Al-Khudrî* رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa'îd Al-Khudrî رضي الله عنه (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allâh, you have taken the provision from me which Allâh gave me." The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم the Messenger of Allâh in Yathrib (Al-Madinah) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allâh's Messenger (Muhammad صلى الله عليه وسلم) and informed the whole story. Allâh's Messenger صلى الله عليه وسلم ordered for the proclamation of a congregational salât (صلاة جامعة) then he صلى الله عليه وسلم came out and asked the shepherd to inform the people (about the story), and he informed them. Then Allâh's Messenger صلى الله عليه وسلم said: "He (the shepherd) has spoken the truth. By Him (Allâh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him.

Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful.

147. If they (Jews) deny you (Muhammad صلى الله عليه وسلم) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will)." Likewise denied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: "Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie."

149. Say: "With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all."

150. Say: "Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad صلى الله عليه وسلم) with them. And you should not follow the vain desires of

وَعَلَى الَّذِينَ هَادُوا حَزَنًا مِّمَّا كَفَّلَ دِي طُفْرٍ
وَيَتِ الْبَقَرِ وَالْغَنَمِ حَزَنًا عَلَيْهِمْ شُرُومُهُمَا
إِلَّا مَا حَسَنَ ظُهُورُهُمَا أَوِ الْحَزَنُ أَوْ مَا اخْتَلَطَ
بِظُهُورِ ذَلِكَ جَزَيْنَهُمْ بِسَبِيحَةٍ وَإِنَّا
لَصَادِقُونَ ﴿١٤٦﴾

إِن كَذَّبَكَ فَقُلْ رَبُّكُمْ ذُو تَعَمُّوْ رِيعَتِ
وَلَا يَرْدُ بَأْسُهُ عَنِ الْقَوْمِ الْمَجْرِمِينَ ﴿١٤٧﴾

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا
أَشْرَكْنَا وَلَآءِ آبَاؤُنَا وَلَا حَزَنًا مِن شَيْءٍ
كَذَلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذَاقُوا
بَأْسَنَا قُلْ كُلٌّ عِندَ اللَّهِ مِن فَنَصْرُوحُ لَنَا
إِن تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنتُمْ إِلَّا قَتْرُومُونَ ﴿١٤٨﴾

قُلْ يَتُوبُ إِلَى اللَّهِ الْبَاطِلُ فَتُوشَةُ لَهْدِكُمْ
الْحَمِيمِينَ ﴿١٤٩﴾

قُلْ هَلْ شَهِدَ اللَّهُ الَّذِينَ يَشْهَدُونَ أَنَّ اللَّهَ
حَزَنًا لَّنَا إِن شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَنْتَفِعْ
أَقْرَبَةُ الَّذِينَ كَذَّبُوا بِعَاقِبَتِنَا وَالَّذِينَ

such as treat Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.”

151. Say (O Muhammad صلى الله عليه وسلم): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; come not near to *Al-Fawāhish* (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islāmic law). This He has commanded you that you may understand.

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and fulfil the Covenant of Allāh. This He commands you, that you may remember^[1].”

153. “And verily, this (i.e. Allāh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious — see V.2:2).”

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance

لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ يَرَوْنَهُ
بَعْدَ أُولَئِكَ ﴿١٥١﴾

قُلْ قَالُوا أَتُحَدِّثُكَ رَبُّكَ عَنْ عَذَابِ
الَّذِينَ كَفَرُوا بِهِ سَنِيًّا وَأُولَئِكَ يَظُنُّونَ
وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ أَمْتِكُمْ
تَرْتَدُّكُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ
ذَلِكَ كُمْ وَصَّيْتُكُمْ بِهِ
لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٢﴾

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالْيَقِينِ
أَشَدُّ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ
لَا تُكَيْفُ نَفْسًا إِلَّا زُرْعَتَهَا وَلَا تَنْقُصُوا
وَلَوْ كُنْتُمْ ذَاقَتِ وَيَسْأَلُ اللَّهُ أَوْفُوا
وَصَدِّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٣﴾

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا
السَّبِيلَ فَتَقْتُلُوا دِكْرًا مِنْ سَبِيلِهِ ذَلِكُمْ وَصَّيْتُكُمْ
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٤﴾

ثُمَّ بَدَّلْنَا مَوْسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي
أَحْسَنَ وَتَقْوِيًّا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً
لَعَلَّهُمْ يَلْقَوْنَ رَبَّهُمْ وَيُؤْمِنُونَ ﴿١٥٥﴾

^[1] (V.6:152):

A) See the footnotes of (V. 3:130).

B) See the footnote of (V.4:135).

and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come to you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). [*Tafsîr At-Tabarî*]

158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."^[1]

وَبَارَكْنَا فِيكُمْ كِتَابَ أَنْزَلْنَاهُ فِيهِ حُكْمٌ وَأَنَّ الْكُرْآنَ هُوَ الْحَقُّ وَمَنْ يُضِلَّ فَعَلَيْهِمْ ذَرْبُ السَّبْعِ الْمَسْجُورِ ﴿١٥٥﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ النَّبِيُّ عَلَيْنَا مِنَ الْكِتَابِ عَلَى خَلْقَتَيْنِ مِنْ قَبْلِنَا إِنْ كُنَّا عَنْ دِرَاسِهِمْ لَفَقِيرُونَ ﴿١٥٦﴾

أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ عَلَيْنَا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهَدَى رَحْمَةً مِمَّنْ أَنْزَلْنَا مِنْ قَبْلُ لَكُنَّا أَهْلًا لَهَا فَتُصَدِّقُهَا عَنْهَا تُصَدِّقُ الَّذِينَ يَصْدُوقُونَ عَنْ بَرِيئَتِنَا سَوَاءٌ الْعَذَابُ بِمَا كَانُوا يَصْدُوقُونَ ﴿١٥٧﴾

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَوْ تَكُنْ ءَامَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ لَنْظُرُوا عَذَابَنَا إِنَّمَا تَنْظُرُونَ ﴿١٥٨﴾

^[1] (V.6:158):

A) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.159).

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)^[1], you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

إِنَّ الَّذِينَ قَوْمًا دِينَهُمْ وَكَانُوا شِعْمًا آتَتْ مِنْهُمْ فِي
تَوَّعًا إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ يُقَدِّرُهُمْ بِمَا كَانُوا
يَفْعَلُونَ ﴿١٥٩﴾

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.^[2]

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَلِهَا وَمَنْ جَاءَ
بِالسَّيِّئَةِ فَلَا يَجْزِيهِ إِلَّا وَفَاتُهَا وَمَنْ لَا يُظْلَمُونَ ﴿١٦٠﴾

161. Say (O Muhammad صلى الله عليه وسلم): "Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), *Hanîf* [i.e. the true Islâmic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of *Al-Mushrikîn* (See V.2:105)."

قُلْ إِنِّي هَدَانِي رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَدِيمًا
وَلَا إِلَهَ إِلَّا هُوَ حَنِيفًا وَمَا كُنْتُ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾

162. Say (O Muhammad صلى الله عليه وسلم): "Verily, my *Salât* (prayer), my sacrifice, my

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّي

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:

- 1) Rising of the sun from the west.
- 2) (The coming of *Al-Masih*) *Ad-Dajjâl*.
- 3) (The coming out of the) *Dâbbat-ul-Ard* (i.e. a beast from the earth)."

(*Sahîh Muslim* — The Book of *Fitân* — The Signs of the coming of the Hour).

C). Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (*Al-Masih-Ad-Dajjâl*). Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (*Al-Masih-Ad-Dajjâl*'s) eyes (the word) *Kâfir* (i.e., disbeliever)." [This *Hadîth* is also quoted by Abu Hurairah and Ibn 'Abbâs. (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 245)].

^[1] (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (*Bid'ah*) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (*Tafsîr Al-Qurtubî*).

[It has been narrated in the *Hadîth* Books (*At-Tirmidhî*, *Ibn Mâjah* and *Abu Dâwûd*) that the Prophet صلى الله عليه وسلم said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's *Sunnah* (legal ways, orders, acts of worship, statements)]."

^[2] (V. 6:160) See the footnote of (V.6:61).

living, and my dying are for Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

163. "He has no partner. And of this I have been commanded, and I am the first of the Muslims."

164. Say: "Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing."

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

Sûrat Al-A'râf [The Heights (or The Wall with Elevations)] VII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Mîm-Sâd.* [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings.]

2. (This is a) Book (the Qur'ân) sent down to you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, so let you warn thereby; and a reminder to the believers.

3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur'ân and Prophet Muhammad's *Sunnah*), and follow not any *Auliya'* (protectors and helpers who order you to associate partners in worship with Allâh), besides Him (Allâh). Little do you remember!

الْعَالَمِينَ ﴿٦٣﴾

لَا إِلَهَ إِلَّا اللَّهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿٦٤﴾

قُلْ أَغْنَىٰ اللَّهُ عَنِّي رَبِّي وَأَهْلُ بَيْتِي مِن قَوْلِكَ وَلَا يَكْفِي عَنِّي تَعْسِيرُ آيَاتِهِمْ وَلَا تَزِيدُ بَرَاءَتَهُمْ إِلَيَّ إِلَّا زَيْدًا لَهُمْ مِّنْ مَّكَرٍ مَّكَرَهُمْ فَأَتَاهُمُ الْعَذَابُ فِي يَوْمٍ ﴿٦٥﴾

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ وَدَعَا يَعْصِيهِ فُوقَ سَبْعِ رَبَعٍ مِّنْ رَّبِّي يُبْدِئُ فَاكُنْ لَّكَ رَبُّكَ سَرِيعُ الْوَقَايِ وَاللَّهُ لَتَعْلَمُونَ رَجِيمٌ ﴿٦٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْعَمَّ ﴿٦٧﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِشَيْءٍ بِهِ وَذَكَرَىٰ لِلْمُؤْمِنِينَ ﴿٦٨﴾

أَتَعْبُدُونَ مَا تَدْعُونَ إِلَهُ مِثْلَ رَبِّكُمْ وَلَا تَعْبُدُوا مِن دُونِهِ أُولَٰئِكَ قُلُوبُهُمْ غَلَا مَا كَانُوا يَعْلَمُونَ ﴿٦٩﴾

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

5. No cry did they utter when Our Torment came upon them but this: "Verily we were *Zâlimûn* (polytheists and wrong-doers)".

6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

7. Then surely, We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent.

8. And the weighing on that day (Day of Resurrection) will be the true (weighing)¹¹. So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

11. And surely, We created you (your

وَكُرِينَ قَوْمَهُ أَهْلُكُم بِمَا جَعَلْنَا مَاءً سَائِبًا زَكَاةً
أَوْ كُمْ قَائِلِينَ ٥

فَمَا كَانُوا يَدْعُوا لِيَوْمِهِمْ أَنَسَاءً إِلَّا أَنْ قَالُوا
إِنَّا كُنَّا ظَالِمِينَ ٦

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ
الْمُرْسَلِينَ ٧

فَلَنُخْبِرُنَّ عَنْ ثَمَرِهِمْ أَمْ لَهُمْ غَابِرَاتٌ ٨

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ لِمَنْ ثَقُلَتْ مَوَازِينُهُ
فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٩

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَتَذَكَّرُونَ ١٠

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمُ فِيهَا
مَعْيِشًا قَلِيلًا مَّا تَشْكُرُونَ ١١

وَلَقَدْ خَلَقْنَاكُمْ فَحُصِّنَّا كُرْسِيَّكُمْ فَلَمَّا

¹¹ عز وجل (V.7:8) The Statement of Allâh

"And We shall set up balances of justice on the Day of Resurrection." (V.21:47).

The deeds and the statement of Adam's offspring will be weighed.

Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allâh) and very easy for the tongue to say, but very heavy in the balance. They are: سبحان الله العظيم — سبحان الله وبحمده 'Subhân Allâhi-wa bihamdihî — Subhân Allâhil-'Azîm.' " (Sahih Al-Bukhârî, Vol.9, Hadîth No.652).

* 'Glorified is Allâh and His is all praise' — 'Glorified is Allâh, the Most Great.' (or I deem Allâh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allâh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).

father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, "Prostrate yourselves to Adam", and they prostrated themselves, except Iblis (Satan), he refused to be of those who prostrated themselves.

12. (Allâh) said: "What prevented you (O *Iblis*) that you did not prostrate yourself, when I commanded you?" *Iblis* said: "I am better than him (Adam), You created me from fire, and him You created from clay."

13. (Allâh) said: "(O *Iblis*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced."

14. (*Iblis*) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)."

15. (Allâh) said: "You are of those respited."

16. (*Iblis*) said: "Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path."

17. "Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)."

18. (Allâh) said (to *Iblis*): "Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all."

19. "And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zâlimûn* (unjust and wrong-doers)."

20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private affair (to fore): he said: "Your Lord

إِلَّهِكَ إِلَهُكُمُ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ
لَمْ يَكُنْ مِنَ السَّاجِدِينَ ﴿١١﴾

قَالَ مَا مَنَعَكَ آلَا تُسْجِدُ إِذْ أُمِرْتُ قَالَ أَنَا خَيْرٌ مِنْهُ
خُلِقْتُ مِنْ نَارٍ وَخُلِقْتَهُ مِنْ طِينٍ ﴿١٢﴾

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ
إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٥﴾

قَالَ فِيمَا أُغْوِيَنِي لِأُفْسِدَنَّ لَهُمْ سَبِيلَكَ
الْمُسْتَقِيمَ ﴿١٦﴾

ثُمَّ لَا يَجِدُكَ مِنْ بَيْنِ أَيْدِيهِمْ وَخَلْفَهُمْ وَكَانَ يُنذِرُ
وَعَنْ يَمَانِهِمْ وَلَا يَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَخْرُوجًا لَنْ يَدْخُلَ عَنْهَا لَكُمْ
جَهَنَّمُ كَثِيرًا جَعُولٍ ﴿١٨﴾

وَبَقِيَ مَرْءَانِ أَنتَ وَزَوْجُكَ الْجَنَّةُ فَكُلَا مِنْ حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الْغَالِبِينَ ﴿١٩﴾

فَوَسَّسَ لَهُمَا الشَّيْطَانُ لُبَدِي لَهَا مَا رَوَاهُمَا
عَنِ سَوْءِهَا وَقَالَ لَهَا تَسْكُرَانِ كَمَا خَلَقْتُ

did not forbid you this tree save that you should become angels or become of the immortals.”

21. And he [Shaitân (Satan)] swore by Allâh to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, Shaitân (Satan) is an open enemy to you?”

23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

24. (Allâh) said: “Get down, one of you an enemy to the other [i.e. Adam, Hawwâ' (Eve), and Shaitân (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time.”

25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”

26. O Children of Adam! We have bestowed raiment upon you to cover your private parts and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, that they may remember (i.e. leave falsehood and follow truth^[1]).

27. O Children of Adam! Let not Shaitân (Satan) deceive you, as he got your parents

الشَّجَرَةَ ۚ لَآ أَن تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِن
الْعَالَمِينَ ﴿٢١﴾

وَوَاسِعُهُمَا بَيْنِي وَبَيْنَكُمْ أَصْحَابُ الْجَنَّةِ ﴿٢٢﴾

فَدَلَّهُمَا عَلَىٰ شَجَرَةٍ فَلَمَّا تَنَاوَلَا الشَّجَرَةَ بَدَتْ لَهُمَا
سَوْسُهُمَا فُتِفَا بِمَا فِي سُرُتَيْهِمَا مِنْ زِينَةٍ لَّهُمَا
وَنَادَاهُمَا أَنزَلَهُمَا عَنْ تِلْكَ الشَّجَرَةِ وَقَالَ
لَهُمَا إِنَّ الشَّيْطَانَ كَانَ عَدُوًّا قَدِيمًا ﴿٢٣﴾

قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّنَافَعُ لَّنَا مِن شَيْءٍ
لَّكَ وَنَحْنُ مِنَ الْخَاسِرِينَ ﴿٢٤﴾

قَالَ أَفَطَرْتُ أَعْصِمُكُمْ مِنَ الْفِتَنِ ۖ هَٰذَا مَا كُنْتُمْ
تَسْتَعِينُونَ ﴿٢٥﴾

قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَفِيهَا
تُخْرَجُونَ ﴿٢٦﴾

يَبْنَیْءَ أَدْرَكَ أَزَلْنَا عَلَىٰكُمْ لِبَاسًا لِّيُرَىٰ سَوْسُوكُمْ
وَرِبَاسًا وَزِينَةً ۚ وَاللَّعَنُوا لَكَ عَيْنٌ ذَٰلِكَ ۖ وَنَعْلَمُ
أَنَّهُ لَمَّا كُنْتُمْ ﴿٢٧﴾

يَبْنَیْءَ أَدْرَكَ لَا يَفْتِنُكُمْ الشَّيْطَانُ ۖ كَمَا أَخْرَجَ

^[1] (V.7:26) It is said that the pagan Arabs in the Pre-Islamic Period of Ignorance used to do Tawâf (going round) of the Ka'bah in a naked state. So when Islâm became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do Tawâf of the Ka'bah in a naked state.

[Adam and Hawwâ' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabfluhu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayâtîn* (devils) *Auliya'* (protectors and helpers) for those who believe not.

28. And when they commit a *Fâhishah* (evil deed, going round the *Ka'bah* in naked state, and every kind of unlawful sexual intercourse), they say: "We found our fathers doing it, and Allâh has commanded it on us." Say: "Nay, Allâh never commands *Fâhishah*. Do you say of Allâh what you know not?"

29. Say (O Muhammad صلى الله عليه وسلم): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allâh and face the *Qiblah*, i.e. the *Ka'bah* at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allâh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the *Shayâtîn* (devils) as *Auliya'* (protectors and helpers) instead of Allâh, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying¹¹ [and going round (the *Tawâf*

أَلَمْ نَكْرِمْ قَبْلَ الْبَشَرِ أَنْ يَبْدُوهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا
مِنْ بَيْنِهِمَا آيَةً يَرْكَبُهُمُ الْمَلَائِكَةُ مِنْ حَيْثُ
لَا يَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ
لَا يُؤْمِنُونَ ﴿٢٧﴾

وَإِنَّا لَنَعْلَمُ الْفَاحِشَةَ قَالُوا وَمَا عَلَّمَنَا بِهِ نَارُ اللَّهِ
أَمْرًا بِهَا قُلْ إِنْ اللَّهَ لَا يَأْمُرُ بِالْفَحِشَةِ أَتَقُولُونَ عَلَى
اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

قُلْ أَمَرَ بِالْقِسْطِ وَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ كَمَا بَدَأَكُمْ
تَعُودُونَ ﴿٢٩﴾

فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ
اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ
أَنَّهُم مُّهْتَدُونَ ﴿٣٠﴾

• يٰٓأَيُّهَا آدَمُ خُذْ زِينَتَكَ وَكُلْ وَشَرِبْ وَسَلِّ
وَأَذْكُرْ وَلَا تَسْرِفْ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

¹¹ (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allâh عز وجل: "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from

of) the *Ka'bah*,] and eat and drink but waste not by extravagance, certainly He (Allâh) likes not *Al-Musrifûn* (those who waste by extravagance).

32. Say (O Muhammad صلى الله عليه وسلم): "Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and *At-Tahyibât* [all kinds of *Halâl* (lawful) things] of food?" Say: "They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them)." Thus We explain the *Ayât* (Islâmic laws) in detail for a people who have knowledge.

33. Say (O Muhammad صلى الله عليه وسلم): "But the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ
مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا
خَالِصَةٌ يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفْصِلُ الْأَتَّيِّ
لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾

قُلْ إِنَّمَا حَرَّمَ ذِي الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ
وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ
مَا لَمْ يُزَلِّ بِهِمْ لَطْفًا وَأَنْ تَتَّبِعُوا أَعْيُنَ مَا
لَا تَعْلَمُونَ ﴿٣٣﴾

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْذِنُونَ
سَاعَةً وَلَا يَسْتَوْفُونَ ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا بُدِئَ رَكْعَتَا رَكْعَتَيْكُمْ قَبِضُوا عَلَيْكُمْ
فَإِنْ كُنْتُمْ عَلَيْهِمْ فَلَا تَمْلِكُ عَلَيْهِمْ وَلَا تُمْسِكُ عَلَيْهِمْ
فَإِنْ كُنْتُمْ عَلَيْهِمْ فَلَا تَمْلِكُ عَلَيْهِمْ وَلَا تُمْسِكُ عَلَيْهِمْ ﴿٣٥﴾

be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered]], while praying and going round (the *Tawâf* of) the *Ka'bah*."

In how many (what sort of) clothes a woman should pray? 'Ikrimah said, "If she can cover all her body with one garment, it is sufficient." * It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth, but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet's statement (*Abu Dâwūd*).

Narrated 'Aishah رضي الله عنها Allâh's Messenger صلى الله عليه وسلم used to offer the *Fajr* prayer and some believing women covered with their veiling sheets used to attend the *Fajr* prayer with him, and then they would return to their homes unrecognized. (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 368).

pious and righteous, on them shall be no fear nor shall they grieve.

36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allâh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

38. (Allâh) will say: "Enter you in the company of nations who passed away before you, of men and jinn, into the Fire." Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: "Our Lord! These misled us, so give them a double torment of the Fire." He will say: "For each one there is double (torment), but you know not."

39. The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn."

40. Verily, those who deny Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ
أَصْحَابُ الْقَارِئَةِ فِيهَا خَالِدُونَ ﴿٣٦﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِنَا أُولَٰئِكَ يَتْلَوْنَ نَجْمًا مُّجْتَمِعِينَ الْمَكِيدِ
إِلَٰهًا غَيْرَ رَبِّكَ يَتَّبِعُونَ مَا كَانُوا
يَقُولُونَ مِنْ دُونِ اللَّهِ قَالُوا احْبِلُوا عَنَّا وَيَسْهَوُا عَنِ
أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٧﴾

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ
الْإِنْسِ فِي الْقَارِئَةِ لَمَّا دَخَلَتْ إِنَّهُ لَمِنَ الْمُتَكَبِّرِينَ
سَخَّ إِذَا أَقَارِكُوا فِيهَا جَمِيعًا فَكَانَ آخِرُهُمْ
لَأُولَٰئِهِمْ رِجْسًا مَّا تُولَدُوا أَهْلًا فَاقْتَضَاهُمْ وَعَلَىٰ بَاطِلٍ مِّمَّا كَانُوا
يَفْعَلُونَ ﴿٣٨﴾

وَقَالَتْ أُولَٰئِهِمْ لَآخِرُهُمْ فَسَاكَانَ لَكُمْ وَعَلَيْكُمْ
فَضْلٌ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾

إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا يَتَخَفَّ
لَهُمْ الْقُرُوبُ الْمَسَلَّةُ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ
الْجَبَلُ فِي سَمِّ الْخِيَاطِ وَلَكِنَّكَ تَجِدَى الْمُتَكَبِّرِينَ ﴿٤٠﴾

the Mujrimûn (criminals, polytheists and sinners).

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zâlimûn* (polytheists and wrong-doers).

42. But those who believed (in the Oneness of Allâh — Islâmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein forever.

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All praise and thanks are Allâh's, Who has guided us to this, and never could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth." And it will be cried out to them: "This is the Paradise which you have inherited for what you used to do."

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): "We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?" They shall say: "Yes." Then a crier will proclaim between them: "The Curse of Allâh is on the *Zâlimûn* (polytheists and wrong-doers)."

45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

46. And between them will be a (barrier) screen and on *Al-A'râf*¹¹ (a wall with elevated

لَهُمْ مِنْ جَهَنَّمَ مِهْذَابٌ مَقَرٌّ وَمَوَاقِفٌ ۚ وَكَذَلِكَ نُجْزِي
الظَّالِمِينَ ﴿٤١﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا
إِلَّا وُسْعَهَا أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا
خَالِدُونَ ﴿٤٢﴾

وَنُزَعْنَا مِنْ بَيْنِهِمْ أَسَدٌ مَوْلَىٰ ذِي قُرْبَىٰ مِنْ جَهَنَّمَ
أَلَّا يَكْفُرَ بِالْمَنَافِقِ ۚ أُولَٰئِكَ هُمُ الْمُتَوَكِّلُونَ ۚ
يَتَنَادَوْنَ لَوْلَا أَن هَدَىٰ اللَّهُ لَقَدْ جِئْتَ رَسُولٌ
رَبَّنَا لَخَطَيْنَا وَنُودُوا أَن لَوْلَا رَحْمَتُ اللَّهِ
لَكُنَّا مِنَ الْخَاسِرِينَ ﴿٤٣﴾

وَتَادَىٰ أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ أَن قَدْ وَجَدْنَا
مَا وَعَدْنَا رَبَّنَا حَقًّا مَلِكٌ يَوْمَئِذٍ يُرْمِيكَ
قَالَوا نَعَمْ فَأَذِنَ مَوْلَاهُ لِلَّذِينَ نَقَبَتْ
الْأُذُنُ ﴿٤٤﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِشْيَا وَمَنْ
بِالْآخِرَةِ كَافِرٌ ﴿٤٥﴾

وَبَيْنَهُمَا حِجَابٌ وَمِنَ الْأَعْرَافِ يَنْظُرُونَ كَيْفَ

¹¹ (V.7:46)

Al-A'râf: It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see *Tafsîr Al-Qurtubî*].

places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, "*Salâmun 'Alaikûm*" (Peace be on you), and at that time they (men on *Al-A'râf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zâlimûn* (polytheists and wrong-doers)."

48. And the men on *Al-A'râf* (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

49. Are they those, of whom you swore that Allâh would never show them mercy? (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."

51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

52. Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe.

يَسْمِعُهُمْ وَيَقْدِرُ لَهُمْ أَجْرَهُمْ أَنْ سَلَكُوا عَلَيْكُمْ
يَدْخُلُوهُمْ وَيَقْرَءُ عَلَيْهِمْ نُورًا ۝

وَأَنذَرْتُمْ أَصْحَابَ النَّارِ أَنَّ يَوْمَئِذٍ
لَا يَخْلُفُهُمْ أَتُوبُونَ ۝

وَنَادَى أَصْحَابُ الْأَرْوَاحِ رِبًّا لَهُمُ الْمُرُوفَةُ
مَا الْخَفَاءُ لَكُمْ مِنْهُمْ وَمَا أَكْثَرُ تُسْمِكُورُونَ ۝

أَهْوَلَاءُ الَّذِينَ أَتَيْتُمْ لَابِتًا لَهُمْ اللَّهُ بِرَحْمَةٍ
أَلْجَأَتْ لَأَحْوَالَكُمْ عَلَيْهِمْ وَلَا أَدْرَأُ عَنْهُمْ ۝

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أفيضوا علينا
مِنْ الْمَاءِ أَوْ مَتَاعٍ فَذَكَرَهُمْ اللَّهُ قَالُوا إِنَّا
نُفَرِّقُهُمَا عَلَى الْكَافِرِينَ ۝

الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَهُمْ فِي
الدُّنْيَا قَالُوا لَوْ كُنَّا نَسْمَعُ كَمَا نَسْمَعُ لَقَدْ
هَكَدْنَا مَا كُنَّا نَدِينُهُ بِحُجُورَاتٍ ۝

وَلَقَدْ جِئْتُم بِكِتَابٍ فَهَلَّلْنَاهُ عَلَىٰ عِلْمٍ
وَرَحْمَةٍ لِّقَوْمٍ يُؤْمِنُونَ ۝

53. Await they just for the final fulfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

54. Indeed, your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawa*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)!

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh's Mercy is (ever) near to the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive them to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord;

مَنْ يَنْظُرُونَ إِلَّا تَأْيِيدَهُ يَوْمَ يَأْتِي تَأْيِيدُهُ يَوْمَ
الْزَيْتِ سَوْءٌ مِنْ قَبْلِ قَدْ جَاءَتْ رُسُلٌ مِنْ آيَاتِهِ
فَهَلْ لَنَا مِنْ شُفَعَةٍ فَنَشْفِعُهُمْ لَوْ كُنَّا مُفْعِلِينَ
عِندَ الَّذِي كُنَّا نَعْمَلُ فَنَدْعِيهِمْ وَنُقَدِّسُهُمْ
وَصَلَّ عَنْهُمْ مَا كُنَّا يُفْعِلُونَ ﴿٥٣﴾

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ لُتَهَادَّ
يُظْلِمُهَا حَيْثُ نَافَسُ وَالْقَمَرَ وَالْجُجُورِ
مُسْتَحَرَّتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ
اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾

ادْعُوا رَبَّكُمْ خَوْفًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿٥٥﴾

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا
وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ ﴿٥٦﴾

وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا لِقَوْمٍ يُذَكِّرُهُمْ
حِينَ إِذَا أُنْفِثَتْ سَحَابًا مُمْتَلاً يُسْقِئُ الْوَادِيَ غَدًا زُرْعًا
يَا أَلَمْ تَعْلَمْ فَأَخْرَجْنَا مِنْهُ كُلَّ الثَّمَرَاتِ
كَذَلِكَ نُفْخِ فِي الْحَقِّ لَمَسَكُمُ الْيَوْمَ زَكَاةُكُمْ ﴿٥٧﴾

وَاللَّهُ أَكْبَرُ يُخْرِجُ الْبَلَّ يَوْمَ يَذُنُ لَكُمْ وَيَذْكُرُ
وَالَّذِي هَبَّ

and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

59. Indeed, We sent Nûh (Noah) to his people and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!"

60. The leaders of his people said: "Verily, we see you in plain error."

61. [Nûh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the '*Ālamîn* (mankind, jinn and all that exists)!"

62. "I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.

63. "Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?"

64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

65. And to 'Ād (people, We sent) their brother Hûd. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. (*Lâ ilâha illallâh*: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?"

66. The leaders of those who disbelieved among his people said: "Verily, we see you in foolishness, and verily, we think you are one of the liars."

67. (Hûd) said: "O my people! There is no foolishness in me, but I am a Messenger from

لَا يَخْلُجُ إِلَّا نَجَاتًا ۚ ذَٰلِكَ نَصْرُكَ يَا أَيُّهَا النَّبِيُّ
يَسْكُرُونَ ﴿٥٩﴾

لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَرَّبُوا إِلَى اللَّهِ
مَا لَكُمْ مِنْ إِلَهِ غَيْرِهِ ۚ إِنَّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ عَظِيمٍ ﴿٦٠﴾

قَالَ الْمَلَائِكَةُ قَوْمِهِ إِنَّكَ لَمِنَ الضَّالِّينَ ﴿٦١﴾

قَالَ يَتَقَرَّبُوا لِيَسِّرَ سَبِيلَهُ وَلِكُنِّي رَسُولًا مِنْ رَبِّ
الْعَالَمِينَ ﴿٦٢﴾

أَتَيْتُكُمْ بِرِسَالَةٍ مِنْ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ
مِنْ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٣﴾

أَوْحَيْتُ لِمَنْ جَاءَهُ كُفْرًا مِنْ رَبِّكُمْ عَلَىٰ رَجُلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٤﴾

فَكَذَّبُوهُ فَأَنجَيْنَاهُ وَالَّذِينَ آمَنُوا فِي الْاَلِكِ وَالْعَرَفِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا
عَجِينَ ﴿٦٥﴾

• وَإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَتَقَرَّبُوا إِلَى اللَّهِ مَا
لَكُمْ مِنْ إِلَهِ غَيْرِهِ ۚ أَفَلَا تَتَّقُونَ ﴿٦٦﴾

قَالَ الْمَلَائِكَةُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّكَ لَمِنَ
السَّافِهِينَ ۚ وَإِنَّا لَنَنظُرُكَ مِنَ الْكَذِبِينَ ﴿٦٧﴾

قَالَ يَتَقَرَّبُوا لِيَسِّرَ سَبِيلَهُ وَلِكُنِّي رَسُولًا مِنْ رَبِّي

the Lord of the 'Ālamīn (mankind, jinn and all that exists)!

68. "I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful."

70. They said: "Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allāh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allāh! You have no other Ilāh (God) but Him. (Lā ilāha illallāh: none has the right to be worshipped but Allāh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after 'Ād (people) and gave you

الْحَكِيمِينَ ﴿٦٧﴾

أُنِيفُكُمْ رَسُولَ رَبِّي وَأَنَا لَكُمْ ناصِحٌ أَمِينٌ ﴿٦٨﴾

أَوْعَيْتُمْ أَنْ جَاءَ كُرُوزُكُمْ مِنْ رَبِّكُمْ عَلَى رِجْلٍ
مِنْكُمْ لِيُنذِرَكُمْ وَأَذِّنْكُمْ بِمَا أَذِّنْكُمْ
خُلُقًا مِنْ بَيْنِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ
بَضْعَةَ فَأَرْوَاهُ اللَّهُ لَمَّا كُنْتُمْ
تَقْلِقُونَ ﴿٦٩﴾

قَالُوا أَجِئْتَنَا بِالْحَبْرِ وَالْقَلَمِ وَأَنْتُمْ لَا
تُبْهِنُونَ إِنَّا كُنَّا بِمَا نَعْبُدُ أَنَّ كُنْتُمْ مِنَ
الصَّادِقِينَ ﴿٧٠﴾

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ
وَغَضَبٌ أَتُحَادِثُونَ فِي آلِهَتِكُمْ أَفَلَا تَسْمَعُونَ
أَنْتُمْ وَآبَاؤُكُمْ تَقُولُونَ اللَّهُ يَهْدِي مَنْ يَشَاءُ
فَأَنْتُمْ تَنْتَظِرُونَ ﴿٧١﴾

فَأَنْجَيْنَاهُ وَأَصْحَابَ الْيَمِينِ مَعَهُمْ رَحْمَةً مِنَّا وَطَمَسْنَا
دَائِرَةَ الْيَمِينِ فَكُونُوا بِذِكْرِنَا وَمَا كُنْتُمْ
مُؤْمِنِينَ ﴿٧٢﴾

وَأَلَيْنَا لَكُمْ مِنْ أَنْفُسِكُمْ أَفْئِدَةً وَلَقَدْ
أَنبَأْنَا الْغُفْرِينَ أَنْ هَبْ لَكُمْ مِنْ أَنْفُسِكُمْ
يَوْمَ تَنْبَأُ كُرُوزُكُمْ هَبْ هَبْ هَبْ أَنْتُمْ
مَذْمُومَاتُ الْغُلْ فِي أَرْضِ اللَّهِ وَلَا تَسْمُوهُنَّ
يَسْمُوهُنَّ فَيُؤْخَذَ عَنْكُمْ عَذَابُ آلِ الْعِمِّ ﴿٧٣﴾

وَأَذِّنْكُمْ بِمَا أَذِّنْكُمْ خُلُقًا مِنْ بَيْنِ قَوْمِ
عَادٍ

habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."

77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: "O Sâlih! Bring about your threats if you are indeed one of the Messengers (of Allâh)."

78. So the earthquake seized them, and they lay (dead), prostrate in their homes.

79. Then he [Sâlih] turned from them, and said: "O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers."

80. And (remember) Lût (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Âlamîn (mankind and jinn)?"

81. "Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)."

82. And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!"

83. Then We saved him and his family, except his wife; she was of those who remained behind (in the torment).

وَمَا كُنْزُكُمْ فِي الْأَرْضِ تَنْخَضُونَ مِنْ سُوءِهَا
فَصُورًا وَتَنْجُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا
إِلَآهَ اللَّهِ وَلَا تَمْتَحُوا فِي الْأَرْضِ
مُفْسِدِينَ ﴿٧٥﴾

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ
اسْتَضَعُوا مِنَ الْأَمَنِ مِنْهُمْ أَتُمْنُونَ أَنْ
صَلِّحًا مَرْسَلًا لَنْ رَيْبَ قَالُوا إِنْ يَأْمُرُ الرَّسُولَ
بِهِ فَعُودُوا ﴿٧٦﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنْ يَأْمُرُ الرَّسُولَ
بِهِ مَعَكُمْ يَفْعَلُونَ ﴿٧٧﴾
فَعَصَوْا الْآيَةَ لَعُنُوا عَنْ أَمْثِرِ رَبِّهِمْ وَقَالُوا
يَصْلِحُ أَتُؤْتِيهِمْ آلِهَةً إِنْ كُنْتُمْ مِنَ
الْمُرْسَلِينَ ﴿٧٨﴾

فَأَخَذَتُهمُ الرِّجَّةَ فَاصْبَحُوا نَارًا
جَذِيينَ ﴿٧٩﴾
فَتَوَلَّى عَنْهُمْ وَقَالَ يَلْعَنُوا لَقَدْ أَتَيْتُكُمْ
رِسَالًا رَبِّي وَصَّحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ
الْقَوِيمِينَ ﴿٨٠﴾

وَلَوْ طَإِذًا لَقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ
مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ﴿٨١﴾

إِن كُنْتُمْ تَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ
النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨٢﴾

وَمَا كُنْتُمْ حَرَجًا قَوْمِهِمْ إِلَّا أَنْ قَالُوا
أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ أَنْتُمْ أَنْتُمْ
بِظُلْمٍ لَّهْمُورُونَ ﴿٨٣﴾
قَالَ نَجِّنَا وَإِخْوَانَنَا وَلَا تَجْعَلْنَا مِنْ
الْقَادِرِينَ ﴿٨٤﴾

84. And We rained down on them a rain (of stones). Then see what was the end of the Mujrimûn (criminals, polytheists and sinners).

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him. [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]." Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.

86. "And sit not on every road, threatening, and hindering from the Path of Allâh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidûn* (mischief-makers, corrupters, liars).

87. "And if there is a party of you who believes in that with which I have been sent and a party who do not believe, so be patient until Allâh judges between us, and He is the Best of judges."

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَأَنْظَرُوا كَيْفَ كَانَ عَذَابَ الْمُجْرِمِينَ ﴿٨٤﴾

وَالَّذِينَ آمَنُوا مِنْ بَنِي إِسْرَءِيلَ أَنَا بَرَاءٌ لِمَنْ شَرِكَاكَ قَالَ يَبْقَوْنَ فِي كَيْدِكَ إِنَّ اللَّهَ يَأْتِيكُمْ مِنَ الْغَيْبِ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأُولَ الَّذِينَ كَفَرُوا الْكَيْدُ أَلْوَنُ لَّاتُؤْتُوا نَفْسًا تَحْسِبُوا أَنَّ النَّاسَ أَشْيَاءٌ لَهُمْ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُؤْمِنِينَ ﴿٨٥﴾

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنَ آمَنَ بِهِ وَتَبْغُوا فِيهَا عِزًّا وَأَنذَرْتُكُمْ إِن كُنتُمْ فَعَلُوا كُفْرًا فَمَا تَأْتِيكُمْ بِالْعَذَابِ كَيْفَ كَانَتْ عَذَابُ الْمُفْسِدِينَ ﴿٨٦﴾

وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ آمَنُوا بِالَّذِي أَنزَلْنَا بِهِ وَطَائِفَةٌ لَّا يُؤْمِنُوا فَاصْبِرُوا حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

[1] (V.7:87) A) Narrated 'Abdullâh bin 'Umar رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Surely! Everyone of you is a guardian and is responsible for his charges: The *Imâm* (ruler) of the people is a guardian and is responsible for his subjects; a man is the guardian of his family (household) and is responsible for his subjects; a woman is the guardian of her husband's home and of his children and is responsible for them; and the slave of a man is a guardian of his master's property and is responsible for it. Surely, everyone of you is a guardian and responsible for his charges." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 252).

B) Narrated Tarîf Abî Tamîmah: I saw Safwân and Jundub and Safwân's companions when Jundub was advising. They said, "Did you hear something from Allâh's Messenger صلى الله عليه وسلم?" Jundub said, "I heard him saying, 'Whoever does a good deed in order to show-off, Allâh will expose his intentions on the Day of Resurrection (before the people), and whoever puts the people into difficulties, Allâh will put him into difficulties on the Day of Resurrection.' " The people said (to Jundub), "Advise us." He said, "The first thing of the human body to putrefy is the abdomen, so he who can eat nothing but good food (*Halâl* and earned lawfully) should do so, and he who does as much as he can that nothing intervene between him and Paradise by not shedding even a handful of blood, (i.e. murdering) should do so." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 266).

C) Narrated Anas bin Malîk رضى الله عنه While the Prophet صلى الله عليه وسلم and I were coming out of the mosque, a man met us outside the gate. The man said, "O Allâh's Messenger!

88. The chiefs of those who were arrogant among his people said: "We shall certainly drive you out, O Shu'aib, and those who have believed with you from our town, or else you (all) shall return to our religion." He said: "Even though we hate it?"

89. "We should have invented a lie against Allâh if we returned to your religion, after Allâh has rescued us from it. And it is not for us to return to it unless Allâh, our Lord, should will. Our Lord comprehends all things in His Knowledge. In Allâh (Alone) we put our trust. Our Lord! Judge between us and our people in truth, for You are the Best of those who give judgment."

90. The chiefs of those who disbelieved among his people said (to their people): "If you follow Shu'aib, be sure then you will be the losers!"

91. So the earthquake seized them and they lay (dead), prostrate in their homes.

92. Those who denied Shu'aib, became as if they had never dwelt there (in their homes). Those who denied Shu'aib, they were the losers.

93. Then he (Shu'aib) turned from them and said: "O my people! I have indeed conveyed my Lord's Messages to you and I have given you good advice. Then how can I grieve for a disbelieving people's (destruction)."

٨٨ قَالَ أَوْلَئِكَ الَّذِينَ كَذَبُوا عَنْ قَوْمِهِمْ لَنَرْجِعَنَّكَ بِرُسُلِهِمْ وَالَّذِينَ آمَنُوا مَعَكَ مِنْ قَوْمِنَا وَلَنُغَوِّدَنَّ فِي مِلَّةِنَا قَالَ لَوْلَا ذِكْرُ اللَّهِ

فَوَافَقَ سَمَاعُ اللَّهِ كَذِبَانِ عَدَنَانِي وَمَلِكُكُمْ بَعْدَ إِذْ بَيَّنَّنَا اللَّهُ مِثْلَهَا وَمَا يَكُونُ لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا وَسَمِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا عَلَى اللَّهِ تَوَكَّلْنَا وَرَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا لِنَعْلَمَ وَأَنْتَ خَيْرُ الْقَاضِيِينَ

٩٠ وَقَالَ أَوْلَئِكَ الَّذِينَ كَذَبُوا عَنْ قَوْمِهِمْ لَيُنَّ الْخَسِرُونَ

٩١ فَالْعَذَابُ لَهُمْ أَزِيدٌ فَاصْبِرْ فِي نَارِهِمْ جَاسِدِينَ

٩٢ الَّذِينَ كَذَّبُوا مُعَذِّبَنَا طَبَقًا لَنَرْجِعَنَّ لَهُمَ الَّذِينَ كَذَّبُوا مُعَذِّبَنَا طَبَقًا مِمَّنْ كَفَرُوا

فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ أَبْلَغْتُكُمْ رُسُلًا بَرَأْتُمْ لِي وَتَصَبَّحْتُمْ كَسْتُمْ تَكْفُرُونَ

When will be the Hour?" The Prophet صلى الله عليه وسلم asked him, "What have you prepared for it?" The man became afraid and ashamed and then said, "O Allâh's Messenger! I haven't prepared for it much of *Saum* (fast), *Salât* (prayers) or charitable gifts but I love Allâh and His Messenger." The Prophet صلى الله عليه وسلم said, "You will be with the one whom you love." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 267).

D) Narrated Abu Dharr رضى الله عنه Once I went to him (the Prophet صلى الله عليه وسلم) and he said, "By Allâh in Whose Hand my life is (or probably said, "By Allâh, except whom none has the right to be worshipped)" whoever had camels or cows or sheep and did not pay their *Zakât*, those animals will be brought on the Day of Resurrection far bigger and fatter than before and they will tread him under their hooves, and will butt him with their horns, and (those animals will come in circle): When the last does its turn, the first will start again, and this punishment will go on till Allâh has finished the judgements amongst the people." (*Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 539).

94. And We sent no Prophet to any town (and they denied him), but We seized its people with suffering from extreme poverty (or loss in wealth) and loss of health (and calamities), so that they might humiliate themselves (and repent to Allâh).

95. Then We changed the evil for the good, until they increased in number and in wealth, and said: "Our fathers were touched with evil (loss of health and calamities) and with good (prosperity)." So We seized them all of a sudden while they were unaware.

96. And if the people of the towns had believed and had the *Taqwâ* (piety), certainly, We should have opened for them blessings from the heaven and the earth, but they denied (the Messengers). So We took them (with punishment) for what they used to earn (polytheism and crimes).

97. Did the people of the towns then feel secure against the coming of Our punishment by night while they were asleep?

98. Or, did the people of the towns then feel secure against the coming of Our punishment in the forenoon while they were playing?

99. Did they then feel secure against the Plan of Allâh? None feels secure from the Plan of Allâh except the people who are the losers.

100. Is it not clear to those who inherit the earth in succession from its (previous) possessors, that had We willed, We would have punished them for their sins. And We seal up their hearts so that they hear not?

101. Those were the towns whose story We relate to you (O Muhammad صلى الله عليه وسلم). And there came indeed to them their Messengers with clear proofs, but they were not to believe in that which they had rejected before. Thus Allâh does seal up

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّبِيٍّ إِلَّا أَخَذْنَا أَهْلَهَا
بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ يَضُّعُونَ ﴿٩٤﴾

ثُمَّ بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ حَتَّى عَفَوْا
فَقَالُوا لَوْ كُنَّا نَبْهَتُهُمُ الضَّرَّاءَ وَالسَّرَّاءَ فَأَخَذْنَاهُمْ
بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٩٥﴾

وَلَوْ أَنَّ أَهْلَ الْقُرَىٰ ءَامَنُوا وَأَقَامُوا الصَّلَاةَ لَكُنَّ عَالَمِينَ
بَرَكَاتٍ مِّنَ السَّمَاءِ وَالْأَرْضِ وَلَٰكِن كَذَّبُوا
فَأَخَذْنَاهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٩٦﴾

أَفَأَمِنَ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا بَيِّنًا وَهُمْ
نَائِمُونَ ﴿٩٧﴾

أَوَلَمْ يَأْمُرْ أَهْلُ الْقُرَىٰ أَن يَأْتِيَهُمْ بَأْسُنَا صُحُفًا
وَهُمْ يَلْعَبُونَ ﴿٩٨﴾

أَفَأَمِنُوا مَكْرَ اللَّهِ فَلَا يُأْمِنُ مَكْرَ اللَّهِ إِلَّا
الْقَوْمُ الْخَاسِرُونَ ﴿٩٩﴾

أَفَلَمْ يَهْدِ لِلَّذِينَ يَرِثُونَ الْأَرْضَ مِن بَعْدِ أَهْلِهَا
أَن لَّا تَكُونَ لَهُمْ جُنُودٌ يُدْعَوْنَ وَتُظْلَمَ عَلَيْهِمْ
فَأُولَٰئِكَ هُمُ الَّذِينَ لَا يَسْمَعُونَ ﴿١٠٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا نَحْنُ بَيِّنَاتٌ لِّكُمْ وَلَكِن
جَاءَتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ فَمَا كَانُوا لِيُؤْمِنُوا
يَوْمَ كَذَّبُوا لَئِن كُنَّا ظَالِمِينَ لَئِن لَّا بَطَّلَعْنَا قُلُوبَ
الْكَافِرِينَ ﴿١٠١﴾

the hearts of the disbelievers (from every kind of religious guidance).

102. And most of them We found not true to their covenant, but most of them We found indeed *Fâsiqân* (rebellious, disobedient to Allâh).

103. Then after them We sent Mûsâ (Moses) with Our Signs to Fir'aun (Pharaoh) and his chiefs, but they wrongfully rejected them. So see how was the end of the *Mufsidûn* (mischief-makers, corrupters).

104. And Mûsâ (Moses) said: "O Fir'aun (Pharaoh)! Verily, I am a Messenger from the Lord of the *Ālāmîn* (mankind, jinn and all that exists).

105. "Proper it is for me that I say nothing concerning Allâh but the truth. Indeed I have come to you from your Lord with a clear proof. So let the Children of Israel depart along with me."

106. [Fir'aun (Pharaoh)] said: "If you have come with a sign, show it forth, if you are one of those who tell the truth."

107. Then [Mûsâ (Moses)] threw his stick and behold! it was a serpent, manifest!

108. And he drew out his hand, and behold! it was white (with radiance) for the beholders.

109. The chiefs of the people of Fir'aun (Pharaoh) said: "This is indeed a well-versed sorcerer;

110. "He wants to get you out of your land, so what do you advise?"

111. They said: "Put him and his brother off (for a time), and send callers to the cities to collect —

112. "That they bring to you all well-versed sorcerers."

وَمَا وَجَدْنَا لِأَكْثَرِهِمْ مِنْ عَهْدٍ وَإِنْ وَجَدْنَا
أَكْثَرَهُمْ لَفَاسِقِينَ ﴿١٠٢﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِم مُوسَىٰ وَنُوحًا بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ
وَمَا لِيَوْمِهِمْ أَنْ يَنْصُرُوهُمَا فَتُلَاقُوا عَذَابَ اللَّهِ حَتَّىٰ كَانَ عِزُّهُ
أَلْفَيْتِينَ ﴿١٠٣﴾

وَقَالَ مُوسَىٰ يَرْفَعُ عَوْثِي إِلَىٰ رَسُولٍ مِنْ رَبِّي
الْعَالَمِينَ ﴿١٠٤﴾

حَقِيقٌ عَلَيَّ أَنْ لَا أَقُولَ عَلَى اللَّهِ إِلَّا الْحَقَّ قَدْ جِئْتُكُمْ
بِبَيِّنَاتٍ مِنْ رَبِّكُمْ فَأَرْسِلْ مَعِيَ بَنِي إِسْرَءِيلَ ﴿١٠٥﴾

قَالَ إِنْ كُنْتُمْ حَقًّا فَاعْلَمُوا أَنِّي بِمَا أَنْ كُنْتُمْ مِنَ
الْمُتَّبِعِينَ ﴿١٠٦﴾

فَأَلْقَىٰ عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُبِينٌ ﴿١٠٧﴾

وَنَزَعَ يَدَهُ فَإِنَّمَا فِيهَا بُيُوتٌ لِلنَّاسِ يُنَظَّرُونَ ﴿١٠٨﴾

قَالَ الْمَلَأِينَ مِنْ قَوْمِ فِرْعَوْنَ إِنَّ هَذَا لَسَاحِرٌ
عَلِيمٌ ﴿١٠٩﴾

يُرِيدُ أَنْ يُخْرِجَكُمْ مِنْ أَرْضِكُمْ ثُمَّ يَلْقَاكُمْ فِي
مَكَانٍ تَأْمُرُونَ ﴿١١٠﴾

قَالُوا أَرْجِهْ وَأَخَاهُ وَأَرْسِلْ فِي الْمَدَائِنِ حَاشِرِينَ ﴿١١١﴾

يَأْتُواكَ بِكُلِّ سَاحِرٍ عَلِيمٍ ﴿١١٢﴾

113. And so the sorcerers came to Fir'aun (Pharaoh). They said: "Indeed there will be a (good) reward for us if we are the victors."

114. He said: "Yes, and moreover you will (in that case) be of the nearest (to me)."

115. They said: "O Mûsâ (Moses)! Either you throw (first), or shall we have the (first) throw?"

116. He [Mûsâ (Moses)] said: "Throw you (first)." So when they threw, they bewitched the eyes of the people, and struck terror into them, and they displayed a great magic.

117. And We revealed to Mûsâ (Moses) (saying): "Throw your stick," and behold! It swallowed up straight away all the falsehood which they showed.

118. Thus truth was confirmed, and all that they did was made of no effect.

119. So they were defeated there and returned disgraced.

120. And the sorcerers fell down prostrate.

121. They said: "We believe in the Lord of the 'Ālamīn (mankind, jinn and all that exists).

122. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

123. Fir'aun (Pharaoh) said: "You have believed in him [Mûsâ (Moses)] before I give you permission. Surely, this is a plot which you have plotted in the city to drive out its people, but you shall come to know.

124. "Surely, I will cut off your hands and your feet from opposite sides, then I will crucify you all."

125. They said: "Verily, we are returning to our Lord.

126. "And you take vengeance on us only because we believed in the *Āyât* (proofs,

وَسِيمَةِ السَّحَرَةِ وَنُفُوتِ قَالُوا لَنَا الْآخِرُ إِنَّ
كُنَّا نَكْفُرُ بِالْعَلِيِّينَ ﴿١١٣﴾

قَالَ نَسْعُرُكُمْ وَلَكُمُ الْمَقَرُّبِينَ ﴿١١٤﴾

قَالُوا لِمُوسَى إِنَّا أَنْشَلْنَاهُ فَلْيَأْتِنَا
بِآيَاتٍ ﴿١١٥﴾

قَالَ أَلَمْ أَقُلْ لَّكُمْ الْفَوْازُ سَحَرُوا أَعْيُنَ النَّاسِ
وَأَنسَوْهُمْ حُرُوجَهُ وَبِسِحْرِ عَظِيمٍ ﴿١١٦﴾

* وَأَوْحَيْنَا إِلَىٰ مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ
مَا يُلَاقُونَ ﴿١١٧﴾

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوا يَعْمَلُونَ ﴿١١٨﴾

فَكَلَبُوا هَٰذَا إِلَهُكَ فَانكَلَبُوا صَدْرِي ﴿١١٩﴾

وَأَلْقَى السَّحَرَةُ سِحْرَهُمْ ﴿١٢٠﴾

قَالُوا آمَنَّا بِرَبِّ الْعَالَمِينَ ﴿١٢١﴾

رَبِّ مُوسَى وَهَارُونَ ﴿١٢٢﴾

قَالَ فِرْعَوْنُ أَمْ أَنَسْتُمْ إِلَهُكُمْ قُلْ لَكُمْ ثُلُثُ
هَٰذَا الْعَمَلِ مَكْرُومُهُ فِي السَّيِّئِينَ لَنُخْرِجَنَّ عَنْهَا
أَهْلَهَا فَاصْبِرُوا تَصَٰلِحُونَ ﴿١٢٣﴾

لَنُخَطِّمَنَّ أَيْدِيَكُمْ وَأَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ
لَأُصَلِّبَنَّكُمْ أَجْمَعِينَ ﴿١٢٤﴾

قَالُوا إِنَّا إِلَىٰ رَبِّنَا مُنْقَلِبُونَ ﴿١٢٥﴾

وَمَا نَقُصُّهُمْنَ إِلَّا أَنَّهُنَّ كَانُوا يَكْفُرُونَ بِرَبِّهِمْ فَكَانَ أُنْزِلَ عَلَيْهِمْ

evidences, lessons, signs, etc.) of our Lord when they reached us! Our Lord! pour out on us patience, and cause us to die as Muslims."

127. The chiefs of Fir'aun's (Pharaoh) people said: "Will you leave Mûsâ (Moses) and his people to spread mischief in the land, and to abandon you and your gods?" He said: "We will kill their sons, and let live their women, and we have indeed irresistible power over them."

128. Mûsâ (Moses) said to his people: "Seek help in Allâh and be patient. Verily, the earth is Allâh's. He gives it as a heritage to whom He wills of His slaves; and the (blessed) end is for the *Muttaqûn* (the pious — see V.2:2)."

129. They said: "We (Children of Israel) had suffered troubles before you came to us, and since you have come to us." He said: "It may be that your Lord will destroy your enemy and make you successors on the earth, so that He may see how you act?"

130. And indeed We punished the people of Fir'aun (Pharaoh) with years of drought and shortness of fruits (crops), that they might remember (take heed).

131. But whenever good came to them, they said: "Ours is this." And if evil afflicted them, they ascribed it to evil omens connected with Mûsâ (Moses) and those with him. Be informed! Verily, their evil omens are with Allâh but most of them know not.

132. They said [to Mûsâ (Moses)]: "Whatever *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) you may bring to us, to work therewith your sorcery on us, we shall never believe in you."

133. So We sent on them: the flood, the locusts, the lice, the frogs, and the blood (as a succession of) manifest signs, yet they

رَبَّنَا أَرْخِ عَلَيْنَا صَبْرًا وَتَوَفَّنَا مُسْلِمِينَ ﴿١٢٧﴾

وَقَالَ الْمَلَأُ مِنْ قَوْمِ فِرْعَوْنَ أَتَنْدُبُونَ قَوْمَهُمْ
لِيُفْسِدُوا فِي الْأَرْضِ وَيَذُرْكُمُ لِلْهَيْكَةِ قَالَ سَقِئِيلٌ
أَيُّكُمْ هُمْ وَنَسْتَعِيهِمْ نِسَاءَهُمْ وَإِنَّا فَوْقَهُمْ
قَاهِرُونَ ﴿١٢٨﴾

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُوا بِاللَّهِ وَاصْبِرُوا إِنَّ
الْأَرْضَ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿١٢٩﴾

قَالُوا أَذِذْتَنَا مِنْ قَبْلِ أَنْ تَأْتِيَنَا وَنَحْمُدَ مَا
جِئْتَنَا قَالَ عَسَى رَبُّكُمْ أَنْ يُهْلِكَ عَدُوَّكُمْ
وَيَسْتَلِمْ لَكُمْ فِي الْأَرْضِ فَنَنْظُرْ كَيْفَ
تَعْمَلُونَ ﴿١٣٠﴾

وَلَقَدْ أَخَذْنَا آلَ فِرْعَوْنَ بِالسِّنِينَ وَنَقْمِ الرِّيشِ
الْقَتَرِ لَعَلَّهُمْ يَذَكَّرُونَ ﴿١٣١﴾

فَإِذَا جَاءَهُمْ نِعْمَةٌ مِنَ رَبِّهِمْ قَالُوا إِنَّا لِلْهِمْ
سَائِدَةٌ فَظَلُّوا بِمَا يُمُوسُونَ وَمِنْ مَعَهُ إِلَّا أَوَّامًا
عَلَى يَمِينِهِمْ وَاللَّهُ وَكَفَى أَعْيُنُهُمْ
لِإِغْوَاؤِهِمْ ﴿١٣٢﴾

وَقَالُوا إِنَّمَا تَأْتِيَنَا بِالْبَيِّنَاتِ لَتَسْحَرَنَا بِهَا فَمَا
نُحْنُ لَكَ بِمُؤْمِنِينَ ﴿١٣٣﴾

فَأَرْسَلْنَا عَلَيْهِمُ الطُّوفَانَ وَالْجَرَادَ وَالْقُمَّلَ

remained arrogant, and they were of those people who were *Mujrimûn* (criminals, polytheists, sinners).

134. And when the punishment fell on them they said: "O Mûsâ (Moses)! Invoke your Lord for us because of His Promise to you. If you remove the punishment from us, we indeed shall believe in you, and we shall let the Children of Israel go with you."

135. But when We removed the punishment from them to a fixed term, which they had to reach, behold! they broke their word!

136. So We took retribution from them. We drowned them in the sea, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless of them.

137. And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir'aun (Pharaoh) and his people erected.

138. And We brought the Children of Israel (with safety) across the sea, and they came upon a people devoted to some of their idols (in worship). They said: "O Mûsâ (Moses)! Make for us an *ilâh*^[1] (a god) as they have *âlihah* (gods)." He said: "Verily, you are a people who know not (the Majesty and Greatness of Allâh and what is obligatory upon you, i.e. to worship none but Allâh Alone, the One and the Only God of all that exists)."

139. [Mûsâ (Moses) added:] "Verily, these people will be destroyed for that which

وَالضَّغَائِرَ وَالَّذِينَ ءَاتَيْنَا مَقْصَدًا فَاسْتَغْرُوا
وَكُنَّا قَوْمًا مُّجْرِمِينَ ﴿١٣٤﴾

وَلَمَّا رَفَعْنَا عَنْهُمْ الْيُزُفَ قَالُوا لِمُوسَى ادْعُ لَنَا رَبَّكَ
يَمَا عَاهَدَ عِنْدَكَ لَئِنْ كَشَفْتَ عَنْكَ الِيزُفَ
لَنُؤْمِنَنَّ لَكَ وَلَنُرْسِلَنَّ مَعَكَ بَنِي إِسْرَءِيلَ ﴿١٣٥﴾

فَلَمَّا كَشَفْنَا عَنْهُمْ الْيُزُفَ إِلَى أَجَلٍ مُّسَمًّى
إِذَا هُمْ يَنْكُثُونَ ﴿١٣٦﴾

فَأَنقَضْنَا بِئِنَّهُمْ فَأَعْرِضْهُمْ فِي الْيَمِّ وَأَنهَضْهُمْ
فَأَغْرَقْنَاهُمْ أَغْرَاقًا ﴿١٣٧﴾

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضْعَفُونَ
مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَنَكُنَّ فِيهَا وَبَعَثْنَا
كَلِمَتَ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ يَمَا
صَبَرُوا وَدَمَرْنَا مَا كَانَ يَصْنَعُ الْفِرْعَوْنُ وَفَرَمَدْنَا
وَمَا كَانُوا يُعْرِشُونَ ﴿١٣٨﴾

وَجَئْنَا بِبَنِي إِسْرَءِيلَ يَمِينَ الْبَحْرَ فَأَتَوْا عَلَى قَوْمٍ
يَعْبُدُونَ عَلَى آثَارِهِمْ آلِهَةً قَالُوا لِمُوسَى
لَجَسَدٌ لَّنَا إِلَهًا كَمَا لَهُمْ آلِهَةٌ قَالُوا
إِن كُنتُمْ قَوْمًا تُفْقَهُونَ ﴿١٣٩﴾

إِنَّ هَذِهِ أُمَّةٌ مِّنْ أُمَّةٍ مِّثْلِهِمْ قَدْ أَفْلَحَ لَنَا مَا كُنَّا

^[1] (V.7:138) *ilâh*: Who has all the right to be worshipped.

they are engaged in (idols-worship). And all that they are doing is in vain."

140. He said: "Shall I seek for you an *ilâh* (a god) other than Allâh, while He has given you superiority over the *Ālāmīn* (mankind and jinn of your time)."

141. And (remember) when We rescued you from Fir'aun's (Pharaoh) people, who were afflicting you with the worst torment, killing your sons and letting your women live. And in that was a great trial from your Lord.

142. And We appointed for Mûsâ (Moses) thirty nights and added (to the period) ten (more), and he completed the term, appointed by his Lord, of forty nights. And Mûsâ (Moses) said to his brother Hârûn (Aaron): "Replace me among my people, act in the Right Way (by ordering the people to obey Allâh and to worship Him Alone) and follow not the way of the *Mufsidûn* (mischief-makers)."

143. And when Mûsâ (Moses) came at the time and place appointed by Us, and his Lord (Allâh) spoke to him; he said: "O my Lord! Show me (Yourself), that I may look upon You." Allâh said: "You cannot see Me, but look upon the mountain; if it stands still in its place then you shall see Me." So when his Lord appeared to the mountain^[1], He made it collapse to dust, and Mûsâ (Moses) fell down unconscious. Then when he recovered his senses he said: "Glorified are You, I turn to You in repentance and I am the first of the believers."

144. (Allâh) said: "O Mûsâ (Moses) I have chosen you above men by My Messages, and by My speaking (to you). So hold that

يَسْمَلُونَ ﴿١٣٩﴾

قَالَ أَغْرَى اللَّهُ آبْنِي كُرْهُهُمَا وَهُوَ فَضَّلَ كُرْهُهُ عَلَى
الْمَلَائِكَةِ ﴿١٤٠﴾

فَإِذْ أَنْجَيْنَاكَ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكَ سَوْمَةً
الْعَذَابِ يُقَاتِلُونَ أَبْنَاءَكَ كُفْرًا وَيَسْتَحْيُونَ
نِسَاءَكَ كُفْرًا فِي ذَلِكَ كُرْهًا مِمَّا رَزَقْنَكَ
عَظِيمًا ﴿١٤١﴾

وَوَعَدْنَا مُوسَى الثَّلَاثِينَ لَيْلَةً وَالْعَشْرَ بِإِثْمَارٍ
فَتَمَرَّ بِمِثْلِ رِيحِهِ أَرْبَعِينَ لَيْلَةً وَقَالَ مُوسَى
لِأَخِيهِ هَارُونَ اخْلُفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ
سَبِيلَ الْمُفْسِدِينَ ﴿١٤٢﴾

وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ
أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ نَرِيكَ وَلَكِنْ أَنْظُرْ
إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ نَرِيكَ
فَلَمَّا بَصُرَ بِرَبِّهِ وَالْجَبَلِ جَعَلَ دُكَّانًا وَخَرَّ مُوسَى
صَوِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَنَكَ ثُبُّكَ إِلَهِكَ وَأَنَا
أَوَّلُ الْمُؤْمِنِينَ ﴿١٤٣﴾

قَالَ يَسْمَعُونَ نِدَائِي أَنْصَافَتِيكَ عَلَى الْكَافِرِينَ سَلَامِي
وَيُكَلِّمُنِي فَخُذْ مَا مَآئِيَّتُكَ وَكُنْ مِنَ

^[1] (V.7:143) The appearance of Allâh جل جلاله to the mountain was very little of Him. It was approximately equal to the tip of one's little finger as explained by the Prophet صلى الله عليه وسلم when he recited this Verse. (This Hadîth is quoted by Tirmidhî).

which I have given you and be of the grateful."

145. And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things (and said): Hold to these with firmness, and enjoin your people to take the better therein. I shall show you the home of *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

146. I shall turn away from My *Ayât* (verses of the Qur'ân) those who behave arrogantly on the earth, without a right, and (even) if they see all the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will not believe in them. And if they see the way of righteousness (monotheism, piety, and good deeds), they will not adopt it as the Way, but if they see the way of error (polytheism, crimes and evil deeds), they will adopt that way, that is because they have rejected Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and were heedless (to learn a lesson) from them.

147. Those who deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and the Meeting in the Hereafter (Day of Resurrection,), vain are their deeds. Are they requited with anything except what they used to do?

148. And the people of Mûsâ (Moses) made in his absence, out of their ornaments, the image of a calf (for worship). It had a sound (as if it was mooing). Did they not see that it could neither speak to them nor guide them to the way? They took it (for worship) and they were *Zâlimûn* (wrong-doers).

149. And when they regretted and saw that they had gone astray, they (repented and) said: "If our Lord have not mercy upon us and forgive us, we shall certainly be of the losers."

الشَّٰكِرِينَ ﴿١٤٥﴾

وَكَتَبْنَا لَهُ فِي الْأَلْوَاحِ مِنْ كُلِّ شَيْءٍ
مَوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ فَخَذَّهَا بِقُوَّةٍ وَأَمَرَ
قَوْمَهُ بِأَخْذِهَا سَادِرِينَ ﴿١٤٥﴾

الْفَاسِقِينَ ﴿١٤٦﴾

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ
بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُتُبًا لَا تُؤْمِنُ بِهَا
وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا
وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ
كَذَّبُوا بِآيَاتِنَا وَكَانُوا عَنْهَا
غَافِلِينَ ﴿١٤٦﴾

غَافِلِينَ ﴿١٤٧﴾

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا وَلِقَاءِ الْآخِرَةِ حَسِطَتْ
أَعْمَالُهُمْ هَلْ يُجْزَوْنَ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿١٤٧﴾

وَاتَّخَذَ قَوْمُ مُوسَى مِنْ عُلُوِّهِمْ صُورَةً
صَمَدًا الصُّورُ الْأُولَى الْغَنَمُ لَا يَكْـلُمُهُمْ
وَلَا يَنْفَعُهُمْ سَبِيلًا اتَّخَذُوهُ وَكَانُوا
ظَالِمِينَ ﴿١٤٨﴾

وَلَمَّا سَوَّطُوا فِي آيَاتِنَا رَأَوْا أَنَّهُمْ قَدْ ضَلُّوا
قَالُوا لَئِنْ لَمْ يَرْحَمْ رَبُّنَا لَأَكُونُوا
مِنَ الْخَاسِرِينَ ﴿١٤٩﴾

150. And when Mûsâ (Moses) returned to his people, angry and grieved, he said: "What an evil thing is that which you have done (i.e. worshipping the calf) during my absence. Did you hasten and go ahead as regards the matter of your Lord (you left His worship)?" And he threw down the Tablets and seized his brother by (the hair of) his head and dragged him towards him. [Hârûn (Aaron)] said: "O son of my mother! Indeed the people judged me weak and were about to kill me, so make not the enemies rejoice over me, nor put me amongst the people who are *Zâlimûn* (wrong-doers)."

151. Mûsâ (Moses) said: "O my Lord! Forgive me and my brother, and admit us into Your Mercy, for you are the Most Merciful of those who show mercy."

152. Certainly, those who took the calf (for worship), wrath from their Lord and humiliation will come upon them in the life of this world. Thus do We recompense those who invent lies.

153. But those who committed evil deeds and then repented afterwards and believed, verily, your Lord after (all) that is indeed Oft-Forgiving, Most Merciful.

154. And when the anger of Mûsâ (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord.

155. And Mûsâ (Moses) chose out of his people seventy (of the best) men for Our appointed time and place of meeting, and when they were seized with a violent earthquake, he said: "O my Lord, if it had been Your Will, You could have destroyed them and me before; would You destroy us for the deeds of the foolish ones among us? It is only Your Trial by which You lead astray whom You will, and keep guided whom You will. You

وَلَمَّا رَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضَبَ عَلَيْهِمْ قَالُوا بِشَئِئِكَ
خَلَقْتُمُوهُمْ مِنْ عَدِيِّ آتِخْتُمْ أَمْ رَبِّي عَمَلٌ وَالْقَى
الْأُلُوحَ وَأَخَذَ بِرَأْسِ أَخِيهِ يَجْحَدُ بِمَا قَالُوا إِنَّهُ لَمِنَ
الْقَوْمِ اسْتَخَضَعُونِي وَأَعَاذُوا بِقَوْلِي فَلَا
تُشْعِرُونِي الْأَعْدَةَ وَلَا تَجْعَلْنِي مَعَ الْقَوْمِ
الظَّالِمِينَ ﴿١٥٠﴾

قَالَ رَبِّ اغْفِرْ لِي وَلِإِخِي وَأَدْخِلْنَا فِي رَحْمَتِكَ وَأَنْتَ
أَرْحَمُ الرَّاحِمِينَ ﴿١٥١﴾

إِنَّ الَّذِينَ اتَّخَذُوا الْبِجَالَ سِتْرًا لَهُمْ غَضَبٌ مِنْ رَبِّهِمْ
وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا وَلَئِكَ هُمُ الْخَسِرُونَ
الْمُعْتَدِينَ ﴿١٥٢﴾

وَالَّذِينَ عَمِلُوا السَّيِّئَاتِ ثُمَّ تَابُوا مِنْهَا وَآمَنُوا
رَبَّهُمْ إِنَّ رَبَّكَ مِنْ بَعْدِهَا لَعَزِيزٌ مُجِيبٌ ﴿١٥٣﴾

وَلَمَّا سَكَتَ عَنْ مُوسَى الْغَضَبُ أَخَذَ الْأُلُوحَ فِي
يَمِينِهِ مُدًى وَرَحَةً لِلَّذِينَ هُمْ يَحْكُمُونَ
يَوْمَهُمْ ﴿١٥٤﴾

وَاخْتَارَ مُوسَى قَوْمَهُ سَبْعِينَ رَجُلًا أَلِيمِينَ تَحْقُقَانَا
أَعَدَّ قَوْمًا لَوِيقَعَهُ قَالَ رَبِّ أَوْشِعْتُمْ أَهْلَكُمْ هُمْ مِنْ
قَبْلِ وَلَئِنْ أَنْتُمْ لَمَّا بِمَا قَدَّرَ السَّعْيَةُ وَمَا أَنْتُمْ
إِلَّا قَوْمٌ فَتَنَّا لَهُمْ نَافِلًا وَمَتَّى مِنْ تَحْقُقَانَا
وَلَمَّا قَامُوا لَنَا وَأَرْحَمْنَا وَأَنْتَ خَيْرُ الْخَائِرِينَ ﴿١٥٥﴾

are our *Wali* (Protector), so forgive us and have Mercy on us: for You are the Best of those who forgive.

156. "And ordain for us good in this world, and in the Hereafter. Certainly we have turned to You." He said: (As to) My punishment I afflict therewith whom I will and My Mercy embraces all things. That (Mercy) I shall ordain for those who are the *Muttaqûn* (the pious — See V.2:2), and give *Zakât*; and those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.);

157. Those who follow the Messenger, the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم) whom they find written with them in the Taurât (Torah) (Deut. xviii 15) and the Injeel (Gospel) (John xiv, 16)^[1], — he commands them for *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm has ordained); and forbids them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden); he allows them as lawful *Al-Tayyibât* (i.e. all good and lawful as regards things, deeds, beliefs, persons, foods), and prohibits them as unlawful *Al-Khabâ'ith* (i.e. all evil and unlawful as regards things, deeds, beliefs, persons and foods), he releases them from their heavy burdens (of Allâh's Covenant with the children of Israel), and from the fetters (bindings) that were upon them. So those who believe in him (Muhammad صلى الله عليه وسلم), honour him, help him, and follow the light (the Qur'ân) which has been sent down with him, it is they who will be the successful^[2].

* وَأَسْأَلُكَ لِي فِي هَذِهِ الْأُمُورِ حَسَنَةً وَفِي
الْآخِرَةِ إِنَّمَا هَذَا إِلَيْكَ قَالِ عَنَّا أَصِيبُ بِهِ
مَنْ أَسْأَلُكَ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ فَاسْأَلْنِيهَا
الَّذِينَ يَتَّقُونَ وَيُؤْتُونَ الزَّكَاةَ وَالَّذِينَ هُمْ
يُقَارِبُونَ إِلَهُي ۝

الَّذِينَ يَتَّبِعُونَ الرَّسُولَ الَّذِي الْأُمُورِ الَّذِي
يَجِدُونَهُ مَكْتُومًا عِنْدَهُمْ فِي التَّوْرَةِ
وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ
الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ
عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ
وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ فَاَلَّذِينَ
يَأْمُرُونَ بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ وَاتَّبَعُوا
الَّذِي أُنْزِلَ مِنْهُ أُولَئِكَ هُمُ الْمُفْلِحُونَ ۝

^[1] (V.7:157) There exists in the Taurât (Torah) and the Injeel (Gospel), even after the original text has been distorted, clear prophecies indicating the coming of Prophet Muhammad صلى الله عليه وسلم, e.g. Deut. 18: 18, 21:21; Psal. 118: 22-23; Isa. 42: 1-13; Hab. 3: 3-4; Matt. 21:42-43; Jn. 14: 12-17, 26-28, 16: 7-14.

^[2] (V. 7:157) A) "O you who have been given the Scripture (Jews and Christians)! Believe in what We have revealed (to Muhammad صلى الله عليه وسلم) confirming what is (already) with

158. Say (O Muhammad صلى الله عليه وسلم): "O mankind! Verily, I am sent to you all as the Messenger of Allâh — to Whom belongs the dominion of the heavens and the earth. *La ilâha illa Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death. So believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), the Prophet who can neither read nor write (i.e. Muhammad صلى الله عليه وسلم), who believes in Allâh and His Words [(this Qur'ân), the Taurât (Torah) and the Injeel (Gospel) and also Allâh's Word: "Be!" — and he was, i.e. 'Isâ (Jesus) son of Maryam (Mary), عليها السلام], and follow him so that you may be guided.⁽¹¹⁾

159. And of the people of Mûsâ (Moses) there is a community who lead (the men) with truth and establish justice therewith (i.e. judge among men with truth and justice).

160. And We divided them into twelve tribes (as distinct) nations. We revealed to Mûsâ (Moses) when his people asked him for water (saying): "Strike the stone with your stick", and there gushed forth out of it twelve springs, each group knew its own place for water. We shaded them with the clouds and sent down upon them *Al-Manna*⁽¹²⁾ and the quails (saying): "Eat of the good things with which We have provided you." They harmed Us not but they used to harm themselves.

161. And (remember) when it was said to them: "Dwell in this town (Jerusalem) and eat therefrom wherever you wish, and say, '(O Allâh) forgive our sins'; and enter the gate

قُلْ يَا أَيُّهَا النَّاسُ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا
الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ لَا إِلَهَ
إِلَّا هُوَ يُحْيِي وَيُمِيتُ فَآمِنُوا بِاللَّهِ وَرَسُولِهِ النَّبِيَّ
الَّذِي لَا يَلْزِمُهُ الْكَذِبُ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا
لَهُ كَمَا تَحْتَدِّثُ ﴿١٥٨﴾

وَمِنْ قَوْمِ مُوسَى أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ
يَسْتَلُونَ ﴿١٥٩﴾

وَفَقَعْنَاهُمْ لاثْنَيْ عَشَرَ نَاحِيَةً
وَأَوْحَيْنَا إِلَى مُوسَى إِذِ اسْتَسْقَاهُ قَوْمُهُ
أَنْفَرِبْ بِعَصَاكَ الْخَجَرَ فَالَجَمْعُ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَشْرِبَهُمْ
وَعَلَّمْنَا عَلَيْهِمُ الْقَسَمَ وَأَنزَلْنَا عَلَيْهِمُ
الْمَنَّاءَ وَالسَّلَوى كُلُوا مِنْ طَرَفَيْهِ
مَا رَزَقْنَاهُمْ وَمَا ظَلَمُونَا وَلَسْنَا مَكُونًا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿١٦٠﴾

وَأَقْبَلَ لَهُمْ نَاحِيَةً هَذِهِ الْقَرْيَةُ وَكُلُوا
مِنْهَا حَيْثُ شِئْتُمْ وَغُلُّوا حُطَّتْ وَادَّخَلُوا

you, before We efface faces [by making them (faces) like the backs of the necks; without nose, mouth and eyes], and turn them hindwards, or curse them as We cursed the Sabbath-breakers. And the Commandment of Allâh is always executed." (V.4:47).

B) See (V.57:28) and its footnote.

⁽¹¹⁾ (V.7:158) See the footnote (A) of (V.2:252).

⁽¹²⁾ (V.7:160) See the footnote of (V.2:57).

prostrate (bowing with humility). We shall forgive you your wrong-doings. We shall increase (the reward) for the good-doers."

162. But those among them who did wrong changed the word that had been told to them. So We sent on them a torment from the heaven in return for their wrong-doings.¹¹¹

163. And ask them (O Muhammad صلى الله عليه وسلم) about the town that was by the sea; when they transgressed in the matter of the Sabbath (i.e. Saturday): when their fish came to them openly on the Sabbath day, and did not come to them on the day they had no Sabbath. Thus We made a trial of them, for they used to rebel against Allah's Command (disobey Allah) [see the Qur'ân: V.4:154 and its footnote].

164. And when a community among them said: "Why do you preach to a people whom Allâh is about to destroy or to punish with a severe torment?" (The preachers) said: "In order to be free from guilt before your Lord (Allâh), and perhaps they may fear Allâh."

165. So when they forgot the reminders that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allâh).

166. So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected."¹²¹

167. And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the

الْبَابُ مَحْدُودٌ لِّتَعْلَمَ كَيْفَ حَالِكِيكُمْ
سَازِيدَ الْمُخْسِرِينَ ﴿١٦٢﴾

فَبَدَّلَ الَّذِينَ ظَلَمُوا أُمَّمَهُمْ قَوْلًا مَّا يَكُونُ
قِيلَ لَهُمْ قَارِئُ سَلَامِنَا عَلَيْهِمْ وَجَزَّاهُمْ السَّمَاءَ
يَمَّا كَانُوا يَنْظُرُونَ ﴿١٦٣﴾

وَسَأَلَهُمْ عَنِ الْقَرْيَةِ الَّتِي كَانَتْ حَالِكَةً
الْبَحْرِ إِذْ يَسْأَلُونَ فِي السَّبْتِ إِذْ تَأْتِيهِمْ
حَيْثُ أَهْلُهُمْ مَسِيحُهُمْ مَرَّةً وَهُمْ لَا يَتَذَكَّرُونَ
لَا تَأْتِيهِمْ كَذَلِكَ يَبْهَلُونَهُمْ يَمَّا كَانُوا
يَقْسُفُونَ ﴿١٦٤﴾

وَلَا تَأْتِيهِمْ أَهْلُهُمْ لِيَقُولُوا قَوْلًا مَّا يَكُونُ
أَوْ مَعَهُمْ عَذَابٌ شَدِيدٌ قَالُوا مَعذَرَةٌ إِنْ رُبُّكُمْ
وَلَمْ أَهْلُهُمْ يَسْأَلُونَ ﴿١٦٥﴾

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ أَجْبَعْنَا الَّذِينَ يَنْهَوْنَ
عَنِ السُّوءِ وَأَعَذْنَا الَّذِينَ ظَلَمُوا بِمَا عَمِلُوا
كَأَنَّهُمْ يَفْهَمُونَ ﴿١٦٦﴾

فَلَمَّا عَصَوْا عَنْ تِلْكَ أَمْرُهُمْ كُفُّوا وَرَدُّوا
كَتْمِينَ ﴿١٦٧﴾

وَلَا تَأْتِيهِمْ رُسُلُهُمْ عَلَيْهِمْ إِلَهُ يَكْفُرُ
يَسْأَلُهُمْ سَوْءَ الْعَذَابِ إِنْ رُبُّكُمْ تَسْمِعُ الْعِقَابِ

¹¹¹ (V.7:162) See (V. 2:59) and its footnote.

¹²¹ (V.7:166) It is a severe warning to the mankind that they should not disobey what Allâh commands them to do, and keep far away from what He prohibits them."

* See the footnote of (V.9:112).

Day of Resurrection, those who would afflict them with a humiliating torment. Verily, your Lord is Quick in Retribution (for the disobedient, wicked) and certainly He is Oft-Forgiving, Most Merciful (for the obedient and those who beg Allâh's Forgiveness).

168. And We have broken them (i.e. the Jews) up into various, separate groups on the earth: some of them are righteous and some are away from that. And We tried them with good (blessings) and evil (calamities) in order that they might turn (to Allâh's Obedience).

169. Then after them succeeded an (evil) generation, which inherited the Book, but they chose (for themselves) the goods of this low life (evil pleasures of this world) saying (as an excuse): "(Everything) will be forgiven to us." And if (again) the offer of the like (evil pleasures of this world) came their way, they would (again) seize them (would commit those sins). Was not the covenant of the Book taken from them that they would not say about Allâh anything but the truth? And they have studied what is in it (the Book). And the home of the Hereafter is better for those who are *Al-Muttaqûn* (the pious — See V.2:2). Do not you then understand?

170. And as to those who hold fast to the Book (i.e. act on its teachings) and perform *As-Salât* (*Iqâmat-as-Salât*), certainly We shall never waste the reward of those who do righteous deeds.

171. And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): "Hold firmly to what We have given you [i.e. the Taurât (Torah)], and remember that which is therein (act on its commandments), so that you may fear Allâh and obey Him."

وَالَّذِينَ لَعَنُوا تَحِيَّةً ﴿١٦٧﴾

وَقَطَّعْتَ فِئْرَتِي الْأَرْضِ أَسْمَاءُ فَهُمْ الْقَصِيلُ
وَمِنْهُمْ دُونَ ذَلِكَ وَيَكْفُرُ بِالْحَسَنَاتِ
وَالَّذِينَ تَبَوَّءُوا لَعْنَتَهُمْ يَتَجَمَّعُونَ ﴿١٦٨﴾

فَخَلَفَ مِنْ بَنِي إِسْرَءِيلَ ذُرِّيَّةٌ مِمَّنْ كَفَبَتْ
بِأَعْيُنِهِمْ هَذِهِ الْأَدْنَى وَيَقُولُونَ
سَيُعَذِّبُنَا أَمَّا نَاطِقُونَ عِزَّةً بِأَعْيُنِهِمْ
فَالَّذِينَ كَفَرُوا بِالْكِتَابِ أَنْ لَا يَقُولُوا
أَلَّا هِيَ إِلَّا الْحَقُّ وَدَرَسُوا مَا فِيهِ وَالَّذِينَ
كَفَرُوا بِالْكِتَابِ وَالَّذِينَ كَفَرُوا بِالْكِتَابِ
الَّذِينَ يَتَّقُونَ أَفَلَا يَتَذَكَّرُونَ ﴿١٦٩﴾

وَالَّذِينَ يَتَّبِعُونَ الْكِتَابَ وَالَّذِينَ أَلَّفُوا
لَا تُضَيِّعُ أَمْزَجَ الْمُتَّقِينَ ﴿١٧٠﴾

وَلَمَّا رَفَعْنَا الْجَبَلَ فَوْقَهُمْ كَأَنَّهُ ظُلَّةٌ
وَقَطَّعْتَ فِئْرَتَهُمْ أَسْمَاءُ فَهُمْ الْقَصِيلُ
وَالَّذِينَ كَفَرُوا بِالْكِتَابِ وَالَّذِينَ كَفَرُوا
بِالْكِتَابِ وَالَّذِينَ كَفَرُوا بِالْكِتَابِ
الَّذِينَ يَتَّقُونَ أَفَلَا يَتَذَكَّرُونَ ﴿١٧١﴾

172. And (remember) when your Lord brought forth from the Children of Adam, from their loins, their seed (or from Adam's loin his offspring) and made them testify as to themselves (saying): "Am I not your Lord?" They said: "Yes! We testify," lest you should say on the Day of Resurrection: "Verily, we have been unaware of this."

173. Or lest you should say: "It was only our fathers aforetime who took others as partners in worship along with Allâh, and we were (merely their) descendants after them; will You then destroy us because of the deeds of men who practised *Al-Bâtîl* (i.e. polytheism and committing crimes and sins, invoking and worshipping others besides Allâh)?" (*Tafsîr At-Tabarî*).

174. Thus do We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, so that they may turn (to the truth).

175. And recite (O Muhammad صلى الله عليه وسلم) to them the story of him to whom We gave Our *Ayât* (proofs, evidences, lessons, signs, etc.), but he threw them away; so *Shaitân* (Satan) followed him up, and he became of those who went astray.

176. And had We willed, We would surely have elevated him therewith, but he clung to the earth and followed his own vain desire. So his parable is the parable of a dog: if you drive him away, he lolls his tongue out, or if you leave him alone, he (still) lolls his tongue out. Such is the parable of the people who reject Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). So relate the stories, perhaps they may reflect.

177. Evil is the parable of the people who rejected Our *Ayât* (proofs, evidences, verses and signs, etc.), and used to wrong their own selves.

وَلَا تَحْزَنْ لَكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتُهُمْ
وَأَشْهَدُهُمْ عَلَى أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَى
شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَذَا
غَافِلِينَ ﴿١٧٢﴾

أَوْ تَقُولُوا إِنَّمَا أَشْرَكَ آبَاؤُنَا مِنْ قَبْلُ وَكُنَّا ذُرِّيَّةً
مِنْ بَدْيِهِمْ فَاغْنِنَا عَنْ تِلْكَ الْعَمَلِ الْمُنِيطُونَ ﴿١٧٣﴾

وَكُنَّا لَكَ نَفِيسٌ الْكَافِرِينَ وَلَمَّا هُمْ يَرْجُفُونَ ﴿١٧٤﴾

وَأَتْلُ عَلَيْهِمْ نَبَأَ الَّذِي ءَاتَيْنَاهُ ءَايَاتِنَا فَاسْلَخَ مِنْهَا
فَأَتْبَعَهُ الشَّيْطَانُ فَكَانَ مِنَ الضَّالِّينَ ﴿١٧٥﴾

وَلَوْ شِئْنَا لَرَفَعْنَاهُ بِمَا وَلَعَكْنَاهُ لَنُفِخَ فِي الْأَنْفُسِ
وَأَتَّبَعُوا هَوَاهُ فَمَنْ لَهُ الْعَكْسُ إِنْ تَحْمِلُ
عَلَيْهِ يَلْهَثُ أَفَوْتَرُكُمْ يَلْهَثُ ذَلِكَ مَثَلُ الْقَوْمِ
الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ
يَتَذَكَّرُونَ ﴿١٧٦﴾

سَاءَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَأَنْفُسُهُمْ
كَالْوَالِطِ يُضْحِكُونَ ﴿١٧٧﴾

178. Whomsoever Allâh guides, he is the guided one, and whomsoever He sends astray, — then those! They are the losers.

مَنْ يَهْدِ اللَّهُ فَبِهِدَىٰ وَيَسْرِ يُضِلُّ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٧٨﴾

179. And surely, We have created many of the jinn and mankind for Hell. They have hearts wherewith they understand not, and they have eyes wherewith they see not, and they have ears wherewith they hear not (the truth). They are like cattle, nay even more astray; those! They are the heedless ones.

وَلَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِّنَ الْجِنِّ وَالْإِنسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ ۖ يَمَآءَ وَلَهُمْ أَعْيُنٌ لَا يُبْصِرُونَ ۖ يَمَآءَ وَلَهُمْ أُذُنٌ لَا تَسْمَعُونَ ۚ يَمَآءَ أُولَٰئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ ۚ أُولَٰئِكَ هُمُ الْغَافِلُونَ ﴿١٧٩﴾

180. And (all) the Most Beautiful Names belong to Allâh^[1], so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names. They will be required for what they used to do.

وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا وَذَرُوا الَّذِينَ يُلْحِقُونَ بِالْأَسْمَاءِ سُبُوحًا مَّا كَانُوا يَفْعَلُونَ ﴿١٨٠﴾

181. And of those whom We have created, there is a community who guides (others) with the truth, and establishes justice therewith.

وَمِنْ خَلْقِنَا أَُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَبْعُدُونَ ﴿١٨١﴾

182. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), We shall gradually seize them with punishment in ways they perceive not.

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا سَنَسْتَدْرِجُهُم مِّنْ حَيْثُ لَا يَعْلَمُونَ ﴿١٨٢﴾

183. And I respite them; certainly My Plan is strong.

وَأَنقِلُ لَهُمُ الْأَثَرِيبَ ﴿١٨٣﴾

184. Do they not reflect? There is no madness in their companion (Muhammad صلى الله عليه وسلم). He is but a plain warner.

أَوَلَمْ يَتَفَكَّرُوا مَا بِصَاحِبِهِمْ جِنَّةٌ إِن هُوَ إِلَّا نَذِيرٌ مُّبِينٌ ﴿١٨٤﴾

185. Do they not look in the dominion of the heavens and the earth and all things that Allâh has created; and that it may be that the end of their lives is near. In what message after this will they then believe?

أَوَلَمْ يَنْظُرُوا فِي مَلَكُوتِ السَّمٰوٰتِ وَالْأَرْضِ وَمَا خَلَقَ اللَّهُ مِن شَيْءٍ وَإِن يَكُونُوا يَدَّٰعِيْنَ أَلْبَٰهُم مِّنْ قِبَٰلِي حٰوِيْنَ بَعْدَهُ يَرْجِعُونَ ﴿١٨٥﴾

186. Whomsoever Allâh sends astray,

مَنْ يُضِلُّ اللَّهُ فَمَا حَادٍ لَّهُ وَبَدُوهُم فِي ظُلُمٍ مُّبِينٍ

^[1] (V.7:180) Allâh has one hundred minus one Names. (i.e. 99).

Narrated Abu Hurairah رضى الله عنه: Allâh has ninety-nine Names, i.e. one-hundred minus one; and whoever believes in their meanings and acts accordingly, will enter Paradise; and Allâh is *Witr* (one) and loves 'the *Witr*'. (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 419).

none can guide him; and He lets them wander blindly in their transgressions.

187. They ask you about the Hour (Day of Resurrection): "When will be its appointed time?" Say: "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden." They ask you as if you have a good knowledge of it. Say: "The knowledge thereof is with Allâh (Alone), but most of mankind know not."¹

188. Say (O Muhammad صلى الله عليه وسلم): "I possess no power over benefit or harm to myself except as Allâh wills. If I had the knowledge of the *Ghaib* (Unseen), I should have secured for myself an abundance of wealth, and no evil should have touched me. I am but a warner, and a bringer of glad tidings to a people who believe."

189. It is He Who has created you from a single person (Adam), and (then) He has created from him his wife [Hawwâ' (Eve)], in order that he might enjoy the pleasure of living with her. When he (a polytheist from Adam's offspring – as stated by *Ibn Kathîr* in his *Tafsîr*) had sexual relation with her (the polytheist's wife), she became pregnant and she carried it about lightly. Then when it became heavy, they both invoked Allâh, their Lord (saying): "If You give us a *Sâlih* (good in every aspect) child, we shall indeed be among the grateful."

190. But when He gave them (the polytheist and his wife) a *Sâlih* (good in every aspect) child, they (the polytheist and

يَعْمَهُونَ ﴿١٨٧﴾

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسِلُهَا قُلْ إِنَّمَا عِلْمُهَا
عِنْدَ رَبِّي لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ فَقُلْ إِنِّي
لَا أَعْلَمُ وَلَا أَتْلُو لَكُمْ إِلَّا أَنِّي مُمَدِّدُ الْمَعَادِ
حَتَّىٰ تَأْتِيَ سَاعَتُهَا عِندَ رَبِّهِ لَئِذَا أُسْقِرَ
الْكَائِبُ لَا يُعَاذَمُونَ ﴿١٨٨﴾

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ
وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبُ لَاسْتَكْنَرْتُ مِنَ الْخَيْرِ
وَمَا مَسَّنِيَ الشُّكُورُ إِنَّا إِنَّا لَا نَبْدِرُ وَبَشِيرِ الْعَمَلِ
يُؤْمِنُونَ ﴿١٨٩﴾

هُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَجَعَلَ مِنْهَا
زَوْجَهَا لِيَسْكُنَ إِلَيْهَا فَلَمَّا تَغَشَّاهَا حَمَلَتْ
حَمْلًا خَفِيًّا فَأَمَرَتْ بِيَهٍّ لَهَا فَتَلَا فَذَكَرَ اللَّهُ
رَبَّهُمَا لَنَإِنْ أَتَيْنَاهُمَا بِبَارٍ لَآتَيْنَاهُمَا مِنْ
السَّكِينِ ﴿١٩٠﴾

فَلَمَّا آتَاهُمَا صَالِحًا جَعَلَا لَهُ شُرَكَةَ فِيمَا
ءَاتَاهُمَا فَتَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿١٩١﴾

¹ (V.7:187): Narrated 'Abdullâh رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "The keys of the unseen are five: Verily Allâh! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knower, Well - Acquainted with all things." (V.31:34). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 151).

his wife) ascribed partners to Him (Allâh) in that which He has given to them. High is Allâh, Exalted above all that they ascribe as partners to Him. (*Tafsîr Ibn Kathîr*).

191. Do they attribute as partners to Allâh those who created nothing but they themselves are created?

192. No help can they give them, nor can they help themselves.

193. And if you call them to guidance, they follow you not. It is the same for you whether you call them or you keep silent.

194. Verily, those whom you call upon besides Allâh are slaves like you. So call upon them and let them answer you if you are truthful.

195. Have they feet wherewith they walk? Or have they hands wherewith they hold? Or have they eyes wherewith they see? Or have they ears wherewith they hear? Say (O Muhammad صلى الله عليه وسلم): "Call your (so-called) partners (of Allâh) and then plot against me, and give me no respite!

196. Verily, my *Walî* (Protector, Supporter, and Helper) is Allâh Who has revealed the Book (the Qur'ân), and He protects (supports and helps) the righteous.

197. And those whom you call upon besides Him (Allâh) cannot help you nor can they help themselves.

198. And if you call them to guidance, they hear not and you will see them looking at you, yet they see not.

199. Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don't punish them).

200. And if an evil whisper comes to you from *Shaitân* (Satan), then seek refuge with

أَبْتَرُكُمْ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ ﴿١٩١﴾

وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ

يَنْصُرُونَ ﴿١٩٢﴾

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَتَّبِعُوا سَبِيلَكُمْ

أَدْعَوْكُمْ أَنْ تُشْرِكُوا مَعَهُمْ ﴿١٩٣﴾

إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ

فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ

صَادِقِينَ ﴿١٩٤﴾

أَلَمْ تَرَ أَنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ

أَلْفًا وَلَا يَنْصُرُونَ ﴿١٩٥﴾

يَدْعُونَ مِنْ دُونِ اللَّهِ أَدْعَا شُرَكَاءَ كُفْرًا

فَيَدْعُونَ فَلَا يَسْتَجِيبُونَ ﴿١٩٦﴾

إِنَّ وَلِيََّ اللَّهُ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى

الصَّالِحِينَ ﴿١٩٧﴾

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتَطِيعُونَ

نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ ﴿١٩٨﴾

وَأَنْ تَدْعُوهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَتَرَاهُمْ يُنْظَرُونَ

إِلَيْكَ وَهُمْ لَا يَبْصُرُونَ ﴿١٩٩﴾

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ

عَنِ الْجَاهِلِينَ ﴿٢٠٠﴾

وَلَمَّا نَزَّ عَنْكَ مِنَ السَّيِّئَاتِ نَزَعْنَا مَا فِي صُلُوبِ

Allâh. Verily, He is All-Hearer, All-Knower.

201. Verily, those who are Al-Muttaqûn (the pious — see V.2:2), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright).

202. But (as for) their brothers (the devils) they (i.e. the devils) plunge them deeper into error, and they never stop short.

203. And if you do not bring them a miracle [according to their (i.e. Quraish pagans') proposal], they say: "Why have you not brought it?"^[1] Say: "I but follow what is revealed to me from my Lord. This (the Qur'ân) is nothing but evidences from your Lord, and a guidance and a mercy for a people who believe."

204. So, when the Qur'ân is recited, listen to it, and be silent that you may receive mercy. [i.e. during the compulsory congregational prayers when the *Imâm* (of a mosque) is leading the prayer (except *Sûrat Al-Fâtihah*), and also when he is delivering the Friday-prayer *Khutbah*]. (*Tafsîr At-Tabarî*).

205. And remember your Lord within yourself, humbly and with fear and without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.^[2]

206. Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.

إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٠١﴾

إِنَّ الَّذِينَ أَتَوْا إِذَا مَسَّهُمْ طَلِفٌ مِّنَ الشَّيْطَانِ
تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠٢﴾

وَأَخْوَاهُمْ يَعْمُدُونَهُمْ فِي الصُّلُوفِ
لَا يَنْصُرُونَ ﴿٢٠٣﴾

وَلَا تَأْتِيهِمْ بَيِّنَاتٌ قَالُوا لَا أَجِيبُكُمْ مَا قُلْنَا لَنَا
أَنِ اتَّبِعُوا مَا يَأْتِيكُم مِّن رَّبِّ هَذَا بَشَآئِرٌ مِّن رَّبِّكُمْ
وَمَا هِيَ إِلَّا آيَاتُ الْفُتُورِ يُؤْمِنُونَ ﴿٢٠٤﴾

وَإِذَا تُرِئِ الْقُرْآنُ فَاسْتَمِعُوا لَهُ وَأَنْصِتُوا
لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٥﴾

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرَّعًا وَخَفَةً وَدُؤْنَ
لِلْمُهَيَّيَّنِينَ الْقَوْلَ بِالسَّمْدِ وَالْأَصْبَالِ وَلَا تَكُنْ
مِنَ الْغَافِلِينَ ﴿٢٠٦﴾

إِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ
وَسُجُودُهُمْ وَكَمَاسُجِدُونَ ﴿٢٠٧﴾

^[1] (V.7:203): Narrated Anas رضى الله عنه that the Makkan people (Quraish pagans) requested Allâh's Messenger صلى الله عليه وسلم to show them a miracle, and so he showed them the splitting of the moon. (*Sahîh Al-Bukhârî*, Vol.4. *Hadîth* No.831).

^[2] (V.7:205): See the footnote of (V. 13:28).

Sûrat Al-Anfâl
(The Spoils of War) VIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. They ask you (O Muhammad صلى الله عليه وسلم) about the spoils of war. Say: "The spoils are for Allâh and the Messenger صلى الله عليه وسلم." So fear Allâh and adjust all matters of difference among you, and obey Allâh and His Messenger (Muhammad صلى الله عليه وسلم), if you are believers.

2. The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses (this Qur'ân) are recited to them, they (i.e. the Verses) increase their Faith; and they put their trust in their Lord (Alone);

3. Who perform *As-Salât* (*Iqâmat-as-Salât*) and spend out of that We have provided them.

4. It is they who are the believers in truth. For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise).

5. As your Lord caused you (O Muhammad صلى الله عليه وسلم) to go out from your home with the truth; and verily, a party among the believers disliked it,

6. Disputing with you concerning the truth after it was made manifest, as if they were being driven to death, while they were looking (at it).

7. And (remember) when Allâh promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one unarmed (the caravan) should be yours, but Allâh willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in the battle of Badr).

سُورَةُ الْأَنْفَالِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْأَلُونَكَ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرَاتِ بَيْنَكُمْ وَأَطِيعُوا
اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ١

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ
قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُ اللَّهِ وَرَسُولُهُمْ
وَكَلَاهُمْ يَتَذَكَّرُونَ ٢

الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُمِيزُونَ زَكَاةً
يُؤْتُونَ ٣
أُولَئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَهُمْ دَرَجَاتٌ عِنْدَ
رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَثِيرٌ ٤

كَعَمَّا أَحْبَبْتُمْ إِلَيْكُمْ مِنَ بَنِيكُمْ بِالْحَقِّ وَإِنْ فَرِيقًا
مِّنَ الْمُؤْمِنِينَ لَكَرِهُوا ٥

يَجِدُونَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَعَمَّا تَسْأَلُونَ
إِلَى الْمَوْتِ وَهُمْ يَنْظُرُونَ ٦

وَلَا يَذَّكَّرُ اللَّهُ إِخْدَى الْقُلُوبَتَيْنِ أَنَّهُمَا كَفَرُوا
وَوُودُوا أَنْ تَخْرُجَ الْفَوْكَةُ تَكُونُ لَكُمْ وَتُفَرِّدُ
اللَّهُ أَنْ يَخْلُقَ الْحَقَّ بِكَلِمَتِهِ وَيَقْطَعُ دَابِرَ
الْكُفْرِ ٧

8. That He might cause the truth to triumph and bring falsehood to nothing, even though the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hate it.

9. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a thousand of the angels each behind the other (following one another) in succession."

10. Allâh made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allâh. Verily, Allâh is All-Mighty, All-Wise.

11. (Remember) when He covered you with a slumber as a security from Him, and He caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitân* (Satan), and to strengthen your hearts, and make your feet firm thereby.

12. (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes."

13. This is because they defied and disobeyed Allâh and His Messenger (صلى الله عليه وسلم). And whoever defies and disobeys Allâh and His Messenger (صلى الله عليه وسلم), then verily, Allâh is Severe in punishment.

14. This is (the torment), so taste it; and surely for the disbelievers is the torment of the Fire.

15. O you who believe! When you meet those who disbelieve, in a battlefield, never turn your backs to them.

16. And whoever turns his back to them

يُحِجَّ الْحَقَّ وَيَهْدِلَ الْبَاطِلَ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨﴾

إِذْ تَسْتَعِثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنِّي مُمِدُّكُمْ
بِأَلْفٍ مِنَ الْمَلَائِكَةِ كُلُّ فَوْقٍ ﴿٩﴾

وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرًا وَلَطُمَثَتْ دُؤَى
قُلُوبِكُمْ وَمَا الْأَمْرُ إِلَّا عِنْدَ اللَّهِ إِنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ﴿١٠﴾

إِذْ يَغْشَى كُوفَ النَّعَاسِ أَمَنَةً مِنْهُ وَيُنْزِلُ
عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً لِيُطَهِّرَ بِهِ دُؤَى
عَذَابِكُمْ وَيُخْرِجَ مِنَ الشَّيْطَانِ وَيَرْسُطَ عَلَى قُلُوبِكُمْ
وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبَّتُوا
الَّذِينَ آمَنُوا سَأَلْتُ فِي قُلُوبِ الَّذِينَ كَفَرُوا
الرَّعْبَ فَأَصْرَبُوا فُوقَ الْأَعْتَابِ وَأَنْصَرَفَ بِلَافِنِهِمْ
كُلَّ يَوْمٍ ﴿١٢﴾

ذَلِكَ بِأَنَّهُمْ شَاؤُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ
وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

ذَلِكَ عَذَابٌ قَدُورٌ وَأَنَّ لِلْكَافِرِينَ عَذَابَ
النَّارِ ﴿١٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمُ الَّذِينَ كَفَرُوا
فَتَحَاكَمُوا فَاذْكُرُوا الْأَوْدِيَةَ ﴿١٥﴾

وَمَنْ يُؤْمَرْ بِدُورٍ وَلَا لِمَتَحَرَّكَ لِقَاتِهِ

on such a day — unless it be a stratagem of war, or to retreat to a troop (of his own), — he indeed has drawn upon himself wrath from Allâh. And his abode is Hell, and worst indeed is that destination!

17. You killed them not, but Allâh killed them. And you (Muhammad صلى الله عليه وسلم) threw not when you did throw, but Allâh threw, that He might test the believers by a fair trial from Him. Verily, Allâh is All-Hearer, All-Knower.

18. This (is the fact) and surely, Allâh weakens the deceitful plots of the disbelievers.

19. (O disbelievers) if you ask for a judgement, now has the judgement come to you; and if you cease (to do wrong), it will be better for you, and if you return (to the attack), so shall We return, and your forces will be of no avail to you, however numerous they be; and verily, Allâh is with the believers.

20. O you who believe! Obey Allâh and His Messenger (صلى الله عليه وسلم), and turn not away from him (i.e. Messenger Muhammad صلى الله عليه وسلم) while you are hearing.

21. And be not like those who say: "We have heard," but they hear not.

22. Verily, the worst of (moving) living creatures with Allâh are the deaf and the dumb, who understand not (i.e. the disbelievers).

23. Had Allâh known of any good in them, He would indeed have made them listen; and even if He had made them listen, they would but have turned away with aversion (to the truth).

24. O you who believe! Answer Allâh (by obeying Him) and (His) Messenger when he (صلى الله عليه وسلم) calls you¹¹ to that which will

أُوتِمْتُمْ بِهَا إِلَى الْفَتْحِ فَقَدْ بَدَأَ يَفْضَسُ مِنَ اللَّهِ
وَمَا وَدَّ أَنْ يَهْتَدُوا وَيَتَّبِعُوا الْمُصْبِرِينَ ﴿١٧﴾

فَلَمْ تَقْتُلُوهُمْ وَلَكِنَّ اللَّهَ قَتَلَهُمْ وَمَا رَمَيْتُمْ إِذْ
رَمَيْتُمْ وَلَكِنَّ اللَّهَ رَمَى وَلَئِنْ لَمْ يَنْزِلِ الْمُؤْمِنِينَ مِنْهُ
بَلَائٌ حَسَنًا إِنَّ اللَّهَ لَسَمِيعٌ عَلِيمٌ ﴿١٨﴾

ذَلِكَ وَمَنْ أَلَّهَ اللَّهُ مُوَهِّجًا الْعَكْبَرِينَ ﴿١٩﴾

إِنْ تَسْتَعْجِلْهُ فَإِنَّهُ كُفْرًا فَتَكُونُ مِنَ الَّذِينَ
يَعْتَدُونَ لَكُمْ أَنْ تَعُودُوا فَقَدْ وُكِّنَ عَنْكُمْ
وَيُنَادِيكُمْ رَبُّنَا وَلَوْ كَفَرْتُمْ وَأَنَّ اللَّهَ مَعَ
الْمُؤْمِنِينَ ﴿٢٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَرَسُولَهُ
وَلَا تَوَلَّوْا عُنْفًا وَأَنْتُمْ تَسْمَعُونَ ﴿٢١﴾

وَلَا تَكُونُوا كَالَّذِينَ قَالُوا سَمِعْنَا وَلَمْ
يَسْمَعُوا ﴿٢٢﴾

* إِنَّ سَرَّ الْأَذْوَانِ عِنْدَ اللَّهِ الصُّمُّ الْبَعِيدُ الَّذِينَ
لَا يَفْقَهُونَ ﴿٢٣﴾

وَلَوْ عَزَّ اللَّهُ فِيهِمْ خَيْرٌ لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ
لَوَلَّوْا وَهُمْ مُّعْرِضُونَ ﴿٢٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَجِيبُوا لِلَّهِ وَلِلرَّسُولِ
إِذَا دَعَاكُمْ لِمَا يُحْيِيكُمْ وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ

¹¹ (V.8:24) See the footnote of (V.1:2).

give you life,^[1] and know that Allâh comes in between a person and his heart (i.e. He prevents an evil person to decide anything). And verily, to Him you shall (all) be gathered.

25. And fear the *Fitnah* (affliction and trial) which affects not in particular (only) those of you who do wrong (but it may afflict all the good and the bad people), and know that Allâh is Severe in punishment.

26. And remember when you were few and were reckoned weak in the land, and were afraid that men might kidnap you, but He provided a safe place for you, strengthened you with His Help, and provided you with good things so that you might be grateful.

27. O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you).^[2]

28. And know that your possessions and your children are but a trial and that surely with Allâh is a mighty reward.

29. O you who believe! If you obey and fear Allâh, He will grant you *Furqân* [(a criterion to judge between right and wrong), or (*Makhrâj*, i.e. a way for you to get out from every difficulty)], and will expiate for you your sins, and forgive you; and Allâh is the Owner of the Great Bounty.

30. And (remember) when the disbelievers plotted against you (O Muhammad صلى الله عليه وسلم) to imprison you, or to kill you, or to

يَبْنِي الْمَوْتَ وَيَقْلِبُهُ وَأَنَّهُ تَوَالَيْسَهُ يُخْشَرُونَ ﴿٢٥﴾

وَأَلْعَلَّافِتْنَةً لِّالْمُؤْمِنِينَ الَّذِينَ ظَلَمُوا
مِنْكُمْ خَاسَةً وَأَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ
الْعِقَابِ ﴿٢٦﴾

وَأَذْكُرُوا إِذْ أَنتُمْ قَلِيلٌ مُّسْتَضْعَفُونَ فِي الْأَرْضِ
تَقَالُونَ أَن يَتَخَلَّفَكُمُ النَّاسُ فَتَنْقُصُوا وَيَذْكُرُوا
بِقُدْرِهِ وَرَزَقَكُم مِّنَ الظَّالِمِينَ لَعَلَّكُمْ
تَشْكُرُونَ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا
أَمَانَتَكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴿٢٨﴾

وَأَعْلَمُوا أَنَّكُمْ أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَأَنَّ
اللَّهَ عِنْدَهُ أَجْرٌ عَظِيمٌ ﴿٢٩﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن تَتَّقُوا اللَّهَ يَجْعَلْ
لَكُمْ فُرْقَانًا وَيُخْرِجَكُمْ عَنْ سَيِّئَاتِكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُوا لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ
أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَبِيرٌ

^[1] (V.8:24) i.e., one is alive, — a true believer (of Islâmic Monotheism) who is obedient to Allâh and His Messenger (Muhammad صلى الله عليه وسلم) and follows the Qur'ân and Prophet's *Sunnah* practically, and he goes out for *Jihâd* in Allâh's Cause; in case he is martyred, that is not a death but an eternal life (in Paradise) forever, unlike to a disbeliever who is dead (as regards faith), and will be punished in Hell forever (neither alive nor dead).

^[2] (V.8:27) See the footnote (A) of (V.3:164).

get you out (from your home, i.e. Makkah); they were plotting and Allâh too was plotting; and Allâh is the Best of those who plot.

31. And when Our Verses (of the Qur'ân) are recited to them, they say: "We have heard (the Qur'ân); if we wish we can say the like of this. This is nothing but the tales of the ancients."

32. And (remember) when they said: "O Allâh! If this (the Qur'ân) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment."

33. And Allâh would not punish them while you (Muhammad صلى الله عليه وسلم) are amongst them, nor will He punish them while they seek (Allâh's) Forgiveness.

34. And why should not Allâh punish them while they hinder (men) from *Al-Masjid Al-Harâm*, and they are not its guardians? None can be its guardians except *Al-Muttaqûn* (the pious — See V.2:2), but most of them know not.

35. Their *Salât* (prayer) at the House (of Allâh, i.e. the Ka'bah at Makkah) was nothing but whistling and clapping of hands. Therefore taste the punishment because you used to disbelieve.

36. Verily, those who disbelieve spend their wealth to hinder (men) from the Path of Allâh, and so will they continue to spend it; but in the end it will become an anguish for them. Then they will be overcome. And those who disbelieve will be gathered to Hell.

37. In order that Allâh may distinguish the wicked (disbelievers, polytheists and doers of evil deeds) from the good (believers of Islâmic Monotheism and doers of righteous deeds), and put the wicked (disbelievers,

الْمُكَذِّبِينَ ﴿٣١﴾

وَلَا تَنْفَعُ عَلَيْهِمْ دِينًا بَدَلُوا قَدَسَّحَعْنَا أَوْلِيَانَهُ
لَقَدْ تَنَادَوْا مِثْلَ هَذَا إِنْ هَذَا إِلَّا أَسَاطِيرُ
الْأَوَّلِينَ ﴿٣٢﴾

وَإِذْ قَالُوا اللَّهُمَّ إِنْ كَانَ هَذَا هُوَ الْحَقُّ مِنْ
عِنْدِكَ فَأَمْطِرْ عَلَيْنَا حِجَابًا مِنَ السَّمَاءِ
أَوْ أَرْسِلْ رِجَالًا بِآيَاتٍ ﴿٣٣﴾

وَمَا كَانَ اللَّهُ لِيُعَذِّبَهُمْ وَأَنْتَ فِيهِمْ وَمَا كَانَ
اللَّهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُونَ ﴿٣٤﴾

وَمَا لَهُمْ آلَاءَ يُعَذِّبُهُمْ اللَّهُ وَهُمْ يَصُدُّونَ عَنِ
الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوا أَوْلِيَاءَهُ إِنْ أَوْلِيَ الْأُمُورَ
إِلَّا الْمُتَّقُونَ وَلَكِنْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٣٥﴾

وَمَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ إِلَّا مُكَامَّةً
وَتَقْدِيرَةٌ فَلَوْ أَنَّ التَّائِبِينَ سَأَلُوا
تَكْفُرُونَ ﴿٣٦﴾

إِنَّ الَّذِينَ كَفَرُوا يُضِلُّونَ أَمْوَالَهُمْ لِيَصُدُّوا عَنْ
سَبِيلِ اللَّهِ فَسَيُغْفِرُ لَهُمْ تِلْكَ الْأَمْوَالُ لِحُسْنِ
تَكْفُرِهِمْ وَلَكِنَّ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ
يُخْتَصِمُونَ ﴿٣٧﴾

لِيُخَيِّرَ اللَّهُ الْخَائِفِينَ مِنَ الْقَلْبِ وَيَجْعَلَ الْخَائِفِينَ
بَعْضُهُمْ عَلَىٰ بَعْضٍ فَيَرْكَبَهُمْ جَحِيمًا وَيَجْعَلَهُمْ
فِي جَهَنَّمَ أَوْ لَدُنَّا هُمُ الْخَائِفُونَ ﴿٣٨﴾

polytheists and doers of evil deeds) one over another, heap them together and cast them into Hell. Those! it is they who are the losers.

38. Say to those who have disbelieved, if they cease (from disbelief), their past will be forgiven. But if they return (thereto), then the examples of those (punished) before them have already preceded (as a warning).

39. And fight them until there is no more *Fitnah* (disbelief and polytheism, i.e. worshipping others besides Allāh) and the religion (worship) will all be for Allāh Alone [in the whole of the world¹¹]. But if they cease (worshipping others besides Allāh), then certainly, Allāh is All-Seer of what they do.¹²

40. And if they turn away, then know that Allāh is your *Maulā* (Patron, Lord, Protector and Supporter) — (what) an Excellent *Maulā*, and (what) an Excellent Helper!

41. And know that whatever of war-booty that you may gain, verily, one-fifth (1/5th) of it is assigned to Allāh, and to the Messenger (ﷺ), and to the near relatives [of the Messenger (Muhammad ﷺ)], (and also) the orphans, *Al-Masākīn* (the needy)

قُلْ لِلَّهِ يَتُوبُ كَثِيرٌ وَإِنْ يَسْتَوُوا يُنْفَخْ لَهُمْ
مَا قَدْ سَلَفَ وَإِنْ يَعُودُوا فَقَدْ مَضَتْ سُنَّتُ
الْأَوَّلِينَ ﴿٣٨﴾

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ
الدِّينُ كُلُّهُ لِلَّهِ فَإِنَّ آتِهَا قَدْ أَفْلَحَ
يَوْمَ تَكُونُ يَبُيْرٌ ﴿٣٩﴾

قُلْ قَاتِلُوا مَا تَعْبُدُونَ إِنَّ اللَّهَ مَوْلَاكُمْ كَرِهَ الْغَافِلُونَ
وَيَعِزُّ الْمُسْلِمِينَ ﴿٤٠﴾

وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ قَبْلِ يَوْمِ تَلَاكُمُ
وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَأَيْنَ السَّبِيلِ إِن كُنْتُمْ عَامِنْتُمْ بِآلِهِنَا أُنْزِلْنَا
عَلَىٰ عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ الَّذِي الْفَصْلُ لِلَّهِ

¹¹ (V.8:39) It is mentioned by some of the Islāmic religious scholars that, that will be at the time when 'Isā (Jesus), son of Maryam (Mary) عليهما السلام, will descend on the earth, and he will not accept any other religion except Islām — The True Religion of Allāh — Islāmic Monotheism.

¹² (V.8:39)

A) See the footnote of (V.2:193).

B) Narrated Abu Hurairah رضى الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "By Him (Allāh) in whose Hand my soul is, surely, the son of Maryam (Mary) [Isā (Jesus) عليهما السلام] will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ān (as a just ruler), and will break the cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scripture (Jews and Christians) who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Isā (Jesus) عليه السلام and all mankind will be required to embrace Islām with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Barī*, Vol. 7, Pages No.304 and 305 for details). (*Sahih Al-Bukhārī*, Vol.3, *Hadith* No.425)

and the wayfarer, if you have believed in Allâh and in that which We sent down to Our slave (Muhammad صلى الله عليه وسلم) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr); and Allâh is Able to do all things.

42. (And remember) when you (the Muslim army) were on the near side of the valley, and they on the farther side, and the caravan on the ground lower than you. Even if you had made a mutual appointment to meet, you would certainly have failed in the appointment, but (you met) that Allâh might accomplish a matter already ordained (in His Knowledge), so that those who were to be destroyed (for their rejecting the Faith) might be destroyed after a clear evidence, and those who were to live (i.e. believers) might live after a clear evidence. And surely, Allâh is All-Hearer, All-Knower.

43. (And remember) when Allâh showed them to you as few in your (i.e. Muhammad's صلى الله عليه وسلم) dream; if He had shown them to you as many, you would surely have been discouraged, and you would surely have disputed in making a decision. But Allâh saved (you). Certainly, He is the All-Knower of what is in the breasts.

44. And (remember) when you met (the army of the disbelievers on the Day of the battle of Badr), He showed them to you as few in your eyes and He made you appear as few in their eyes, so that Allâh might accomplish a matter already ordained (in His Knowledge), and to Allâh return all matters (for decision).

45. O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind), so that you may be successful.

عَلَى كُلِّ نَفْسٍ وَقَدِيرٌ ﴿٤١﴾

إِذْ أَنْتُمْ بِالْمَدِينَةِ الْأَنْبَاءِ وَمُحَمَّدٌ بِالْمَدِينَةِ
وَأَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ
لَا تَقْدِرُونَ فِي الْمَعَادِ وَالْحَيَاةِ الدُّنْيَا
أَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ
عَنْ بَيْنَتِهِ وَمَنْ حَقَّ عَنْ بَيْنَتِهِ وَلَمْ يَكُنْ
لَسَمِيعٍ عَلَيْهِمْ ﴿٤٢﴾

إِذْ يُرِيكُمْ اللَّهُ أَنَّهُ فِي مَنَابِكُمْ قَلِيلًا
وَأَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ
أَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ
أَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ

وَلَا يُرِيكُمْ اللَّهُ إِذْ أَنْتُمْ فِي أَعْيُنِهِمْ قَلِيلًا
وَأَنْتُمْ أَنْتُمْ أَنْتُمْ وَأَنْتُمْ وَأَنْتُمْ
مَنْفُورًا وَقَالَ اللَّهُ تُرْجِعُ الْأُمُورَ ﴿٤٤﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ قُوَّةً فَاقْبُوا
وَأَذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٤٥﴾

46. And obey Allâh and His Messenger (صلى الله عليه وسلم), and do not dispute (with one another) lest you lose courage and your strength departs, and be patient. Surely, Allâh is with those who are *As-Sâbirûn* (the patient).

47. And be not like those who come out of their homes boastfully and to be seen of men, and hinder (men) from the Path of Allâh; and Allâh is *Muhitun* (encircling and thoroughly comprehending) all that they do.

48. And (remember) when Shaitân (Satan) made their (evil) deeds seem fair to them and said, "No one of mankind can overcome you this Day (of the battle of Badr) and verily, I am your neighbour (for each and every help)." But when the two forces came in sight of each other, he ran away and said "Verily, I have nothing to do with you. Verily, I see what you see not. Verily, I fear Allâh for Allâh is Severe in punishment."

49. When the hypocrites and those in whose hearts was a disease (of disbelief) said: "These people (Muslims) are deceived by their religion." But whoever puts his trust in Allâh, then surely, Allâh is All-Mighty, All-Wise.

50. And if you could see when the angels take away the souls of those who disbelieve (at death); they smite their faces and their backs, (saying): "Taste the punishment of the blazing Fire."

51. "This is because of that which your hands had forwarded. And verily, Allâh is not unjust to His slaves."

52. Similar to the behaviour of the people of Fir'aun (Pharaoh), and of those before them — they rejected the *Ayât* (proofs, verses, etc.) of Allâh, so Allâh punished them for their sins. Verily, Allâh is All-Strong, Severe in punishment.

وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَسْخَرُوا مَنْ تَلَاكُمْ
وَيَذْهَبَ بِكُمْ عَنْكُمْ وَأَصْبِرُوا إِنَّ اللَّهَ مَعَ
الصَّابِرِينَ ﴿٤٦﴾

وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ
لِيُتَبَازَّوْا بِالنَّاسِ وَيَصُدُّوا عَنْ سَبِيلِ اللَّهِ وَاللَّهُ
يَعْلَمُ مُحِيطٌ ﴿٤٧﴾

وَأَذِّنْ لَهُمْ السَّيْطَانَ أَنْعَمَ لَهُمْ وَقَالَ
لَهُمْ الْيَوْمَ مِنَ النَّاسِ وَإِنِّي جَارٌ لَكُمْ فَلَمَّا
تَرَائَتْ الْفِيلَتَانِ كَسَفَ عَلَى عَقِبَيْهِ وَقَالَ إِنِّي
بَرِيءٌ مِنْكُمْ إِنِّي أَكِيدُ آلَ فِرْعَوْنَ مَا تَتَّبِعُونَ
إِنِّي أَخَافُ اللَّهَ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿٤٨﴾

إِذْ يَقُولُ الْمَتَفِعُونَ بِالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ
عَرَفُوا لَا إِلَهَ إِلَّا اللَّهُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَلَا يَظَلْمْ
اللَّهُ عَمَلَهُمْ شَيْئًا ﴿٤٩﴾

وَلَوْ تَرَى إِذْ يَتَوَكَّلُ الَّذِينَ كَفَرُوا لَمَّا جَاءَهُ
يَضْرِبُونَ وُجُوهَهُمْ وَأَنْدُفُسُهُمْ وَدُفُّوا أَعْدَابُ
الْآخِرِينَ ﴿٥٠﴾

ذَٰلِكَ بِمَا قَدَّمْت أَيْدِيكُمْ وَأَنَّ اللَّهَ لَيْسَ
بِظَالِمٍ لِّشَيْئٍ ﴿٥١﴾

كَذَٰلِكَ آتَىٰ آلَ فِرْعَوْنَ وَالَّذِينَ مِنْ قَبْلِهِمْ كَقُرُونِ
يَتَأْتِي اللَّهُ فَآخِذُهُمْ اللَّهُ يَذُلُّهُمْ إِنَّ اللَّهَ قَوِيٌّ
شَدِيدُ الْعِقَابِ ﴿٥٢﴾

53. That is so because Allâh will never change a grace which He has bestowed on a people until they change what is in their own selves. And verily, Allâh is All-Hearer, All-Knower.

54. Similar to the behaviour of the people of Fir'aun (Pharaoh), and those before them. They denied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, so We destroyed them for their sins, and We drowned the people of Fir'aun (Pharaoh) for they were all *Zâlimûn* (polytheists and wrong-doers).

55. Verily, The worst of moving (living) creatures before Allâh are those who disbelieve,¹¹ — so they shall not believe.

56. They are those with whom you made a covenant, but they break their covenant every time and they do not fear Allâh.

57. So, if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

58. If you (O Muhammad صلى الله عليه وسلم) fear treachery from any people, throw back (their covenant) to them (so as to be) on equal terms (that there will be no more covenant between you and them). Certainly, Allâh likes not the treacherous.

59. And let not those who disbelieve think that they can outstrip (escape from the punishment). Verily, they will never be able to save themselves (from Allâh's punishment).

60. And make ready against them all you can of power, including steeds of war (tanks, planes, missiles, artillery) to threaten thereby the enemy of Allâh and your enemy, and others

ذَٰلِكَ بِأَنَّ اللَّهَ لَمْ يَكُ مُغَيِّرًا لِّقَسْمِهِ أَتَمًّا عَلَىٰ ذَٰلِكُمْ
حَتَّىٰ يَغْيُرُوا مَا يَافُسُهُمْ ۚ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ﴿٥٣﴾

كَذَّبَ آلُ فِرْعَوْنَ ۚ وَالَّذِينَ مِنْ قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا
فَهَلْ يَأْتِلُهُمْ بَدْهُهُمْ وَأَعْرَفْنَا ۚ آلُ فِرْعَوْنَ
وَكُلٌّ كَصِوَاغِ اللَّوْدِينِ ﴿٥٤﴾

إِنَّ شَرَّ الدَّوَالِبِ عِنْدَ اللَّهِ الَّذِينَ كَفَرُوا بِعَهْدِهِمْ
لَا يَتَذَكَّرُونَ ﴿٥٥﴾

الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي
كُلِّ مَثْوٍ وَهُمْ لَا يَتَّقُونَ ﴿٥٦﴾

فَإِنَّا نَنفِقُهُمْ فِي الْحَرْبِ حَتَّىٰ يَوْمَ مَن خَلَفَهُمْ لَمَّا هَمَّ
يَذْكُرُونَ ﴿٥٧﴾

وَأَمَّا الْخَافُونَ مِنْ قَوْمِهِمْ خِيفَةً فَإِنَّهُ إِذَا هَمَّ عَلَىٰ
سَوَابِغِ اللَّهِ لَا يُحِبُّ الْخَائِبِينَ ﴿٥٨﴾

وَلَا يَجْسَدَنَّ الَّذِينَ كَفَرُوا سَبْقًا إِذَا هَمَّ
لَا يَتَذَكَّرُونَ ﴿٥٩﴾

وَأَعِدُّوا لَهُمْ مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ وَمِنْ رِبَاطِ
الْحَبْلِ تُرْهِمُونَ يَوْمَ عَدُوَّ اللَّهِ وَعَدُوَّكُمْ
وَالْخَوِيفِينَ مِنْ دُونِهِمْ لَا تَعْلَمُوهُمْ ۚ اللَّهُ يَتَذَكَّرُ

¹¹ (V.8:55) i.e. disbelieve in their Lord (Allâh), deny His Oneness, worship others besides Him, deny His Messengers, and believe not in the Divine Revelation.

besides them whom you may not know, (but) whom Allâh does know. And whatever you shall spend in the Cause of Allâh shall be repaid to you, and you shall not be treated unjustly.

61. But if they incline to peace, you(also) incline to it, and (put your) trust in Allâh. Verily, He is the All-Hearer, the All-Knower.

62. And if they intend to deceive you, then verily, Allâh is All-Sufficient for you. He it is Who has supported you with His Help and with the believers.

63. And He has united their (i.e. believers') hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly, He is All-Mighty, All-Wise.

64. O Prophet (Muhammad صلى الله عليه وسلم) Allâh is Sufficient for you and for the believers who follow you.

65. O Prophet (Muhammad صلى الله عليه وسلم) Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons, they will overcome a thousand of those who disbelieve, because they (the disbelievers) are a people who do not understand.

66. Now Allâh has lightened your (task), for He knows that there is weakness in you. So, if there are of you a hundred steadfast persons, they shall overcome two hundreds, and if there are a thousand of you, they shall overcome two thousand with the Leave of Allâh. And Allâh is with *As-Sâbirûn* (the patient).

67. It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land. You desire

وَمَا تَشْفِقُوا مِنْهُمْ فِي سَبِيلِ اللَّهِ يَوْمَ إِلَافٍ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٦٤﴾

فَإِنْ جَاءَكَ الْغَلَبُ فَانْقِصْ لَهَا وَتَوَكَّلْ عَلَى اللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٦٥﴾

فَإِنْ يُرِيدُوا أَنْ يَخْدَعُوكَ فَإِنَّ حَسْبَكَ اللَّهُ هُوَ الَّذِي
أَنْزَلَ الْفُرْقَانَ ﴿٦٦﴾

وَالَّذِينَ آمَنُوا وَلَمْ يَمْسُكُوا بِالْأَرْضِ حَيْثُ
مَا آَلَتْ بَنَاتُهُمْ وَلَكِنَّ اللَّهَ آَلَهُمْ بِهِنَّ
لِأَنَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

يَا أَيُّهَا النَّبِيُّ حَسْبُكَ اللَّهُ وَمَنِ اتَّبَعَكَ مِنَ
الْمُؤْمِنِينَ ﴿٦٨﴾

يَا أَيُّهَا النَّبِيُّ خُذْ مِنَ الْمُؤْمِنِينَ عَلَى الْقِتَالِ إِنْ
يَكُنْ مِنْكُمْ عِشْرُونَ يُغْلِبُوا أَمَّا ثَلَاثِينَ
وَلَوْ كُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَلْفًا مِنَ
الَّذِينَ كَفَرُوا بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٦٩﴾

أَلَمْ تَرَ أَنَّ اللَّهَ عَزَّمَ عَلَيْكَ الْقِتَالَ وَفَعَلَ
فَإِنْ يَكُنْ مِنْكُمْ مِائَةٌ يَغْلِبُوا أَمَّا ثَلَاثِينَ
يَكُنْ مِنْكُمْ أَلْفٌ يَغْلِبُوا أَلْفًا مِنَ الَّذِينَ
وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٧٠﴾

مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُفْزِزَ فِي
الْأَرْضِ لِيُفْزِعَ عَرَضَ الدُّنْيَا وَالْآخِرَةِ

the good of this world (i.e. the money of ransom for freeing the captives), but Allâh desires (for you) the Hereafter. And Allâh is All-Mighty, All-Wise.

68. Were it not a previous ordainment from Allâh, a severe torment would have touched you for what you took.

69. So enjoy what you have gotten of booty in war, lawful and good, and be afraid of Allâh. Certainly, Allâh is Oft-Forgiving, Most Merciful.

70. O Prophet (Muhammad صلى الله عليه وسلم) Say to the captives that are in your hands: "If Allâh knows any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you, and Allâh is Oft-Forgiving, Most Merciful".

71. But if they intend to betray you (O Muhammad صلى الله عليه وسلم), they indeed betrayed Allâh before. So He gave (you) power over them. And Allâh is All-Knower, All-Wise.

72. Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allâh as well as those who gave (them) asylum and help, — these are (all) allies to one another. And as to those who believed but did not emigrate (to you O Muhammad صلى الله عليه وسلم), you owe no duty of protection to them until they emigrate¹¹¹; but if they seek your help in religion, it is your duty to help them except against a people with whom you have a treaty of mutual alliance; and Allâh is All-Seer of what you do.

73. And those who disbelieve are allies of one another, (and) if you (Muslims of

وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٦٧﴾

لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ لَمَسَّكُمْ فِيمَا أَتَيْتُمْ عَدَاِبٌ

عَظِيمٌ ﴿٦٨﴾

فَكُلُوا مِمَّا غَنِمْتُمْ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ

عَلِيمٌ ذَكِيٌّ ﴿٦٩﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَن فِي أَيْدِيكُمْ مِنَ الْأَشْيَاءِ إِن

يَعْلَمُ اللَّهُ فِي قُلُوبِكُمْ خَيْرًا مِّمَّا تَتَّخِذُونَ كَيْدًا

أَخِيذْ بِهِمْ مَن يَشَاءُ وَلَا تَصُدُّهُمْ عَنْ طَرِيقِ اللَّهِ

فَإِن يَرِيدُوا إِخْرَاجَكَ فَقَدْ خَالَوُا اللَّهَ مِن قَبْلُ

فَاتَّكَنَ مِنْهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٧٠﴾

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ

وَأَنفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آمَنُوا وَتَصَدَّقُوا أُولَئِكَ

بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يَهِجِرُوا مَا

لَكُمْ فِي دِينِهِمْ مِّنْ شَيْءٍ حَتَّىٰ يُهَاجِرُوا فَإِن

أَمْسَرْتُمْ فِي دِينِهِمْ فَلاَ جُنَاحَ عَلَيْكُمْ أَن تَصُدُّوا عَنْ

طَرِيقِ اللَّهِ بَيْنَ يَدَيْهِمْ فَمَن يَضِلَّ فَلَهُ عَذَابُهُمْ

بَعْضُهُمْ

وَالَّذِينَ كَفَرُوا بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ إِن لَّا تَعْلَمُوهُ

¹¹¹ (V. 8:72): See the footnote of (V.3:149).

the whole world collectively) do not do so [i.e. become allies, as one united block under one *Khalifah* (a chief Muslim ruler for the whole Muslim world) to make victorious Allâh's religion of Islâmic Monotheism], there will be *Fitnah* (wars, battles, polytheism) and oppression on the earth, and a great mischief and corruption (appearance of polytheism).^[1]

74. And those who believed, and emigrated and strove hard in the Cause of Allâh (*Al-Jihâd*), as well as those who gave (them) asylum and aid — these are the believers in truth, for them is forgiveness and *Rizqun Karîm* (a generous provision i.e. Paradise).

75. And those who believed afterwards, and emigrated and strove hard along with you (in the Cause of Allâh), they are of you. But kindred by blood are nearer to one another (regarding inheritance) in the decree ordained by Allâh. Verily, Allâh is All-Knower of everything.

تَكُنْ فِتْنَةً فِي الْأَرْضِ وَمَتَدَّ كَيْدٌ ﴿٧٤﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي سَبِيلِ اللَّهِ وَالَّذِينَ
آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِطَاعَتِهِمْ أُولَٰئِكَ
مَعَهُمْ رِزْقٌ كَرِيمٌ ﴿٧٥﴾

وَالَّذِينَ آمَنُوا بَعْدَ وَبَعَدٍ لَّيْسَ بِكُفْرٍ وَلَا عَدْوٍ
عَلَيْكُمْ أَتَيْتُمُ اللَّهَ وَرَسُولَهُ مُّسْلِمِينَ
فَالَّذِينَ آمَنُوا بَعْدَ ذَلِكَ هُمْ مَعَكُمْ إِلَّا
فَئِزَّةَ الَّذِينَ بَدَأُوا فَاغْلِبُوا فَكُلُوا مِنْهُم مَّا
يَكْتُمُونَ لَكُمْ وَالَّذِينَ آمَنُوا بَعْدَ ذَلِكَ
هُمْ مَعَكُمْ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ
الْجَنَّاتِ الَّتِي لَا يَدْخُلُهَا الْأَنْفُسُ الَّتِي
كَانَتْ فِي الْأَرْضِ وَلَا يَدْخُلُهَا الْأَنْفُسُ
الَّتِي فِي السَّمَاءِ ۚ تِلْكَ الْجَنَّاتُ الَّتِي
يُدْخِلُهُ اللَّهُ الرَّاكِبِينَ فِيهَا يُدْخِلُ
مَنْ يَشَاءُ اللَّهُ اللَّهُ يَخْتَارُ ﴿٧٦﴾

^[1] (V.8:73) It has been mentioned in *Tafsîr Al-Tabarî*, that the best interpretation of this Verse: - ["And those who disbelieve are allies of one another, (and) if you (Muslims of the whole world collectively) do not do so (i.e. become allies, as one united block — V.8:73)."] is "That if you do not do what We (Allâh) have ordered you to do, [i.e. all of you (Muslims of the whole world) do not become allies as one united block to make Allâh's religion (Islâm) victorious, there will be a great *Fitnah* (polytheism, wars, battles, killing, robbing, a great mischief, corruption and oppression)."] And it is *Fitnah* to have many *Khalifahs* (Muslim rulers), as it has been mentioned in *Sahîh Muslim* by 'Arafah, who said: I heard Allâh's Messenger صلى الله عليه وسلم saying: "When you all (Muslims) are united (as one block) under a single *Khalifah* (chief Muslim ruler), and a man comes up to disintegrate you and separate you into different groups, then kill that man."

Also there is another narration in *Sahîh Muslim*: Narrated Abu Sa'îd Al-Khudrî رحمه الله عنه : Allâh's Messenger صلى الله عليه وسلم said: "If the Muslim world gave the *Bai'a* (pledge) to two *Khalifahs* (chief Muslim rulers), the first one who was given the *Bai'a* (pledge) first will remain as the *Khalifah*, then kill the latter (the second) one."

So it is a legal obligation, from the above-mentioned evident proofs (from the Qur'ân and the Prophet's statement), that there shall not be more than one *Khalifah* (a chief Muslim ruler) for the whole Muslim world or otherwise there will be a great *Fitnah* (mischief and evil.) amongst the Muslims, the ultimate results of which will not be worthy of praise.

Sûrat At-Taubah
(The Repentance) IX

1. Freedom from (all) obligations (is declared) from Allâh and His Messenger (صلى الله عليه وسلم) to those of the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh), with whom you made a treaty.

2. So travel freely (O *Mushrikûn* — See V.2:105) for four months (as you will) throughout the land, but know that you cannot escape (from the punishment of) Allâh; and Allâh will disgrace the disbelievers.

3. And a declaration from Allâh and His Messenger (صلى الله عليه وسلم) to mankind on the greatest day (the 10th of Dhul-Hijjah — the 12th month of Islâmic calendar) that Allâh is free from (all) obligations to the *Mushrikûn* (See V.2:105) and so is His Messenger (صلى الله عليه وسلم). So if you (*Mushrikûn*) repent, it is better for you, but if you turn away, then know that you cannot escape (from the Punishment of) Allâh. And give tidings (O Muhammad صلى الله عليه وسلم) of a painful torment to those who disbelieve.

4. Except those of the *Mushrikûn* (see V.2:105) with whom you have a treaty, and who have not subsequently failed you in aught, nor have supported anyone against you. So fulfil their treaty to them for the end of their term. Surely Allâh loves *Al-Muttaqûn* (the pious — See V.2:2).

5. Then when the Sacred Months (the 1st, 7th, 11th, and 12th months of the Islâmic calendar) have passed, then kill the *Mushrikûn* (See V.2:105) wherever you find them, and capture them and besiege them, and lie in wait for them in each and every ambush. But if they repent and perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât*, then



بَرَاءَةٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَى الَّذِينَ عَاهَدْتُمْ
الْمُشْرِكِينَ ①

فَيَسِيرُوا فِي الْأَرْضِ أَرْبَعَةَ أَشْهُرٍ وَاعْتَمُوا الْكُوفَةَ
مُعْذِرِينَ ۚ وَاللَّهُ مُنِيرُ الْكَافِرِينَ ①

وَأَذِّنْ مِنَ اللَّهِ وَرَسُولِهِ إِلَى النَّاسِ يَوْمَ الْحَجِّ
الْأَكْبَرِ أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ
ۚ فَإِنْ تُبْتِغُوا فَهَلْ مِنْكُمْ شَيْءٌ وَلَوْلَا فَخْرُكُمْ
أَلَا أَنْتُمْ مُعْذِرُونَ ۚ وَاللَّهُ وَبَسِيرُ الَّذِينَ كَفَرُوا
يَعَذِّبُ الْآلِيَةَ ②

إِلَّا الَّذِينَ عَاهَدْتُمْ مِنَ الْمُشْرِكِينَ ثُمَّ لَمْ يَنْقُصُواكُمْ
شَيْئًا وَلَا تَحْصُرُوهُمْ وَاعْلَمُوا كَمَا أَتَيْنَا بِهَذَا الْكِتَابِ
ۚ وَلَئِنْ مَتَّعْنَاهُمْ لَا إِلَهَ إِلَّا اللَّهُ يُحِبُّ الشَّقِيَّةَ ①

فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ
حَيْثُ وَجَدْتُمُوهُمْ وَشَدَّوهُمْ وَلَا تَحْصُرُوهُمْ وَاعْلَمُوا
كَمَا أَمَرْتُمْ ۚ فَإِنْ نَالُوا فَأَمُّرُ الْفِتْرَةِ وَاعْلَمُوا
أَنَّ الرِّكَزَ ۚ فَخَلَوْا عَلَيْهِمْ مِنْ أَلْفِ شَفَاةٍ ۚ فَالَّذِينَ
كَفَرُوا ۚ فَخَلَوْا عَلَيْهِمْ مِنْ أَلْفِ شَفَاةٍ ۚ فَالَّذِينَ
كَفَرُوا ۚ فَخَلَوْا عَلَيْهِمْ مِنْ أَلْفِ شَفَاةٍ ۚ فَالَّذِينَ
كَفَرُوا ۚ فَخَلَوْا عَلَيْهِمْ مِنْ أَلْفِ شَفَاةٍ ②

leave their way free. Verily, Allāh is Oft-Forgiving, Most Merciful.^[1]

6. And if anyone of the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) seeks your protection, then grant him protection so that he may hear the Word of Allāh (the Qur'ân), and then escort him to where he can be secure, that is because they are men who know not.

7. How can there be a covenant with Allāh and with His Messenger (صلى الله عليه وسلم) for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh) except those with whom you made a covenant near *Al-Masjid al-Harâm* (at Makkah)? So long as they are true to you, stand you true to them. Verily, Allāh loves *Al-Muttaqûn* (the pious — See V.2:2).

8. How (can there be such a covenant with them) that when you are overpowered by them, they regard not the ties, either of kinship or of covenant with you? With (good words from) their mouths they please you, but their hearts are averse to you, and most of them are *Fâsiqûn* (rebellious, disobedient to Allāh).

9. They have purchased with the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh a little gain, and

فَلَا أَمْرَ مِنَ الْمُشْرِكِينَ أَنْتَبَاجًا لَكَ فَاجْرُهُ حَتَّى
يَسْمَعُ كَلِمَ الْوَحْيِ الْبَيِّنَةِ مَأْمُورًا بِذَلِكَ
بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ①

كَيْفَ يَكُونُ لِلْمُشْرِكِينَ عَهْدٌ عِنْدَ اللَّهِ وَعِنْدَ
رَسُولِهِ إِلَّا الَّذِينَ عَاهَدْتُمْ عِنْدَ الْمَسْجِدِ
الْحَرَامِ وَمَا اسْتَقْبَلُوا إِلَيْكُمْ فَاسْتَقْبِلُوا لَهُمْ
إِنَّ اللَّهَ يُحِبُّ الْمُتَّقِينَ ②

كَيْفَ إِنْ يَظْهَرُوا عَلَيْكُمْ لَا رَرْبَ إِلَّا فِيكُمْ
لَا أَرْبَاقَةً يَرْبُوعَكُمْ بِأَفْوَاهِهِمْ وَتَأْكُلُ
أَلْسِنُهُمْ وَأَسْرَارُهُمْ فَيَسْقُونَ ③

أَشْتَرُوا بِآيَاتِنَا اللَّهُ ضَمَانًا قَلِيلًا فَصَدَّقُوا وَعَنْ
سَيِّدِ الْإِيمَانِ سَلَةَ مَا كَانُوا يَعْمَلُونَ ④

^[1] (V. 9:5) a) See the footnote of (V.2:193).

b) Narrated Abû Hurairah رضى الله عنه : When the Prophet صلى الله عليه وسلم died and Abû Bakr became his successor and some of the Arabs reverted to disbelief, 'Umar said, "O Abû Bakr! How can you fight these people although Allāh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: *La ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *La ilāha illallāh* will save his property and his life from me, unless (he does something for which he receives legal punishment) justly, and his account will be on Allāh?" Abû Bakr said, "By Allāh! I will fight who ever differentiates between *Salât* (prayers) and *Zakât*, as *Zakât* is the right to be taken from property (according to Allāh's orders). By Allāh! If they refused to pay me even a kid they used to pay to Allāh's Messenger صلى الله عليه وسلم, I would fight with them for withholding it," Umar said "By Allāh! It was nothing, but I noticed that Allāh opened Abû Bakr's chest towards the decision to fight, therefore I realized that his decision was right." (*Sahih Al-Bukhârî*, Vol.9, *Hadith* No 59).

they hindered men from His Way; evil indeed is that which they used to do.

10. With regard to a believer, they respect not the ties, either of kinship or of covenant! It is they who are the transgressors.

11. But if they repent, perform As-Salât, (Iqâmat-as-Salât) and give Zakât,^[1] then they are your brethren in religion. (In this way) We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who know.

12. But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) — for surely their oaths are nothing to them — so that they may stop (evil actions).

13. Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger (صلى الله عليه وسلم) while they did attack you first? Do you fear them? Allâh has more right that you should fear Him if you are believers.

14. Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people,

15. And remove the anger of their (believers') hearts. Allâh accepts the repentance of whom He wills. Allâh is All-Knowing, All-Wise.

16. Do you think that you shall be left alone while Allâh has not yet tested those among you who have striven hard and fought and have not taken Walîjah [(Bitânah — helpers, advisors and consultants from disbelievers, pagans.) giving openly to them

لَا يَرْفُقُونَ فِي مَقُومِنَا وَلَا دَائِمَتِنَا وَلَا يَرْفُقُونَ
الْمُتَعَدِّينَ ﴿١٠﴾

فَإِنْ تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ
فَإِنَّهُمْ كُفَرٌ فِي الْبَيْتِ وَتَفْصِيلُ الْأَيَّاتِ لِقَوْمٍ
يَعْلَمُونَ ﴿١١﴾

وَأَنْ تَكْفُرُوا أَيْتَنَّهُمْ قَدْ تَعَدَّ عَنْهُمْ
وَعَطَمُوا فِي دِينِكُمْ فَقَاتِلُوا أَيْمَةَ الْكُفَرِ
إِنَّهُمْ لَا يَأْمَنُ لَهُمْ أَعْلَانُهُمْ يَنْتَهَوْنَ ﴿١٢﴾

أَلَا تَقَاتِلُونَ قَوْمًا نَكَتُوا أَيْمَنَهُمْ وَكُفُّوا
بِإِخْرَاجِ الرَّسُولِ وَهُمْ بَدَّوْكُمْ أَتِلَّ مَرَّةً
أَتَخْشَوْنَهُمْ فَإِنَّ اللَّهَ أَكْبَرُ أَنْ تَخْشَوْهُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ ﴿١٣﴾

فَقَاتِلُوهُمْ يُعَذِّبُهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِيهِمْ
وَيُضْزِقُهُمْ عَلَيْهِمْ وَيُشْفِ صُدُورَ قَوْمٍ مُؤْمِنِينَ ﴿١٤﴾

وَلِيُذْهِبَ غَمَظَ قُلُوبِهِمْ وَيَتُوبَ اللَّهُ عَلَى مَنْ يَشَاءُ
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٥﴾

أَمْ حَسِبْتُمْ أَنْ تُتْرَكُوا وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا
مَعَكُمْ وَلَمْ يَتَّخِذُوا مِنْ دُونِ اللَّهِ وَلَا رَسُولِهِ وَلَا
الْمُؤْمِنِينَ وَلِجَنَّةٍ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٦﴾

^[1](V.9:11) See the footnote of (V.9:5).

their secrets] besides Allâh, and His Messenger (صلى الله عليه وسلم), and the believers. Allâh is Well-Acquainted with what you do.

17. It is not for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh), to maintain the Mosques of Allâh (i.e. to pray and worship Allâh therein, to look after their cleanliness and their building), while they witness against their own selves of disbelief. The works of such are in vain and in Fire shall they abide.

18. The Mosques of Allâh shall be maintained only by those who believe in Allâh and the Last Day; perform *As-Salât* (*Iqâmat-as-Salât*), and give *Zakât* and fear none but Allâh. It is they who are on true guidance.

19. Do you consider the providing of drinking water for the pilgrims and the maintenance of *Al-Masjid al-Harâm* (at Makkah) as equal to the one who believes in Allâh and the Last Day, and strives hard and fights in the Cause of Allâh? They are not equal before Allâh. And Allâh guides not those people who are the *Zâlimûn* (polytheists and wrong-doers).

20. Those who believed (in the Oneness of Allâh — Islâmic Monotheism) and emigrated and strove hard and fought in Allâh's Cause with their wealth and their lives are far higher in degree with Allâh. They are the successful.⁽¹⁾

مَا كَانَ لِلْمُشْرِكِينَ أَنْ يَقْرَأُوا صَلَواتِ اللَّهِ عَلَيْهِمْ وَبِرَحْمَتِهِ
عَلَى أَنْفُسِهِمْ بِالْكُفْرِ أُولَئِكَ حَبِطَتْ
أَعْمَالُهُمْ فِي النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿١٧﴾

إِنَّمَا يَعْمُرُ مَسَاجِدَ اللَّهِ مِنْ آمَنَ بِاللهِ وَالْيَوْمِ
الْآخِرِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَلَمْ يَحْشَسْ
إِلَّا اللَّهَ فَسَيَرْحَمُهُ اللَّهُ إِنَّ بَصِيرَتِنا هِيَ
الْمُبِينَةُ ﴿١٨﴾

أَسْأَلُكُمْ بِمَقَابِلِ الْحَاجِّ وَصَلَاةِ الْمَسْجِدِ
الْحَرَامِ كَمَنْ آمَنَ بِاللهِ وَالْيَوْمِ الْآخِرِ وَجَاهَدَ فِي
سَبِيلِ اللَّهِ لَا يَسْتَوُونَ عِنْدَ اللَّهِ وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿١٩﴾

الَّذِينَ آمَنُوا وَهَاجَرُوا فِي سَبِيلِ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَأَنْتُمْ تَعْلَمُونَ دَرَجَاتٍ عِنْدَ اللَّهِ وَالَّذِينَ
هُمْ الْفَائِزُونَ ﴿٢٠﴾

⁽¹⁾ (V.9:20).

a) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Whoever believes in Allâh and His Messenger صلى الله عليه وسلم, performs *Salât* (*Iqâmat-as-Salât*) and observes *Saum* (fast) during the month of Ramadan, then it will be a promise binding upon Allâh to admit him to Paradise, no matter whether he fights in Allâh's Cause or remains in the land where he is born." The people said, "O Allâh's Messenger! Shall we acquaint the people with this good news?" He said, "Paradise has one hundred grades which Allâh has reserved for the *Mujahidûn* who fight in His Cause, and the distance between each of two grades is like the distance between the heaven and the earth. So, when, you ask Allâh (for

21. Their Lord gives them glad tidings of Mercy from Him, and His being pleased (with them), and of Gardens (Paradise) for them wherein are everlasting delights.

22. They will dwell therein forever. Verily, with Allâh is a great reward.

23. O you who believe! Take not as *Auliya'* (supporters and helpers) your fathers and your brothers if they prefer disbelief to Belief. And whoever of you does so, then he is one of the *Zâlimûn* (wrong-doers).

24. Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger (ﷺ), and striving hard and fighting in His Cause, (1) then wait until Allâh brings about His Decision (torment). And Allâh guides not the people who are *Al-Fâsiqûn* (the rebellious, disobedient to Allâh).

25. Truly, Allâh has given you victory on many battlefields, and on the Day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِنْهُ وَوَعْدِهِ وَيَظْهَرُ لَهُمْ
لَهُمْ فِيهَا نَجَاتٌ وَنَجِيمٌ ﴿٢١﴾

خَالِدِينَ فِيهَا أَبَدًا إِنَّ اللَّهَ عِنْدَهُ أَجْرٌ
عَظِيمٌ ﴿٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا آبَاءَكُمْ
وَأَخَوَكُمْ أَقَابِيَةً إِنْ اسْتَوَوْا بِالْكَفَرِ عَلَى
الْإِيمَانِ وَمَنْ يَتَوَلَّهُمْ فَيَكُنْ لَهُمْ وَلِيًّا لَهُمْ
الْقُلُوبُ ﴿٢٣﴾

فَلَنْ يَكُنَ لَهُمْ مِنَ اللَّهِ حِجَابٌ وَأَنْتُمْ كُفْرًا
وَأَخَوَكُمْ وَأَزْوَاجَكُمْ يَتَشَاءُونَ كُفْرًا وَلَمْ تُغْنِ
أَمْوَالُهُمْ وَلَا بَنُوهُمْ وَلَا زُجَرُهُمْ عَنْ كَسَادِهَا
وَسَكْرَتِهِمْ وَمِنْهُمْ أَجْرٌ إِلَى كُفْرٍ مِنْ أَلْفٍ
وَرُسُلِهِمْ وَجَاهِلِينَ فِي سَبِيلِهِ فَنَقَرُوا حَتَّى
يَأْتِيَ اللَّهُ بِأَمْرِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٢٤﴾

لَقَدْ صَرَّفَكُمُ اللَّهُ فِي مَوَاطِنَ كَثِيرَةٍ وَقَدْ
خَلَقْنَا إِذْ أَنْعَمْتَ كُفْرًا كَرِهَ اللَّهُ لَكَ
عَنْ كُفْرٍ شَيْئًا وَضَافَتْ عَلَيْكَ أَرْضُ مَكَّةَ
وَصَبَتْ ثُمَّ رَدَّتْ مُدْمِئِينَ ﴿٢٥﴾

something), ask for *Al-Firdaus* which is the middle and highest part of Paradise." [the subnarrator added, "I think the Prophet ﷺ also said, "Above it (i.e. *Al-Firdaus*) is the Throne of the Most Gracious (i.e. Allâh), and from it gush forth the rivers of Paradise]."

(*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.48).

b) The wish for martyrdom.

Narrated Abu Hurairah رضى الله عنه: The Prophet ﷺ said, "By Him in Whose Hand my soul is! Were it not for some men amongst the believers who dislike to be left behind me, and whom I cannot provide with means of conveyance, I would certainly never remain behind any *Sariya* (army unit) going out for *Jihâd* in Allâh's Cause. By Him in Whose Hand my soul is! I would love to be martyred in Allâh's Cause and then come back to life, and then get martyred and then come back to life again, and then get martyred and then come back to life again, and then get martyred." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.54).

(1) (V.9:24): See the footnote of (V.2:190).

26. Then Allâh did send down His *Sakînah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad صلى الله عليه وسلم), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers.

27. Then after that Allâh will accept the repentance of whom He wills. And Allâh is Oft-Forgiving, Most Merciful.

28. O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم) Verily, the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are *Najasun* (impure).¹¹ So let them not come near *Al-Masjid al-Harâm* (at Makkah) after this year; and if you fear poverty, Allâh will enrich you if He wills, out of His Bounty. Surely, Allâh is All-Knowing, All-Wise.

29. Fight against those who believe not in Allâh, nor in the Last Day, nor forbid that which has been forbidden by Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and those who acknowledge not the religion of truth (i.e. Islâm) among the people of the Scripture (Jews and Christians), until they pay the *Jizyah*¹² with willing submission, and feel themselves subdued.

ثُمَّ أَنْزَلَ اللَّهُ سَكِينَةً عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَأَنْزَلَ جُنُودًا لَمْ تَرَوْهَا وَعَذَّبَ الَّذِينَ كَفَرُوا ذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿٢٦﴾

ثُمَّ يَتُوبُ اللَّهُ مِنْ بَعْدِ ذَلِكَ عَلَى مَنْ يَشَاءُ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْمُشْرِكُونَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ ظَهْرِهِمْ هَذَا وَلَمَّا خَفَفَ عَنِّي فَنُصِرْتُ فَخَرْتُ اللَّهَ مِنْ فَضْلِهِ إِنَّ شَاءَ رَبِّي اللَّهُ عَلِيمٌ حَكِيمٌ ﴿٢٨﴾

فَلَا تَحِلُّوا لِلَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ
الْآخِرِ وَلَا يُحَرِّمُونَ مَا حَرَّمَ اللَّهُ
وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ
الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى يُعْطُوا الْجِزْيَةَ
عَنْ يَدٍ وَهُمْ صَاغِرُونَ ﴿٢٩﴾

¹¹ (V.9:28) Their impurity is spiritual and physical: spiritual, because they don't believe in Allâh's Oneness and in His Prophet Muhammad صلى الله عليه وسلم; and physical, because they lack personal hygiene (filthy as regards urine, stools and blood). And the word *Nejas* is used only for those persons who have spiritual impurity e.g. *Al-Mushrikûn*.

¹² (V.9:29)

a) See the footnote of (V.2:193)

b) Narrated Abû Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him' " (*Sahih Al-Bukhari*, Vol.4, Hadith No. 177)

c) *Jizyah*: a tax levied upon the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government.

30. And the Jews say: "Uzair (Ezra) is the son of Allāh", and the Christians say: "Messiah is the son of Allāh". That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allāh's Curse be on them, how they are deluded away from the truth!¹¹

31. They (Jews and Christians) took their rabbis and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but One Ilāh (God — Allāh) *Lā ilāha illa Huwa* (none has the right to be worshipped but He)¹². Glorified is He (far above is He) from having the partners they associate (with Him)."

32. They (the disbelievers, the Jews and the Christians) want to extinguish Allāh's Light (with which Muhammad عليه صلى الله وسلم has been sent — Islāmic Monotheism) with their mouths, but Allāh will not allow except that His Light should be perfected even though the *Kāfirūn* (disbelievers) hate (it).

33. It is He Who has sent His Messenger (Muhammad عليه صلى الله وسلم) with guidance and the religion of truth (Islām), to make it superior over all religions even though the

وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ
النَّصَارَى الْمَسِيحُ ابْنُ اللَّهِ ذَلِكَ قَوْلُهُمْ
يَا قَوْمِهِمْ يُضِلُّهُمْ فَبُذِلُوا قَوْلَ الَّذِينَ كَفَرُوا
مِنْ قَبْلُ قَدْ تَلَّهْمُ اللَّهُ أَنْ يَكْفُرُوا ⑤

اتَّخَذُوا أَحْبَارَهُمْ وَرُهْبَانَهُمْ أَرْبَابًا مِثْلَ
دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا
أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا
لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا
يُشْرِكُونَ ⑥

يُرِيدُونَ أَنْ يُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَيَأْبَى
اللَّهُ إِلَّا أَنْ يَكُونَ نُورُهُ وَتُؤَكَّدَ لَهُ الصَّكُورُونَ ⑦

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ
الْحَقِّ لِيُظَاهِرَهُ عَلَى الَّذِينَ كَفَرُوا وَلْيَوَكِّفَهُ

¹¹ (V.9:30)

a) See the footnote of (V.2:116).

b) See the footnote of (V.4:40) and the footnote (c) of (V.68:42).

¹² (V.9:31) Once while Allāh's Messenger صلى الله عليه وسلم was reciting this Verse, 'Adi bin Hâtim said, "O Allāh's Messenger! They do not worship them (i.e. the rabbis and monks)." Allāh's Messenger صلى الله عليه وسلم said: "They certainly do. [They (i.e. the rabbis and monks) made lawful things as unlawful and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them]." (Narrated by Ahmad, At-Tirmidhî, and Ibn Jarîr).

Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) hate (it).

34. O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in falsehood, and hinder (them) from the Way of Allâh (i.e. Allâh's religion of Islâmic Monotheism). And those who hoard up gold and silver [*Al-Kanz*: the money, the *Zakât* of which has not been paid] and spend them not in the Way of Allâh, announce to them a painful torment.

35. On the Day when that (*Al-Kanz*: money, gold and silver the *Zakât* of which has not been paid) will be heated in the Fire of Hell and with it will be branded their foreheads, their flanks, and their backs, (and it will be said to them): "This is the treasure which you hoarded for yourselves. Now taste of what you used to hoard."¹¹

36. Verily, the number of months with Allâh is twelve months (in a year), so was it ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the 1st, the 7th, the 11th and the 12th months of the Islâmic calendar). That is the right religion, so wrong not yourselves therein, and fight against the *Mushrikûn* (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh) collectively¹² as they fight against you collectively. But know that Allâh is with those who are *Al-Muttaqîn* (the pious — See V.2:2).

37. The postponing (of a Sacred Month) is indeed an addition to disbelief: thereby the disbelievers are led astray, for they make it lawful one year and forbid it another year in

المشركون ﴿٣٤﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّ كَثِيرًا مِّنَ
الْأَخْيَارِ وَالرَّهْبَانِ لِيَآكُونُوا فَرَسًا
بِالْبَيْتِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَالَّذِينَ
يَكْتُمُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا
يُسِفُّونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ
أَلِيمٍ ﴿٣٥﴾

يَوْمَ نَخْمِلُهَا فِي تَارِيحِهِمْ فَتَكُونُ بِهِمْ
بِرَاسِهِمْ فِي يَوْمَئِذٍ وَنُطَوِّقُ نَارَهَا
مِنْ خَلْفِهِمْ يُحْمَلُونَ فِيهَا
فَتَكُونُ زِينَةً ﴿٣٦﴾

إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي
كِتَابِ اللَّهِ يَوْمَ تَخْلَقُ السَّمَوَاتِ وَالْأَرْضَ فِيهَا
أَرْبَعَةٌ حُرُمٌ ذَلِكَ الْغَيْرُ فَلا تَظْلُمُوا
فِيهِمْ أَنفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ
كَمَا بَدَأُوا بِكُمْ كَافَّةً وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٣٧﴾

إِنَّمَا النَّسِيءُ زِيَادَةٌ فِي الْكُفْرِ يُضَلُّ
بِهِ الَّذِينَ كَفَرُوا يُحْلِلُونَ عَلَمًا وَيُحْرِمُونَ

¹¹ (V.9:35) See the footnote of (V.3:180).

¹² (V.9:36) See the footnotes of (V. 2:193) and (V.8:73).

order to adjust the number of months forbidden by Allāh, and they make lawful what Allāh has forbidden. The evil of their deeds is made fair-seeming to them. And Allāh guides not the people who disbelieve.

38. O you who believe! What is the matter with you, that when you are asked to march forth in the Cause of Allāh (i.e. *Jihād*) you cling heavily to the earth? Are you pleased with the life of this world rather than the Hereafter? But little is the enjoyment of the life of this world as compared to the Hereafter.¹¹¹

39. If you march not forth, He will punish you with a painful torment and will replace you by another people; and you cannot harm Him at all, and Allāh is Able to do all things.

40. If you help him (Muhammad صلى الله عليه وسلم) not (it does not matter), for Allāh did indeed help him when the disbelievers drove him out, the second of the two; when they (Muhammad صلى الله عليه وسلم and Abu Bakr رضى الله عنه) were in the cave, he (صلى الله عليه وسلم) said to his companion (Abu Bakr رضى الله عنه): "Be not sad (or afraid), surely Allāh is with us." Then Allāh sent down His *Sakinah* (calmness, tranquillity, peace) upon him, and strengthened him with forces (angels) which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allāh that became the uppermost; and Allāh is All-Mighty, All-Wise.

41. March forth, whether you are light (being healthy, young, and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the

عَمَّا يُرَاطُوا عِدَّةَ مَا حَرَّمَ اللَّهُ فَيَحِلُّوا
مَا حَرَّمَ اللَّهُ لَوْ أَنَّ لَهُمْ مِثْرَةَ نُجُجٍ لَفَعَلُوهُ وَاللَّهُ
لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ ﴿٣٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا مَا لَكُمْ إِذَا قِيلَ
لَكُمْ أَنْفِرُوا فِي سَبِيلِ اللَّهِ أَنْتُمْ أَلْتُمُوا
الْأَرْضَ تَرْضِيهِمْ وَالْحَيَاةَ الدُّنْيَا مِنَ
الْآخِرَةِ قَمَا مَتَعَ الْحَيَاةَ الدُّنْيَا فِي
الْآخِرَةِ إِلَّا لَآئِيلٌ ﴿٣٨﴾

لَا تَنْفِرُوا يَعْذِبُكُمْ عَذَابًا أَلِيمًا وَتَسْتَبْدِلُ
قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوهُ شَيْئًا وَاللَّهُ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٩﴾

لَا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ
الَّذِينَ كَفَرُوا تِلْكَ الْثَنَيْنِ إِذْ هُمَا فِي الْغَارِ
إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا
فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِقُوَّةٍ
لَمْ تَدْرُوهَا وَجَعَلَ الْكَلِمَةَ الْكَلِمَةَ الْكَلِمَةَ
الْكَفَرُ وَاللَّهُ وَكَالِمَةُ الْكَلِمَةِ وَاللَّهُ
عَزِيزٌ مُبِينٌ ﴿٤٠﴾

أَنْفِرُوا خِفَافًا وَثِقَالاً وَجَاهِدُوا بِأَمْوَالِكُمْ
وَأَنْفُسِكُمْ فِي سَبِيلِ اللَّهِ ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ

¹¹¹ (V. 9:38) Narrated Anas bin Mālik رضى الله عنه The Prophet صلى الله عليه وسلم said, "Nobody who dies and finds good from Allāh (in the Hereafter) would wish to come back to this world, even if he were given the whole world and whatever is in it except the martyr who, on seeing the superiority of martyrdom would like to come back to the world and get killed again (in Allāh's Cause)." (*Sahih Al-Bukhari*, Vol.4, *Hadith* No.53-A).

Cause of Allâh. This is better for you, if you but knew.

42. Had it been a near gain (booty in front of them) and an easy journey, they would have followed you, but the distance (Tabuk expedition) was long for them; and they would swear by Allâh, "If we only could, we would certainly have come forth with you." They destroy their own selves, and Allâh knows that they are surely liars.

43. May Allâh forgive you (O Muhammad صلى الله عليه وسلم). Why did you grant them leave (for remaining behind; you should have persisted as regards your order to them to proceed on Jihâd), until those who told the truth were seen by you in a clear light, and you had known the liars?

44. Those who believe in Allâh and the Last Day would not ask your leave to be exempted from fighting with their properties and their lives; and Allâh is All-Knower of *Al-Muttaqûn* (the pious — See V.2:2).

45. It is only those who believe not in Allâh and the Last Day and whose hearts are in doubt that ask your leave (to be exempted from *Jihâd*). So in their doubts they waver.

46. And if they had intended to march out, certainly, they would have made some preparation for it; but Allâh was averse to their being sent forth, so He made them lag behind, and it was said (to them), "Sit you among those who sit (at home)."

47. Had they marched out with you, they would have added to you nothing except disorder, and they would have hurried about in your midst (spreading corruption) and sowing sedition among you — and there are some among you who would have listened to them. And Allâh is All-Knower of the *Zâlimûn* (polytheists and wrong-doers).

سَعْتُمْ تَسْلُمُونَ ﴿٤٢﴾

لَوْ كَانَ عَرَضًا قَرِيبًا وَسَفَرًا قَاصِدًا
لَآتَيْنُوكَ وَالَّذِينَ بُعِدْتَ عَلَيْهِمُ الشَّقَاءُ
وَسَيَحْلِفُونَ بِاللَّهِ لَوِ اسْتَظَعْنَا لَخَرَجْنَا
مَعَكُمْ يُهْلِكُونَ أَنْفُسَهُمْ وَاللَّهُ يَعْلَمُ إِنَّهُمْ
كَاذِبُونَ ﴿٤٣﴾

عَفَا اللَّهُ عَنْكَ يَا مُحَمَّدُ إِنَّكَ لَمْ تَحَقِّقْ يَتَّبِعَنَّ لَكَ
الَّذِينَ صَدَقُوا وَتَعَاوَى الْكَافِرِينَ ﴿٤٤﴾

لَا يَسْتَعِذُّكَ الَّذِينَ يَلْعَنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
أَنْ يُجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ وَاللَّهُ عَلِيمٌ
بِالْمُتَّقِينَ ﴿٤٥﴾

إِنَّمَا يَسْتَعِذُّكَ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَآزَلَّتْ قُلُوبُهُمْ فَهُمْ فِي رَيْبٍ مِنْ
يَمُرُّ دَوْرُكُمْ ﴿٤٦﴾

وَلَوْ أَرَادُوا الْخُرُوجَ لَأَعَدُّوا لَهُ عُدَّةً وَلَكِنْ كَرِهَ
اللَّهُ آمِنَهُمْ فَتَجَاهَلْتُمْ وَبَقِلْتُمْ أَفْعَادُكُمْ
الْقَائِمِينَ ﴿٤٧﴾

لَوْ خَرَجُوا فِيكُمْ مَا زَادُوكُمْ إِلَّا خِلَافًا
وَلَا مُصَدِّقًا لِمَا بَيْنَ يَدَيْكُمْ فَذَرْهُمْ وَقَعِيدًا
سَيَعْمُونَ لَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٤٨﴾

48. Verily, they had plotted sedition before, and had upset matters for you, until the truth (victory) came and the Decree of Allâh (His religion, Islâm) became manifest though they hated it.

49. And among them is he who says: "Grant me leave (to be exempted from *Jihâd*) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

50. If good befalls you (O Muhammad صلى الله عليه وسلم), it grieves them, but if a calamity overtakes you, they say: "We took our precaution beforehand" and they turn away rejoicing.

51. Say: "Nothing shall ever happen to us except what Allâh has ordained for us.^[1] He is our *Maulâ* (Lord, Helper and Protector)." And in Allâh let the believers put their trust.

52. Say: "Do you wait for us (anything) except one of the two best things (martyrdom or victory)? While we await for you either that Allâh will afflict you with a punishment from Himself, or at our hands. So wait, we too are waiting with you."

53. Say: "Spend (in Allâh's Cause) willingly or unwillingly, it will not be accepted from you. Verily, you are ever a people who are *Fâsiqûn* (rebellious, disobedient to Allâh)."

54. And nothing prevents their contributions from being accepted from them except that they disbelieved in Allâh and in His Messenger (Muhammad صلى الله عليه وسلم), and that they came not to *As-Salât* (the prayer) except in a lazy state,^[2] and that they offer not contributions but unwillingly.

لَقَدْ اتَّخَذُوا الْآفِتَّةَ مِنْ قَبْلُ وَقَالُوا لَا تَأْتِيهِمْ
الْأُمُورُ حَتَّىٰ جَاءَهُ الْحَقُّ وَظَاهَرُوا أَنَّ اللَّهَ وَرَسُولَهُ
كَارِهِونَ ﴿٤٨﴾

وَمِنْهُمْ مَنْ يَقُولُ أَفْذَنْبِي وَلَا تَجْعَلْنِي مِنَ الْآفِيَةِ
مَنْظُورًا وَأَنَّ جَهَنَّمَ لَمُحِيطَةٌ
بِالْكَافِرِينَ ﴿٤٩﴾

إِنْ تُصِيبَكَ حَسَنَةٌ فَنَسُوهَا إِنْ تَصِيبَكَ
مُصِيبَةٌ يَقُولُوا قَدْ أَخَذْنَا أَمْرًا مِنْ قَبْلُ
وَنَسْتَوْفُوا وَهِيَ فَرِيقُونَ ﴿٥٠﴾

قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا مَوْ
مُوتَانَا وَعَلَىٰ اللَّهِ قَلْبُورُ فَتَعَسَىٰ الْمُتَوَسِّمُونَ ﴿٥١﴾

قُلْ هَلْ تَرْتَضُونَ بَنَاتِ الْأَيْدِي الْفَاسِقِينَ وَتَحْسَبُ
نَفْسُكُمْ بِكُمْ أَنْ يُصِيبَكُمُ اللَّهُ بِعَذَابٍ مِنْ
عِنْدِهِ أَوْ بِأَيْدِي بَنَاتِ الْأَيْدِي إِنْ أَمَعَكُمْ
مُتَرَفِعُونَ ﴿٥٢﴾

قُلْ أَنِفُوا وَلَوْ عَادَ وَصَحَّ هَالِكٌ يَقْبَلُ مِنْكُمْ
إِن كُنتُمْ كُفْرًا قَوْمًا فَاقْبُرُوا ﴿٥٣﴾

وَمَا مَنَعَهُمْ أَنْ تُقْبَلَ مِنْهُمْ نَفَقَاتُهُمْ إِلَّا
أَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَلَا يَأْتُونَ
الْقِبْلَةَ إِلَّا وَهُمْ كُسَالَىٰ وَلَا
يُفْقَهُونَ إِلَّا وَهُمْ كَارِهِونَ ﴿٥٤﴾

^[1] (V.9:51) See the footnote of (V.57:22).

^[2] (V.9:54) Narrated Abu Hurairah عنه الله صلى الله عليه وسلم : The Prophet said, "No *Salât* (prayer) is more heavy (harder) for the hypocrites than the *Fajr* and the *'ishâ* prayer; but if

55. So let not their wealth nor their children amaze you (O Muhammad صلى الله عليه وسلم); in reality Allâh's Plan is to punish them with these things in the life of this world, and that their souls shall depart (die) while they are disbelievers.

56. They swear by Allâh that they are truly of you while they are not of you, but they are a people (hypocrites) who are afraid (that you may kill them).

57. Should they find a refuge, or caves, or a place of concealment, they would turn straightway thereto with a swift rush.

58. And of them are some who accuse you (O Muhammad صلى الله عليه وسلم) in the matter of (the distribution of) the alms. If they are given part thereof, they are pleased, but if they are not given thereof, behold! They are enraged!^[1]

59. Would that they were contented with what Allâh and His Messenger (صلى الله عليه وسلم) gave them and had said: "Allâh is Sufficient for us. Allâh will give us of His Bounty, and so will His Messenger (صلى الله عليه وسلم) (from alms). We implore Allâh (to enrich us)."

60. *As-Sadaqât* (here it means *Zakât*) are only for the *Fuqarâ'* (poor), and *Al-Masâkin*^[2] (the needy), and those employed to collect (the funds); and to attract the hearts of those who have been inclined (towards Islâm); and to free the captives; and for those in debt; and for Allâh's Cause (i.e. for *Mujahidûn* —

فَلَا تَحْزَنْهُمْ أَمْوَالُهُمْ وَأَوْلَادُهُمْ إِنَّمَا يُرِيدُ اللَّهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيَاةِ الدُّنْيَا وَتَزْهَقَ أَنْفُسُهُمْ وَهُمْ كَافِرُونَ ﴿٥٥﴾

وَيَخْلِفُونَ بِاللَّهِ لَعْنَةً لَكُمُ يَا مَعْزُومَاتُ وَلَئِنَّكُمْ كُفَرًا تَعْتَمِدُونَ ﴿٥٦﴾

لَوْ جَدُّوهُنَّ مَلَكَاتٍ أَوْ كَفَرَتِ أَوْدَعْنَ الْوُجُوهَ الْآيَةَ وَهَمَّ يَجْمَعُونَهَا ﴿٥٧﴾

وَهُنَّ مَن يَلْمِزُكَ فِي الصَّدَقَاتِ فَإِنْ أُعْطُوا مِنْهَا رَضُوا وَإِنْ لَمْ يُعْطُوا مِنْهَا إِنْهَامَ يَسْتَحْلُونَ ﴿٥٨﴾

وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللَّهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللَّهُ سَيُفِىءُنَا اللَّهُ مِنْ فَضْلِهِ وَرَسُولُهُ إِنْ أَىٰ إِلَى اللَّهِ تَصَيُّونَ ﴿٥٩﴾

إِنَّمَا الصَّدَقَتُ لِلْفُقَرَاءِ وَالسَّكِينِ وَالْعَمِلَاتِ عَلَيْهِنَّ وَالْمَوْلَاتِ فَالْوَقْفَةُ فِي الرِّقَابِ وَالْفَرَسِ فِي سَبِيلِ اللَّهِ وَلِئَلَّيْكَ السَّيْلُ قَرِيبَةً مِنَ اللَّهِ وَاللَّهُ عَلَيْهِمْ حَكِيمٌ ﴿٦٠﴾

they knew the reward for these *Salât* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqâmah* and order a man to lead the *Salât* (prayer), and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salât* (prayer) (in the mosques)." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 626).

^[1] (V.9:58) See the footnote of (V.20:134).

^[2] (V.9:60) See the footnote of (V.2:83) and also see (V.2:273).

those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allāh. And Allāh is All-Knower, All-Wise.

61. And among them are men who annoy the Prophet (Muhammad صلى الله عليه وسلم) and say: "He is (lending his) ear (to every news)." Say: "He listens to what is best for you; he believes in Allāh; has faith in the believers; and is a mercy to those of you who believe." But those who annoy Allāh's Messenger (Muhammad صلى الله عليه وسلم) will have a painful torment. [See V.33:57]

62. They swear by Allāh to you (Muslims) in order to please you, but it is more fitting that they should please Allāh and His Messenger (Muhammad صلى الله عليه وسلم), if they are believers.

63. Know they not that whoever opposes and shows hostility to Allāh (عز وجل) and His Messenger (صلى الله عليه وسلم), certainly for him will be the Fire of Hell to abide therein. That is the extreme disgrace.

64. The hypocrites fear lest a Sûrah (chapter of the Qur'ân) should be revealed about them, showing them what is in their hearts. Say: "(Go ahead and) mock! But certainly Allāh will bring to light all that you fear."

65. If you ask them (about this), they declare: "We were only talking idly and joking." Say: "Was it at Allāh (عز وجل), and His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (صلى الله عليه وسلم) that you were mocking?"

66. Make no excuse; you have disbelieved after you had believed. If We pardon some of you, We will punish others amongst you because they were *Mujrimûn* (disbelievers, polytheists, sinners, criminals.).

وَمِنْهُمْ الَّذِينَ يُؤْذُونَ النَّبِيَّ وَيَقُولُونَ هُوَ ذُنُوبٌ قُلْ أَذُنُ حَتِيرٍ لَّكُم مَّا تَدْعُونَ بِأَلْفٍ وَقُرْآنُ الْمُؤْمِنِينَ فِي هَذِهِ نَذِيرٌ ٦١
وَمَنْ يُؤْذِ الْبَرَّ وَالْإِيمَانَ يُؤْذِ رُسُلَ اللَّهِ لَعَنَهُ اللَّهُ عَذَابًا أَلِيمًا ٦٢

يَحْلِفُونَ بِاللَّهِ لَآ كُنَّا لَهُمْ مُشْرِكِينَ وَآلَهُ وَرُسُلَهُ أَحَدٌ أَنْ يُؤْمِنُوا بِهِمْ فَكَانُوا مُؤْمِنِينَ ٦٣

أَلَمْ يَعْلَمُوا أَنَّهُ مَن يُحَادِدِ اللَّهَ يُحَادِدِ اللَّهَ وَرُسُلَهُ قَالَتْ لَهُ تَارِكَهُمْ خَلَا فِيهَا ذَلِكَ الْخِزْيُ الْعَظِيمُ ٦٤

يَحْذَرُ الْمُنَافِقُونَ أَنْ تُنْزَلَ عَلَيْهِمْ سُورَةٌ تُنَبِّئُهُمْ بِمَا فِي قُلُوبِهِمْ قُلِ اسْتَفْهِمُوا إِنَّ اللَّهَ مُحِيطٌ بِمَا تَخْذَرُونَ ٦٥

وَلَيْسَ سَأَلْتَهُمْ لِيَقُولُوا إِنَّمَا كُنَّا نَعْمُرُ وَنَتَلَبَّى قُلُوبَ آبَائِنَا اللَّهُ وَآيَاتِهِمْ وَرُسُلِهِمْ كُنْتُمْ تَسْتَهْزِئُونَ ٦٦

لَا تَعْذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ إِنْ نَعَفَ عَنْ طَائِفَةٍ مِنْكُمْ لَتُعَذِّبَ طَائِفَةٌ بَأْسًا إِنَّهُمْ كَانُوا مُجْرِمِينَ ٦٧

67. The hypocrites, men and women, are one from another; they enjoin (on the people) *Al-Munkar* (i.e. disbelief and polytheism of all kinds and all that Islâm has forbidden), and forbid (people) from *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and they close their hands [from giving (spending in Allâh's Cause) alms.]. They have forgotten Allâh, so He has forgotten them. Verily, the hypocrites are the *Fâsiqûn* (rebellious, disobedient to Allâh).

68. Allâh has promised the hypocrites — men and women — and the disbelievers, the Fire of Hell; therein shall they abide. It will suffice them. Allâh has cursed them and for them is the lasting torment.

69. Like those before you: they were mightier than you in power, and more abundant in wealth and children. They had enjoyed their portion (awhile), so enjoy your portion (awhile) as those before you enjoyed their portion (awhile); and you indulged in play and pastime (and in telling lies against Allâh and His Messenger Muhammad صلى الله عليه وسلم) as they indulged in play and pastime. Such are they whose deeds are in vain in this world and in the Hereafter. Such are they who are the losers.

70. Has not the story reached them of those before them? — The people of Nûh (Noah), 'Âd, and Thamûd, the people of Ibrâhîm (Abraham), the dwellers of Madyan (Midian) and the cities overthrown [i.e. the people to whom Lût (Lot) preached]; to them came their Messengers with clear proofs. So it was not Allâh Who wronged them, but they used to wrong themselves.

71. The believers, men and women, are *Auliya'* (helpers, supporters, friends, protectors) of one another; they enjoin (on the people) *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid

الْمُنَافِقُونَ وَالْمُنَافِقَاتُ بَعْضُهُمْ مِنْ بَعْضٍ
يَأْمُرُونَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوفِ وَيَقْبِضُونَ أَيْدِيَهُمْ شُوا اللَّهَ
فَتَسِيئُهُمْ إِنَّ الْمُنَافِقِينَ هُمُ الْفَاسِقُونَ ﴿٦٧﴾

وَعَذَابُ اللَّهِ السَّيِّئِينَ وَالْمُنَافِقَاتِ وَالْكَاذِبَاتِ
فِي النَّارِ هُنَّ خَالِدَاتٌ فِيهَا فِي حَسْبُهُمْ
وَلَعَنَهُمُ اللَّهُ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴿٦٨﴾

كَالَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ
أَمْوَالًا وَأَوْلَدًا فَاسْتَمْتَعُوا بِخَلْقِهِمْ فَاسْتَمْتَعْتُمْ
بِخَلْقِكُمْ كَمَا اسْتَمْتَعَ الَّذِينَ مِنْ قَبْلِهِمْ
بِخَلْقِهِمْ وَخُضِعْتُمْ لَذُلِّ خَاوُونَ أُولَئِكَ
حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ
وَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٦٩﴾

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمُ نُوحٍ
وَعَادُ وَثَمُودَ وَقَوْمَ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ
وَالْمُؤَفَّفِينَ عَنْهُمُ وَهُمْ أُولِي نَبَأٍ
كَانَ اللَّهُ يُظَاهِرُهُمْ وَلَكِنْ كَانُوا
أَنْفُسَهُمْ يَظْلِمُونَ ﴿٧٠﴾

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ
وَقِيَّتُهَا مَوْتَ الصَّالِحِينَ وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ

(people) from *Al-Munkar* (i.e. polytheism and disbelief of all kinds, and all that Islâm has forbidden); they perform *As-Salât* (*Iqâmat-as-Salât*), and give the *Zakât*, and obey Allâh and His Messenger (صلى الله عليه وسلم). Allâh will have His Mercy on them. Surely Allâh is All-Mighty, All-Wise.

72. Allâh has promised the believers — men and women, — Gardens under which rivers flow to dwell therein forever, and beautiful mansions in Gardens of 'Adn (Eden Paradise). But the greatest bliss is the Good Pleasure of Allâh. That is the supreme success.

73. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be harsh against them, their abode is Hell, — and worst indeed is that destination.

74. They swear by Allâh that they said nothing (bad), but really they said the word of disbelief, and they disbelieved after accepting Islâm, and they resolved that (plot to murder Prophet Muhammad صلى الله عليه وسلم) which they were unable to carry out, and they could not find any cause to do so except that Allâh and His Messenger (صلى الله عليه وسلم) had enriched them of His Bounty. If then they repent, it will be better for them, but if they turn away, Allâh will punish them with a painful torment in this worldly life and in the Hereafter. And there is none for them on earth as a *Wali* (supporter, protector) or a helper.

75. And of them are some who made a covenant with Allâh (saying): "If He bestowed on us of His Bounty, we will verily give *Sadaqah* (*Zakât* and voluntary charity in Allâh's Cause), and will be certainly among those who are righteous."

76. Then when He gave them of His Bounty, they became niggardly [refused to pay the *Sadaqah* (*Zakât* or voluntary charity)], and turned away, averse.

وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ وَأَقَامُوا الصَّلَاةَ سِرِّينَ
اللَّهُ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٧٢﴾

وَعَدَ اللَّهُ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَسَكَينَ طَيِّبَةً فِي جَنَّاتٍ عَدْنٍ وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٧٣﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفْرَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَاهُمْ جَهَنَّمُ يَبْسُطُونَ الصُّلُبَ ﴿٧٤﴾

يَجْعَلُونَ لِلَّهِ مَا قَالُوا وَلَقَدْ قَالُوا كَلِمَةَ الْكُفْرِ وَكَفَرُوا بَعْدَ إِيمَانِهِمْ وَهَمُّوا يُمَارِسُوا آلَ نِسَائِهِمْ أَلَأَنْ نَقُصُّهُمْ إِلَّا أَنْ غَنَیْنَاهُمْ اللَّهُ وَرَسُولُهُ مِنْ فَضْلِهِ إِنْ يَتُوبُوا إِلَيْكَ خَيْرٌ لَهُمْ وَلَا يَتُوبُوا إِلَى اللَّهِ عَذَابُ الْيَسَافِ الَّذِي تَأْتِيهِ الْآخِرَةُ وَالْأُولَىٰ مِنَ الْأَنْفُسِ مِنْ ظُلْمٍ وَلَا تَصْدِيرٍ ﴿٧٥﴾

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِنْ آتَيْنَاهُمْ مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ ﴿٧٦﴾

فَلَمَّا آتَيْنَاهُمْ مِنْ فَضْلِهِ بَخِلُوا بِهِ وَتَوَلَّوْا وَهُمْ مُقِرُّونَ ﴿٧٧﴾

77. So He punished them by putting hypocrisy into their hearts till the Day whereon they shall meet Him, because they broke that (covenant with Allâh) which they had promised to Him and because they used to tell lies.

78. Know they not that Allâh knows their secret ideas, and their *Najwa*¹¹ (secret counsels), and that Allâh is the All-Knower of things unseen.

79. Those who defame such of the believers who give charity (in Allâh's Cause) voluntarily, and such who could not find to give charity (in Allâh's Cause) except what is available to them — so they mock at them (believers); Allâh will throw back their mockery on them, and they shall have a painful torment.

80. Whether you (O Muhammad صلى الله عليه وسلم) ask forgiveness for them (hypocrites) or ask not forgiveness for them — (and even) if you ask seventy times for their forgiveness — Allâh will not forgive them because they have disbelieved in Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And Allâh guides not those people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

81. Those who stayed away (from Tabuk expedition) rejoiced in their staying behind the Messenger of Allâh (صلى الله عليه وسلم); they hated to strive and fight with their properties and their lives in the Cause of Allâh, and they said: "March not forth in the heat." Say: "The Fire of Hell is more intense in heat"; if only they could understand!

82. So let them laugh a little and (they will) cry much as a recompense of what they used to earn (by committing sins).

فَأَعْقَبَهُمْ نِفَاقًا فِي قُلُوبِهِمُ الْمَظْمُونِ يَوْمَ يَأْتِيهِمْ أَتْلُفُوا اللَّهَ مَا وَعَدُوهُ وَيَسْأَلُونَكَ بِذُنُوبِهِمْ ﴿٧٧﴾

أَلَمْ يَعْلَمُوا أَنَّ اللَّهَ يَبْصُرُ سِرَّهُمْ وَنَجْوَاهُمْ وَأَنَّ اللَّهَ عَلَّامُ الْغُيُوبِ ﴿٧٨﴾

الَّذِينَ يَلْمِزُونَ الْمُطَّوِّعِينَ مِنَ الْمُؤْمِنِينَ فِي الْأَصْدَاقِ وَالَّذِينَ لَا يُجِدُونَ إِلَّا جُهْدَهُمْ فَيَسْخَرُونَ مِنْهُمْ سَخِرَ اللَّهُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٩﴾

أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ ذَلِكَ بِأَنَّهُمْ كَفَرُوا بِاللَّهِ وَرَسُولِهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ﴿٨٠﴾

فَإِذَا الْمَخَلَّفُونَ بِمَقْعَدِمْ خَلِيفَ رَسُولِ اللَّهِ وَكَرِهُوا أَنْ يَجَاهِدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَقَالُوا لَا تَنْفِرُوا فِي الْحَرِّ قُلْ نَارُ هَاطِلَةٍ أَشدَّ حَرًّا لَّوْ كَانُوا يَفْقَهُونَ ﴿٨١﴾

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾

¹¹ (V.9:78) See the footnote of (V.11:18).

90. And those who made excuses from the bedouins came (to you, O Prophet صلى الله عليه وسلم) asking your permission to exempt them (from the battle), and those who had lied to Allâh and His Messenger (صلى الله عليه وسلم) sat at home (without asking the permission for it); a painful torment will seize those of them who disbelieve.

91. There is no blame on those who are weak or ill or who find no resources to spend [in holy fighting (*Jihâd*)], if they are sincere and true (in duty) to Allâh and His Messenger.¹⁾ No ground (of complaint) can there be against the *Muhsinûn* (good-doers — See the footnote of V.9:120). And Allâh is Oft-Forgiving, Most Merciful.

92. Nor (is there blame) on those who came to you to be provided with mounts, when you said: "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).

رَسُولَهُ الْمَعْذِرُونَ مِنَ الْأَعْرَابِ لِيُؤْذِنَ لَهُمْ وَقَعَدَ
الَّذِينَ كَذَبُوا اللَّهَ وَرَسُولَهُ سَيُصِيبُ الَّذِينَ كَفَرُوا
عَذَابٌ أَلِيمٌ ﴿٩٠﴾

لَيْسَ عَلَى الضَّعِيفَةِ وَلَا عَلَى الْمَرِيضِ وَلَا عَلَى الَّذِينَ
لَا يَجِدُونَ مَا يُنْفِقُونَ حَرَجٌ إِذَا نَصَبُوا لَهُ
وَرَسُولُهُ مَا عَلَى الْمُحْسِنِينَ مِنْ سَبِيلٍ وَاللَّهُ
عَلِيمٌ خَبِيرٌ ﴿٩١﴾

وَلَا عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ
لَا أُجِدُّ مَا أَحْمِلُهُمْ عَلَيْهِ تَوَلَّوْا وَأَنْتُمْ كَاذِبُونَ
تُفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلَّا يَجِدُوا
مَا يُنْفِقُونَ ﴿٩٢﴾

¹⁾ (V.9:91) CHAPTER. The Statement of the Prophet صلى الله عليه وسلم: "Religion is *An-Nasîhah* (to be sincere and true) to: 1. Allâh جل جلاله [i.e. obeying Him, by following His Religion of Islamic Monotheism, attributing to Him what He deserves and doing *Jihâd* for His sake and to believe in Him, to fear Him much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Him much (perform all kinds of good deeds which He has ordained)], 2. to Allâh's Messenger [i.e., to respect him greatly and to believe that he (صلى الله عليه وسلم) is Allâh's Messenger, and to fight on his behalf both in his lifetime and after his death and to follow his *Sunnah* — (legal ways)] 3. to the Muslim rulers [i.e. to help them in their job of leading Muslims to the right path and alarm them if they are heedless] and 4. to all the Muslims (in common) [i.e. to order them for *Al-Ma'rûf* (i.e. Islamic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to be merciful and kind to them].

And the Statement of Allâh تعالى: "If they are sincere and true (in duty) to Allâh (جل جلاله) and His Messenger (Muhammad صلى الله عليه وسلم)." (V.9:91)

Narrated Jarîr bin Abdullâh رضى الله عنه: I gave the *Bai'â* (pledge) to Allâh's Messenger صلى الله عليه وسلم for the following:

1. *Iqâmat-as-Salât* (to perform prayers).

2. To pay the *Zakât*.

3. And to be sincere and true to every Muslim [i.e. to order them for *Al-Ma'rûf* (i.e. Islamic Monotheism, and all that Islâm orders one to do), and to forbid them from *Al-Munkar* (i.e. disbelief, polytheism of all kinds, and all that Islâm has forbidden), and to help them, and to be merciful and kind to them]. (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 54 and its Chapter No. 43).

93. The ground (of complaint) is only against those who are rich, and yet ask exemption.^[1] They are content to be with (the women) who sit behind (at home) and Allâh has sealed up their hearts (from all kinds of goodness and right guidance) so that they know not (what they are losing).

94. They (the hypocrites) will present their excuses to you (Muslims), when you return to them. Say (O Muhammad صلى الله عليه وسلم): "Present no excuses, we shall not believe you. Allâh has already informed us of the news concerning you. Allâh and His Messenger will observe your deeds. In the end you will be brought back to the All-Knower of the unseen and the seen, then He (Allâh) will inform you of what you used to do." [Tafsîr At-Tabarî]

95. They will swear by Allâh to you (Muslims) when you return to them, that you may turn away from them. So turn away from them. Surely, they are *Rijs* [i.e. *Najas* (impure) because of their evil deeds], and Hell is their dwelling place — a recompense for that which they used to earn.

96. They (the hypocrites) swear to you (Muslims) that you may be pleased with them,

* إِنَّمَا السَّيِّئِينَ عَلَى الْآيَاتِ يَسْتَعِزُّونَ وَهَـٰؤُلَاءِ أَغْنِيَهُمْ رِضْوَانُ يَأْنَ يَكُونُوا مَعَ الْكَاذِبِينَ وَطَمَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَعْلَمُونَ ﴿٩٣﴾

يَسْتَعِزُّونَ إِلَيْكُمْ فَإِنْ رَجَعْتُمْ إِلَيْهِمْ فَلَا تَعْزِدُوا أَنْ تُؤْمِنَ لَكُمْ قَدْ تَبَيَّنَا أَنَّ اللَّهَ مَعَ الْخَائِبِينَ وَنَسَوْنَا اللَّهَ عَمَلَكُمْ وَرَسُولَهُ فُتِّرُونَ إِلَيْنَا عَلَى الْقَبْرِ وَالْمُهَنْدَةِ فَيَتَّبِعُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٩٤﴾

سَيَعْلَمُونَ بِاللَّهِ لَكُنْهُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لَعْنُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَا يُدْرِيهِمْ بِهِمْ جَزَاءُ مَا كَانُوا يَكْسِبُونَ ﴿٩٥﴾

يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَوَلَّيْتُمْ

^[1] (V.9:93) Narrated Abu Hurairah رضي الله عنه The Prophet صلى الله عليه وسلم said, "A Prophet amongst the Prophets carried out a holy military expedition, so he said to his followers, 'Anyone who has married a woman and wants to consummate the marriage, and has not done so yet, should not accompany me; nor should a man who has built a house but has not completed its roof, nor a man who has sheep or she-camels and is waiting for the birth of their young ones.' So, the Prophet carried out the expedition and when he reached that town at the time or nearly at the time of the 'Asr prayer, he said to the sun, 'O sun! You are under Allâh's Order and I am under Allâh's Order. O Allâh! Stop it (i.e. the sun) from setting.' It was stopped till Allâh made him victorious. Then he collected the booty and the fire came to burn it, but it did not burn it". He said (to his men), 'Some of you have stolen something from the booty. So one man from every tribe should give me a *Bai'a* (pledge) by shaking hands with me.' (They did so and) the hand of a man got stuck in the hand of their Prophet. Then that Prophet said (to the man), 'The theft has been committed by your people. So all the persons of your tribe should give me the *Bai'a* (pledge) by shaking hands with me.' The hands of two or three men got stuck in the hand of their Prophet and he said, 'You have committed the theft.' Then they brought a head of gold like the head of a cow and put it there, and the fire came and consumed the booty. The Prophet صلى الله عليه وسلم added: "Then Allâh saw our weakness and disability, so He made booty legal for us." (*Sahih Al-Bukhârî*, Vol. 4, *Hadîth* No. 353).

* Booty used to be burnt by a fire sent by Allâh.

but if you are pleased with them, certainly Allâh is not pleased with the people who are *Al-Fâsiqûn* (rebellious, disobedient to Allâh).

97. The bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Laws) which Allâh has revealed to His Messenger (صلى الله عليه وسلم). And Allâh is All-Knower, All-Wise.

98. And of the bedouins there are some who look upon what they spend (in Allâh's Cause) as a fine and watch for calamities for you, on them be the calamity of evil. And Allâh is All-Hearer, All-Knower.

99. And of the bedouins there are some who believe in Allâh and the Last Day, and look upon what they spend in Allâh's Cause as means of nearness to Allâh, and a cause of receiving the Messenger's invocations. Indeed these (spendings in Allâh's Cause) are a means of nearness for them. Allâh will admit them to His Mercy. Certainly, Allâh is Oft-Forgiving, Most Merciful.

100. And the foremost to embrace Islâm of the *Muhâjirûn* (those who migrated from Makkah to Al-Madinah) and the *Ansâr* (the citizens of Al-Madinah who helped and gave aid to the *Muhâjirûn*) and also those who followed them exactly (in Faith). Allâh is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.

101. And among the bedouins around you, some are hypocrites, and so are some among the people of Al-Madinah who persist in hypocrisy; you (O Muhammad صلى الله عليه وسلم) know them not, We know them. We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.

102. And (there are) others who have acknowledged their sins, they have mixed a deed that was righteous with another that was

عَنْهُمْ قَالَتْ اللَّهُ لَا يَرْضَىٰ عَنِ الْقَوْمِ
الْفَاسِقِينَ ﴿٩٧﴾

الْأَعْرَابُ أَشَدَّ كُفْرًا وَنِفَاقًا وَأَجْدَرُ أَنْ لَا يَشْفَعُوا
خَلْقَهُ مَا أَزَلَّ اللَّهُ عَلَىٰ رَسُولِهِ وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿٩٨﴾

وَمِنَ الْأَعْرَابِ مَنْ يَتَّخِذُ مَا يُنْفِقُ مَغْرَمًا
وَيَتَوَلَّىٰ يَكْفُ الْأَوَّلَ عَلَيْهِمْ دَابَّةُ السَّعَةِ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٩٩﴾

وَمِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَتَّخِذُ مَا يُنْفِقُ قُرْبًا إِلَى اللَّهِ وَرَسُولِهِ
الَّذِينَ لَا يُؤْمِنُونَ بِهِمْ سَيَدْخُلُوهُمْ
اللَّهُ فِي تَحْمِيلِهِمْ إِنَّ اللَّهَ عَلِيمٌ ذَكِيمٌ ﴿١٠٠﴾

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ
وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ
عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ
الْقَوْلُ الْعَظِيمُ ﴿١٠١﴾

وَمِنَ حَوْلِكَ مِنَ الْأَعْرَابِ مُتَوَلِّوْنَ مِنْ أَهْلِ
الْمَدِينَةِ مَرَدُوا عَلَىٰ الْإِيمَانِ لَا تَحْكُمُ لَهُمْ تَحْكُمُ
فَعَلَهُمْ سَعَتُهُمْ مَرَّتَيْنِ لَمْ يَرْدُونِ إِلَى
عَذَابٍ عَظِيمٍ ﴿١٠٢﴾

وَهُنَّ آخَرُونَ اعْتَرَفُوا بِذُنُوبِهِمْ خَلَطُوا عَمَلًا صَالِحًا

evil. Perhaps Allāh will turn to them in forgiveness. Surely, Allāh is Oft-Forgiving, Most Merciful.¹⁴¹

103. Take *Sadaqah* (alms) from their wealth in order to purify them and sanctify them with it, and invoke Allāh for them. Verily, your invocations are a source of security for them; and Allāh is All-Hearer, All-Knower.

104. Know they not that Allāh accepts repentance from His slaves and takes the *Sadaqāt* (alms, charities), and that Allāh Alone is the One Who forgives and accepts repentance, Most Merciful?

105. And say (O Muhammad صلى الله عليه وسلم) "Do deeds! Allāh will see your deeds, and (so will) His Messenger (صلى الله عليه وسلم) and the believers. And you will be brought back to the All-Knower of the unseen and the seen. Then He will inform you of what you used to do."

106. And others are made to await for Allāh's Decree, whether He will punish them or will forgive them. And Allāh is All-Knowing, All-Wise.

107. And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred against Allāh and His Messenger (Muhammad صلى الله عليه وسلم) aforetime, they will indeed swear that their intention is nothing but good. Allāh bears witness that they are certainly liars.

وَالَّذِينَ سَأَلُوا اللَّهَ أَنْ يُتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٠٣﴾

خُذْ مِنْ أَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَتُزَكِّيهِمْ بِهَا وَصَلِّ عَلَيْهِمْ إِنَّ صَلَاتَكَ سَكَنٌ لَهُمْ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٠٤﴾

الَّذِينَ آمَنُوا أَنَّ اللَّهَ يَغْفِرُ الذَّنْبَ عَنْ عِبَادِهِ وَيُتَاخَذُ الصَّدَقَاتِ وَأَنَّ اللَّهَ هُوَ الْكَارِبُ ﴿١٠٥﴾

وَقُلْ أَصْمَلُوا فَقَسَمَ اللَّهُ يَسْمَعُ رَسُولُهُ وَالْمُؤْمِنُونَ وَصَدَّقُوا بِالْغَيْبِ وَالْقَهْدَةِ فَيَسْأَلُكُمْ كَمَا تَخْتَلَمُونَ ﴿١٠٦﴾

وَالَّذِينَ آمَنُوا مِنْكُمْ لَا يَمُرُّونَ إِلَّا بِأَعْيُنِهِمْ فَلَمَّا يُتُوبُ عَلَيْهِمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٠٧﴾

وَالَّذِينَ اتَّخَذُوا مَسْجِدًا ضِرَارًا وَكُفْرًا وَتَفْرِيقًا بَيْنَ الْمُؤْمِنِينَ وَأَزْوَاجًا لِمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِنْ قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَادْنَا إِلَّا الْحُسْنَ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١٠٨﴾

¹⁴¹ (V.9:102) The Statement of Allāh عز وجل: "And (there are) others who have acknowledged their sins..." (V.9:102)

Narrated Samurah bin Jundub رضي الله عنه Allāh's Messenger صلى الله عليه وسلم said, "Tonight two (visitors) came to me (in my dream) and took me to a town built with gold bricks and silver bricks. There, we met men who, (by) half of their bodies looked like the most handsome human beings you have ever seen, and (by) the other half, the ugliest human beings you have ever seen. Those two visitors said to those men: 'Go and dip yourselves in that river.' So they dipped themselves therein and then came to us, their ugliness having disappeared and they were in the most handsome shape. The visitors said, 'This is the 'Adn Paradise, and that is your dwelling place.' Then they added, 'As for those people who were half ugly and half handsome, they were those who have mixed deeds that were good with deeds that were evil, but Allāh forgave them.'" (Sahih Al-Bukhārī, Vol.6, Hadith No.196).

108. Never stand you therein. Verily, the mosque whose foundation was laid from the first day on piety is more worthy that you stand therein (to pray). In it are men who love to clean and to purify themselves. And Allâh loves those who make themselves clean and pure [i.e. who clean their private parts with dust (which has the properties of soap) and water from urine and stools, after answering the call of nature].

109. Is it then he who laid the foundation of his building on piety to Allâh and His Good Pleasure better, or he who laid the foundation of his building on the brink of an undetermined precipice ready to crumble down, so that it crumbled to pieces with him into the Fire of Hell. And Allâh guides not the people who are the *Zâlimûn* (cruel, violent, proud, polytheist and wrong-doer).

110. The building which they built will never cease to be a cause of hypocrisy and doubt in their hearts unless their hearts are cut to pieces. (i.e. till they die). And Allâh is All-Knowing, All-Wise.

111. Verily, Allâh has purchased from the believers their lives and their properties for (the price) that theirs shall be Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.^[1]

لَا تَقُمْ فِيهِ أَبَدًا لَّمَسْجِدٌ أُسِّسَ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ أَحَقُّ أَنْ تَقُومَ فِيهِ فِئَتَانِ لَا يَخْلِفُ اللَّهُ عَهْدَ الَّذِينَ

أَقَامُوا عَلَيْهِمْ عَلَى التَّقْوَىٰ مِنْ أَوَّلِ يَوْمٍ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ هَٰؤُلَاءِ أَوْلَىٰ بِمَا كَانُوا يَعْمَلُونَ فَاذْكُرُوا يَوْمَ أَنْ يُنْفَخُ الْأَوَّلُ وَالْآخِرُ يَوْمَ لَا يَنْفَعُ الْقُلُوبَ حِيلَةٌ

لَا يَزَالُ بُنْيَانُهُمُ الَّذِي بَنَوْا رِيشَةً فِي قُلُوبِهِمْ أَنْ تَقَطَّعَ قُلُوبُهُمْ وَاللَّهُ عَلِيمٌ حَكِيمٌ

* إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْرُهُمْ بِأَنْ لَهُمُ الْجَنَّةُ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعِنْدَ اللَّهِ حَقُّهُ فِي الْقُرْآنِ وَالْإِنْجِيلِ وَالْفُرْقَانِ وَمَنْ أَوْفَىٰ بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبِشِرُوا بِهِ إِنَّ اللَّهَ يُبَيِّنُ لِلنَّاسِ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ هُوَ الْقَوْلُ الْمَطْمَئِنُّ

^[1] (V.9:111):

a) Narrated Abu Hurairah رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh guarantees him who strives in His Cause and whose motivation for going out is nothing but *Jihâd* in His Cause and belief in His Words (Islamic Monotheism), that He will admit him into Paradise (if martyred) or bring him back to his dwelling place whence he has come out with what he gains of reward or booty." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.352).

b) Narrated Jâbir bin 'Abdullâh رضى الله عنها : On the day of the battle of Uhud, a man came to the Prophet صلى الله عليه وسلم and said, "Can you tell me where I will be if I should get martyred?" The Prophet صلى الله عليه وسلم replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred. (*Sahîh Al-Bukhârî*, Vol.5, *Hadîth* No.377).

112. (The believers whose lives Allāh has purchased are) those who turn to Allāh in repentance (from polytheism and hypocrisy, etc.), who worship (Him), who praise (Him), who fast (or go out) in Allāh's Cause, who bow down (in prayer), who prostrate themselves (in prayer), who enjoin (on people) *Al-Ma'rûf* (i.e. Islāmic Monotheism and all what Islām has ordained) and forbid (people) from *Al-Munkar* (i.e. disbelief, polytheism of all kinds and all that Islām has forbidden), and who observe the limits set by Allāh (do all that Allāh has ordained and abstain from all kinds of sins and evil deeds which Allāh has forbidden). And give glad tidings to the believers.⁽¹⁾

113. It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allāh), even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).

114. And Ibrāhîm's (Abraham) invoking (of Allāh) for his father's forgiveness was only because of a promise he [Ibrāhîm (Abraham)] had made to him (his father). But when it became clear to him [Ibrāhîm (Abraham)] that he (his father) is an enemy of Allāh, he dissociated himself from him. Verily, Ibrāhîm (Abraham) was *Awwâh* (one who invokes Allāh with humility, glorifies Him and remembers Him much) and was forbearing.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
الَّذِينَ آمَنُوا بِالْغَيْبِ وَأَقَامُوا الصَّلَاةَ
وَالَّذِينَ آمَنُوا بِالْحَدِيثِ الَّذِي نَزَّلْنَا
عَلَيْكَ وَآتَوْا حَقَّ الزَّكَاةِ
وَالَّذِينَ آمَنُوا بِمَا نَزَّلْنَا
عَلَيْكَ وَآتَوْا حَقَّ الزَّكَاةِ
وَالَّذِينَ آمَنُوا بِمَا نَزَّلْنَا
عَلَيْكَ وَآتَوْا حَقَّ الزَّكَاةِ

مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا
لِلْمُشْرِكِينَ وَلَوْ كَانُوا أُولِي قُرْبَىٰ مِنْ
بَعْدِ مَا بَيَّنَّنَا لِهَؤُلَاءِ أَلْحُسْبَىٰ ۗ

وَمَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ
لَاغَةً ۚ وَنَدَّاهُ يَدًّا ۖ فَلَمَّا بَيَّنَّنَا
لَهُ أَنَّهُ عَدُوٌّ
لِللَّهِ بَرَّأ إِلَهُهُ إِلَىٰ إِبْرَاهِيمَ لَأُولَٰئِكَ
حُكْمُهُمْ

c) Narrated Ibn 'Umar رضي الله عنهما: I heard Allāh's Messenger صلى الله عليه وسلم saying: "If you (1) practise *Bai' Al-'Inah* (the '*Inah* transaction i.e. selling goods to a person for a certain price and then buying them back from him for a far less price); (2) and follow the tails of the cows (i.e. indulge in agriculture and became content with it), (3) and desert the *Jihād* (holy fighting) in Allāh's Cause, Allāh will cover you with humiliation, and it will not be removed till you return back to your religion." (*Abu Dāwūd*, Vol.3, *Hadīth* No.3462).

⁽¹⁾ (V.9:112) Narrated Sahl bin Sa'd: Allāh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e., his mouth, tongue, and his private parts)". I guarantee Paradise for him." (*Sahih Al-Bukhārī*, Vol. 8, *Hadīth* No. 481)

* i.e. whoever protects his tongue from illegal talk, e.g., to tell lies, or backbiting, etc., and his mouth from eating and drinking forbidden illegal things, and his private parts from illegal sexual acts.

(Tafsîr Al-Qurtubî)^[1]

115. And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid. Verily, Allâh is All-Knower of everything.^[2]

116. Verily, Allâh! To Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allâh you have neither any *Walî* (protector or guardian) nor any helper.

117. Allâh has forgiven the Prophet (صلى الله عليه وسلم), the *Muhâjirîn* (Muslim emigrants who left their homes and came to Al-Madinah) and the *Ansâr* (Muslims of Al-Madinah) who followed him (Muhammad صلى الله عليه وسلم) in the time of distress (Tabûk expedition), after the hearts of a party of them had nearly deviated (from the Right Path), but He accepted their repentance. Certainly, He is to them full of Kindness, Most Merciful.

118. And (He did forgive also) the three who did not join (the Tabûk expedition whose case was deferred by the Prophet صلى الله عليه وسلم for Allâh's Decision) till for them the earth, vast as it is, was straitened and their own selves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He forgave them (accepted their repentance), that they might beg for His

وَمَا كُنَّا لَنُؤْتِيَ قَوْمًا نَهْدًا إِذْ هَدَيْنَاهُمْ
حَقَّ يَدِينًا لَهُمْ مَا يَشَاءُونَ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ ﴿١١٥﴾

إِنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُحْيِيهِ
وَيُمِيتُهُ وَمَا لَكُمْ لِمَنْ دُونِ اللَّهِ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿١١٦﴾

لَقَدْ قَاتَى اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ
وَالْأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ النَّفْسِ مِنْ
بَعْدِ مَا كَادَ تَزِيغُ قُلُوبَ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ
عَلَيْهِمْ إِنَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١١٧﴾

وَعَلَى الثَّلَاثَةِ الَّذِينَ خُلُوْا مِنْ بَيْنِ إِذْ أَصَابَتْ عَلَيْهِمْ
الْأَرْضُ ضَيْقًا وَتَابَتْ عَلَيْهِمْ أَنْفُسُهُمْ
وَعَلِمُوا أَنَّ لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَى رُحْمَتِهِ
فَعَفَا عَنْهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١١٨﴾

^[1] (V.9:114) See the footnote of (V.8:74).

^[2] (V.9:115) Killing the *Khawârij* (people who dissented from the religion and disagreed with the rest of the Muslims), and the *Mulhidûn* (heretics) after the establishment of firm proof against them.

And the Statement of Allâh تعالى : 'And Allâh will never lead a people astray after He has guided them, until He makes clear to them what they should avoid...' (V.9:115) and Ibn 'Umar رضي الله عنهما used to consider them (the *Khawârij* and the *Mulhidûn*) the worst of Allâh's creatures and said, "These people took some Verses that had been revealed concerning the disbelievers and interpreted them as describing the believers."

Narrated 'Abdullâh bin 'Umar رضي الله عنهما regarding *Al-Haruriyah*: The Prophet صلى الله عليه وسلم said, "They will go out of Islâm as an arrow darts out of the game's body." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.66).

pardon (repent to Him). Verily, Allāh is the One Who forgives and accepts repentance, the Most Merciful.

119. O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).¹¹¹

120. It was not becoming of the people of Al-Madinah and the bedouins of the neighbourhood to remain behind Allāh's Messenger (Muhammad صلى الله عليه وسلم when fighting in Allāh's Cause) and (it was not becoming of them) to prefer their own lives to his life. That is because they suffer neither thirst nor fatigue nor hunger in the Cause of Allāh, nor they take any step to raise the anger of disbelievers, nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness. Surely, Allāh wastes not the reward of the *Muhsinîn*.¹²¹

121. Nor do they spend anything (in Allāh's Cause) — small or great — nor cross a valley, but is written to their credit that Allāh may recompense them with the best of what they used to do (i.e. Allāh will reward

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ
الصّٰدِقِیْنَ ﴿١١٩﴾

مَا كَانُوا لِأَهْلِ الْمَدِیْنَةِ وَمَنْ حَوْلَهُمْ مِنَ
الْأَعْرَابِ أَنْ يَتَخَلَّفُوا عَنْ رَسُولِ اللَّهِ
وَلَا يَرْشَبُوا بِأَنفُسِهِمْ عَنْ نَفْسِهِ ذَلِكَ بِأَنَّهُمْ
لَا يُضِيقُهُمْ ظَمَأٌ وَلَا نَصَبٌ وَلَا مَخْصَصَةٌ فِي
سَبِيلِ اللَّهِ وَلَا يَبْغُطُونَ مَوْلَاهُمْ يَعْزِطُ الْكُفَّارَ
وَلَا يَتْلُونَ مِنْ عُقُوْبَتِهِ إِلَّا كَذِبٌ لَهُمْ بِهِ
عَمَلٌ صٰلِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ
الْمُحْسِنِیْنَ ﴿١٢٠﴾

وَلَا يُفْئِزُونَ نَفَقَةً صَغِيرَةً وَلَا كَبِيرَةً
وَلَا يَبْغُطُونَ وَإِنَّا لَكَنَّا جَزِيْلُهُمْ
إِنَّهُ أَحْسَنُ مَا كَانَُوا يَكْمُلُونَ ﴿١٢١﴾

¹¹¹ (V.9:119) The Statement of Allāh تعالى :

'O you who believe! Be afraid of Allāh, and be with those who are true (in words and deeds).' (V.9:119).

And what is forbidden as regards telling of lies.

a) Narrated 'Abdullāh رضي الله عنه : The Prophet صلى الله عليه وسلم said, "Truthfulness leads to Al-Birr (righteousness) and Al-Birr (righteousness) leads to Paradise. And a man keeps on telling the truth until he becomes a truthful person. Falsehood leads to Al-Fujūr (i.e. wickedness - evil-doing), and Al-Fujūr leads to the (Hell) Fire, and a man keeps on telling lies until he is written as a liar before Allāh." (Sahih Al-Bukhārī, Vol.8, Hadith No.116).

b) Narrated Abu Hurairah رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "The signs of a hypocrite are three: Whenever he speaks, he tells a lie; and whenever he promises, he breaks his promise; and whenever he is entrusted, he betrays (proves to be dishonest)." (Sahih Al-Bukhārī, Vol.8, Hadith No.117).

c) Narrated Samurah bin Jundub رضي الله عنه : The Prophet صلى الله عليه وسلم said, "I saw (in a dream), two men came to me." Then the Prophet صلى الله عليه وسلم narrated the story (saying): "They said: The person, the one whose cheek you saw being torn away (from the mouth to the ear) was a liar and used to tell lies and the people would report those lies on his authority till they spread all over the world. So he will be punished like that till the Day of Resurrection." (Sahih Al-Bukhārī, Vol.8, Hadith No.118).

¹²¹ (V.9:120) *Muhsinîn*: Doers of good, i.e. those who perform good deeds totally for Allāh's sake only without any show-off or to gain praise or fame, etc., and they do them in accordance with the *Sunnah* (legal ways) of Allāh's Messenger, Muhammad صلى الله عليه وسلم.

their good deeds according to the reward of their best deeds which they did in the most perfect manner).¹¹¹

122. And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).

123. O you who believe! Fight those of the disbelievers who are close to you, and let them find harshness in you; and know that Allāh is with those who are *Al-Muttaqûn* (the pious — See V.2:2).

124. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), some of them (hypocrites) say: "Which of you has had his Faith increased by it?" As for those who believe, it has increased their Faith, and they rejoice.

125. But as for those in whose hearts is a disease (of doubt, disbelief and hypocrisy), it will add suspicion and doubt to their suspicion, disbelief and doubt; and they die while they are disbelievers.

126. See they not that they are put in trial once or twice every year (with different kinds of calamities, disease, famine)? Yet, they turn not in repentance, nor do they learn a lesson (from it).

127. And whenever there comes down a *Sûrah* (chapter from the Qur'ân), they look at

وَمَا كَانَ الْمُؤْمِنُونَ لِيَنفِرُوا كَافَّةً ۚ فَلَوْلَا
تَفَرُّقٌ مِّنْ كُلِّ فَتْرَةٍ لَّفَاقَتْهُمُ رُكُبُهُمْ
وَالَّذِينَ وَلَّيْنَا مِنْهُمْ شُؤْرًا لَّأَنذَرْنَاهُمْ إِذَا جَعَلُوا
لَهُمْ مَّجَادِلَ ۚ وَكَذَلِكَ يَخْذَرُونَ ﴿١٢٢﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اقْتُلُوا الَّذِينَ يَلُوذُكُمْ
مِنَ الْكُفَّارِ وَلَا يَجِدُوا فِيكُمْ غِلَظَةً ۚ وَاعْلَمُوا
أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٢٣﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ فَمِنْهُمْ مَّن يَقُولُ
إِنَّ هَذِهِ صُورَةُ الْبُحْرِ ۚ قَالُوا الَّذِينَ آمَنُوا
فَرَادَتْهُمُ آيَاتُنَا وَهُمْ يَشْتَكِيُونَ ﴿١٢٤﴾

وَالَّذِينَ الَّذِينَ فِي قُلُوبِهِم مَّرَضٌ فَزَادَتْهُمْ
رِجْسًا إِلَىٰ رِجْسِهِمْ وَمَاتُوا وَهُمْ كَافِرُونَ ﴿١٢٥﴾

أَوَلَا يَتَذَكَّرُونَ أَنَّهُمْ يُفْتَنُونَ فِي كُلِّ عَامٍ مَّرَّةً
أَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوبُونَ وَلَا هُمْ
يَتَعَلَّمُونَ ﴿١٢٦﴾

وَإِذَا مَا أُنزِلَتْ سُورَةٌ نَّظَرَ بَعْضُهُمْ إِلَىٰ بَعْضٍ

¹¹¹ (V.9:121): a) Islām demolishes all the previous evil deeds and so do migration (for Allāh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahih Muslim*, Vol. 1, Chapter 52, Page 18)

b) What is said regarding the superiority of a person who embraces Islām sincerely.

Narrated Abu Sa'īd Al-Khudrī رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "If a person embraces Islām sincerely, then Allāh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allāh forgives it." (*Sahih Al-Bukhārī*, Vol. 1, *Hadith* No. 40A)

Narrated Abu Hurairah رضى الله عنه Allāh's Messenger صلى الله عليه وسلم said, "If anyone of you improves (follow strictly) his Islāmic religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahih Al-Bukhārī*, Vol. 1, *Hadith* No. 40B)

one another (saying): "Does any one see you?" Then they turn away. Allâh has turned their hearts (from the light) because they are a people that understand not.

128. Verily, there has come to you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.

129. But if they turn away, say (O Muhammad صلى الله عليه وسلم): "Allâh is sufficient for me. *Lâ ilâha illa Huwa* (none has the right to be worshipped but He) in Him I put my trust and He is the Lord of the Mighty Throne."^[1]

Sûrat Yûnus (Jonah) X

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book (the Qur'ân) *Al-Hakîm*.^[2]

2. Is it a wonder for mankind that We have sent Our Revelation^[3] to a man from among themselves (i.e. Prophet Muhammad صلى الله عليه وسلم) (saying): "Warn mankind (of the coming torment in Hell), and give good news to those who believe (in the Oneness of

هَلْ يَرَيْكُمْ مِنْ أَحَدٍ ثُمَّ أَنْصَرُوا صَرَفَ
اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٧٧﴾

لَقَدْ جَاءَكَ كُفْرًا رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ
عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ
رَءُوفٌ رَّحِيمٌ ﴿٧٨﴾

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ
تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ﴿٧٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُكَ إِلَهُكَ إِلَهُ الْعَالَمِينَ ﴿١﴾

أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَى رَسُولٍ مِنْهُمْ أَنْ
أَذْكُرْكَ أَتَى رَسُولُ الْإِنسَانِ أَفْتَرًا أَنْ لَمْ يَكُنْ قَدْ
مَعَهُ قِيَمَةٌ مِنْ رَبِّهِمْ قَالَ السَّكَرُونُ إِنَّ هَذَا

^[1] (V.9:129) See the footnote of (V.3:173).

^[2] (V. 10:1) *Al-Hakîm*: showing lawful and unlawful things, explaining Allâh's (Divine) Laws for mankind, leading them to eternal happiness by ordering them to follow the true Islâmic Monotheism, — worshipping none but Allâh Alone — that will guide them to Paradise and save them from Hell.

^[3] (V.10:2) See the footnote of (V.4:163).

Allâh and in His Prophet Muhammad صلى الله عليه وسلم) that they shall have with their Lord the rewards of their good deeds?" (But) the disbelievers say: "This is indeed an evident sorcerer (i.e. Prophet Muhammad صلى الله عليه وسلم and the Qur'ân)!

3. Surely, your Lord is Allâh Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (really in a manner that suits His Majesty), disposing the affair of all things. No intercessor (can plead with Him) except after His Leave. That is Allâh, your Lord; so worship Him (Alone). Then, will you not remember?

4. To Him is the return of all of you. The Promise of Allâh is true. It is He Who begins the creation and then will repeat it, that He may reward with justice those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did deeds of righteousness. But those who disbelieved will have a drink of boiling fluids and painful torment because they used to disbelieve.

5. It is He Who made the sun a shining thing and the moon as a light and measured out for it stages that you might know the number of years and the reckoning. Allâh did not create this but in truth. He explains the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail for a people who have knowledge.

6. Verily, in the alternation of the night and the day and in all that Allâh has created in the heavens and the earth are *Ayât* (proofs, evidences, lessons, signs, etc.) for those people who keep their duty to Allâh, and fear Him much.

7. Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.),

8. Those, their abode will be the Fire, because of what they used to earn.

تَسْجُدُ لِلَّهِ ①

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُذِيقُ الْإِنْسَانَ مَا
يَنْفَعُهُ وَالْآيَاتُ لَظُهُورٌ لِّعِبَادِهِمْ فَاعْبُدُوهُ أَفَلَا تَتَذَكَّرُونَ ②

إِنَّهُ مَرْجِعُكُمْ مَّاءَ وَعَدَ اللَّهُ حَقًّا إِنَّهُ يَبْدَأُ
الْخَلْقَ ثُمَّ يُعِيدُهُ لِيُخْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ بِالْفُسْطِ وَالَّذِينَ كَفَرُوا لَهُمْ مَذَاقٌ
فِي عَذَابٍ أَلِيمٍ وَمَا كَانُوا يَكْفُرُونَ ③

هُوَ الَّذِي جَعَلَ الشَّمْسُ زِيَاةً وَالْقَمَرَ نُورًا وَقَدَرَهُ
مَنَازِلَ لِتَعْلَمُوا عَدَدَ السَّاعَاتِ وَلَيْسَ شَيْءٌ مَّا خَلَقَ
اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ الْآيَاتِ لِقَوْمٍ
يَعْلَمُونَ ④

إِنَّ فِي أَمْثَالِ اللَّيْلِ وَالنَّهَارِ وَمَا خَلَقَ اللَّهُ فِي
السَّمَوَاتِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ⑤

إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَ نَارٍ وَعُمُوا بِالْأَحْزَابِ
وَأَطَاعُوا أَوْلِيَاءَهُمُ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ⑥

أُولَئِكَ مَأْوَاهُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ ⑦

9. Verily, those who believe,^[1] and do deeds of righteousness, their Lord will guide them through their Faith; under them will flow rivers in the Gardens of Delight (Paradise).

10. Their way of request therein will be *Subhânaka Allâhumma* (Glory to You, O Allâh!) and *Salâm* (peace, safety from evil) will be their greetings therein (Paradise)! and the close of their request will be: *Al-Hamdu Lillâhi Rabb-il-'Âlamîn* [All praise and thanks are Allâh's, the Lord of 'Âlamîn (mankind, jinn and all that exists)].

11. And were Allâh to hasten for mankind the evil (they invoke for themselves and for their children, while in a state of anger) as He hastens for them the good (they invoke) then they would have been ruined. So We leave those who expect not their meeting with Us, in their trespasses, wandering blindly in distraction. (*Tafsîr At-Tabarî*)

12. And when harm touches man, he invokes Us, lying on his side, or sitting or standing. But when We have removed his harm from him, he passes on as if he had never invoked Us for harm that touched him! Thus it is made fair-seeming to the *Musrifîn*^[2] that which they used to do.

13. And indeed, We destroyed generations before you when they did wrong, while their Messengers came to them with clear proofs, but they were not such as to believe! Thus do We requite the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

14. Then We made you successors after them, generations after generations in the land, that We might see how you would work.

15. And when Our clear Verses are recited to them, those who hope not for

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ يَهْدِيهِمْ رَبُّهُمْ بِإِسْمِهِمْ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ فِي جَنَّاتِ النَّعِيمِ ﴿٩﴾

دَعْوَاهُمْ فِيهَا سُبْحَانَكَ اللَّهُمَّ وَتَحِيَّاتُهُمْ فِيهَا سَلَامٌ وَأُخْرَىٰ دَعْوَاهُمْ أَنْ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٠﴾

وَلَوْ يَعْجَلِ اللَّهُ لِلنَّاسِ النَّارَ اسْتَجَابَ لَهُمْ بِالْمُفْرِقَةِ وَاللَّهُ لَاجْلُهُمْ فَذَكَرَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا فِي ظُلُمِهِمْ يُعْمَلُونَ ﴿١١﴾

وَلَمَّا مَسَّ الْأَمْنُ الْمُحَرَّرَ وَكَانَ الْإِسْلَامُ أَوْفَقًا لِمَا فَلَّمَا كَسَفْنَا عَنْهُ مَرُومَ رَبِّكَ لَمْ يَنْتَهِنِ إِلَىٰ مَرُومِ تَسْلُوكِ ذَلِكَ لَوْ أَنَّ الْقَوْمَ لَكَ مَا كَانُوا يَكْتُمُونَ ﴿١٢﴾

وَلَقَدْ أَهْلَكْنَا الْقُرُونَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوا وَرَبَّهُمْ وَرُسُلَهُمُ الْبَيِّنَاتِ وَمَا كَانُوا يَتُوبُونَ أَكْذَلِكَ يَجْزِي الْقَوْمَ الْعَاجِزِينَ ﴿١٣﴾

ثُمَّ جَعَلْنَاكُمْ خَلَائِفَ فِي الْأَرْضِ مِنْ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُونَ ﴿١٤﴾

وَلَمَّا تَخَلَّىٰ عَنْهُمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ

^[1] (V.10:9) Who believe in the Oneness of Allâh along with the six articles of Faith, i.e. to believe in Allâh, His Angels, His Books, His Messengers, Day of Resurrection, and *Al-Qadar* (Divine Preordainments) — Islâmic Monotheism.

^[2] (V.10:12) *Musrifîn*: Those who denied Allâh and His Prophets, and transgressed Allâh's limits by committing all kinds of crimes and sins.

their meeting with Us, say: "Bring us a Qur'ân other than this, or change it." Say (O Muhammad صلى الله عليه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed to me. Verily, I fear the torment of a Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

16. Say (O Muhammad صلى الله عليه وسلم): "If Allâh had so willed, I should not have recited it to you, nor would He have made it known to you. Verily, I have stayed amongst you a lifetime before this. Have you then no sense?"

17. So who does more wrong than he who forges a lie against Allâh or denies His *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)? Surely, the *Mujrimûn* (criminals, sinners, disbelievers and polytheists) will never be successful!

18. And they worship besides Allâh things that harm them not, nor profit them, and they say: "These are our intercessors with Allâh." Say: "Do you inform Allâh of that which He knows not in the heavens and on the earth?" Glorified and Exalted is He above all that which they associate as partners (with Him)!

19. Mankind were but one community (i.e. on one religion — Islâmic Monotheism), then they differed (later); and had not it been for a Word that went forth before from your Lord, it would have been settled between them regarding what they differed¹¹.

20. And they say: "How is it that not a sign is sent down on him from his Lord?" Say: "The Unseen belongs to Allâh Alone, so wait you, verily, I am with you among those who wait (for Allâh's Judgement)."

21. And when We let mankind taste mercy after some adversity has afflicted them, behold!

لَا تَرْجُوتُ لِقَاءَنَا الَّذِي يَقْرَأُ إِنَّا غَيْرُ هَذَا
أَوْ يَدَّعِي أَنَّهُ قُلُوبٌ مَا يَكُونُ لِي أَنْ أُنْزِلَ مِنْ يَلْقَايَ
تَقْدِيرًا إِنَّا نُنْزِلُ الْآيَاتِ وَحُكْمًا إِنِّي أَنْخِلُ إِنْ
عَصَيْتُمْ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُمْهُ عَنِّي كُمْ وَلَا
أَذِّنُكُمْ بِهِمْ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ
قَبْلِهِ أَفَلَا تَعْقِلُونَ ﴿١٧﴾

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ
بِآيَاتِهِ إِنَّهُ لَا يُطْلِعُ الْمُجْرِمُونَ ﴿١٨﴾

وَرَبُّهُمْ وَرَبُّ دُونِ اللَّهِ مَا لَا يَفْقَهُونَ
وَلَا يَتَفَعَّلُونَ وَيَقُولُونَ هَؤُلَاءِ شُفَعَاؤُنَا عِنْدَ اللَّهِ
قُلْ أَتَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُكَلِّمُ فِي السَّمَوَاتِ وَلَا
فِي الْأَرْضِ سُبْحَانَهُ وَتَعَالَى عَمَّا
يُشْرِكُونَ ﴿١٩﴾

وَمَا كَانَ النَّاسُ إِلَّا أُمَّةً وَاحِدَةً فَاخْتَلَفُوا
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُتِحَ بَيْنَهُمْ
فِيمَا بَيْنَهُمْ يَخْتَلِفُونَ ﴿٢٠﴾

وَيَقُولُونَ لَوْلَا أُنْزِلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ فَقُلْ
إِنَّمَا الْغَيْبُ لِلَّهِ فَاتَّبِعُوا إِنِّي مَعَكُمْ مِنَ
الْمُنْظِرِينَ ﴿٢١﴾

وَإِذَا أَذَقْنَا النَّاسَ رَحْمَةً مِنْ بَعْدِ ضَرَّائِهِمْ سَبَقُوا لَنَا

¹¹ (V.10:19) Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "Every child is born on *Al-Fitrah* [true faith of Islâmic Monotheism (i.e. to worship none but Allâh Alone)], but his parents convert him to Judaism or Christianity or Magianism, as an animal gives birth to a perfect baby animal. Do you find it mutilated?" (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.467). [See also the Qur'ân, Verse 30:30]

they take to plotting against Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.)! Say: "Allâh is Swifter in planning!" Certainly, Our Messengers (angels) record all of that which you plot.^[1]

22. He it is Who enables you to travel through land and sea, till when you are in the ships, and they sail with them with a favourable wind, and they are glad therein, then comes a stormy wind and the waves come to them from all sides, and they think that they are encircled therein. Then they invoke Allâh, making their Faith pure for Him Alone, (saying): "If You (Allâh) deliver us from this, we shall truly be of the grateful."^[2]

23. But when He delivers them, behold! they rebel (disobey Allâh) in the earth wrongfully. O mankind! Your rebellion (disobedience to Allâh) is only against your yourselves, — a brief enjoyment of this worldly life, then (in the end) to Us is your return, and We shall inform you of that which you used to do.

24. Verily, the likeness of (this) worldly life is as the water (rain) which We send down from the sky; so by it arises the intermingled produce of the earth of which men and cattle eat: until when the earth is clad in its adornments and is beautified, and its people think that they have all the powers of disposal over it, Our Command reaches it by night or by day and We make it like a clean-mown harvest, as if it had not flourished yesterday! Thus do We explain the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, laws, etc.) in detail for a people who reflect.

25. Allâh calls to the Home of Peace (i.e. Paradise, by accepting Allâh's religion of Islâmic Monotheism and by doing righteous good deeds and abstaining from polytheism

لَهُمْ جَزَاءُ فِي سَابِقَاتِهِمْ قُلِ اللَّهُ أَسْرَعُ مَكَرًا لَّئِنْ رُسُلَنَا يَكْفُرُونَ مَا تَكْفُرُونَ ﴿١٠﴾

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى إِذَا كُنْتُمْ فِي الْفُلِ وَكُنْتُمْ بِهِ مَدْرُوجِينَ وَقَمَلًا جَاءَتْكُمْ هَبْطًا بِريحٍ عَاصِفٍ وَمَأْتِي الْفُلَ الْمَوْجُ مِنْ كُلِّ مَكَانٍ فَتَعَوَّذُوا أَنفُسَكُمْ بِعَذَابِ اللَّهِ فَسَخَّرَهَا لَهُ الَّذِينَ لَيْنَ أَلْفَيْتَا تَيْنَ هَؤُلَاءِ وَتَكْفُرُونَ مِنَ الشَّاكِرِينَ ﴿١١﴾

فَلَمَّا أَتَتْهُمْ مُدَا مَرِيعُونَ فِي الْأَرْضِ بِقَدَرٍ مَعِيٍّ يَبْغُوا الْإِنْسَانَ لِنَفْسِهِ إِنَّهُ كَانَ مُنْتَمِ الْخَائِفَةِ أَذُنًا لَّهُمْ لِيَسْأَلُوا رَبَّهُمْ فَنَنْتَفِخَنَّهُمْ فِيمَا كُنْتُمْ تَعْمَلُونَ ﴿١٢﴾

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أُنْزِلَتْ مِنَ السَّمَاءِ فَأَخْتَلَجَ بِهِ مِنْهَا طَائِفٌ مِّنَ الْإِنْسَانِ وَتَابَعَهُ الْآخَرُونَ إِذَا أَخَذُوا الْأَرْضَ زُخْرُفَهَا وَأُزْنَتَ وَعَظَمَ لَهَا أَنفُسُهُمْ قَدِرُونَ عَلَيْهَا أَنفُسُهُمْ أَنفُسًا لَّا يَلَا أَوْفُئَهَا أَفْجَسَلَتْهَا حَسِيْدًا كَأَن لَّمْ تَقْنُ بِالْأَمْسِ كَذَلِكَ نَقْصِلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ ﴿١٣﴾

وَاللَّهُ يَدْعُو إِلَى دَارِ السَّلَامِ وَيَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤﴾

^[1] (V.10:21) See the footnote (B) of (V.6:81).

^[2] (V.10:22) See the footnote of (V.17:67).

and evil deeds) and guides whom He wills to a Straight Path.

26. For those who have done good is the best (reward, i.e. Paradise) and even more (i.e. having the honour of glancing at the Countenance of Allâh جل جلاله). Neither darkness nor dust nor any humiliating disgrace shall cover their faces. They are the dwellers of Paradise, they will abide therein forever.

27. And those who have earned evil deeds, the recompense of an evil deed is the like thereof, and humiliating disgrace will cover them (their faces). No defender will they have from Allâh. Their faces will be covered as it were with pieces from the darkness of night. They are the dwellers of the Fire, they will abide therein forever.

28. And the Day whereon We shall gather them all together, then We shall say to those who did set partners in worship with Us: "Stop at your place! You and your partners (whom you had worshipped in the worldly life)." then We shall separate them, and their (Allâh's so-called) partners shall say: "It was not us that you used to worship."

29. "So sufficient is Allâh as a witness between us and you that we indeed knew nothing of your worship of us."

30. There! Every person will know (exactly) what he had earned before and they will be brought back to Allâh, their rightful *Maulâ* (Lord), and their invented false deities will vanish from them.

31. Say (O Muhammad صلى الله عليه وسلم): "Who provides for you from the sky and the earth? Or who owns hearing and sight? And who brings out the living from the dead and brings out the dead from the living? And who disposes the affairs?" They will say: "Allâh." Say: "Will you not then be afraid of Allâh's punishment (for setting up rivals in worship with Allâh)?"

• الَّذِينَ أَحْسَبُوا الْمُسْتَقَرَّ وَزِيَادَهُ لَا يَرْهَقُونَ
وُجُوهَهُمْ قُتْرٌ وَلَا ذِلَّةٌ أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ
فِيهَا خَالِدُونَ ﴿٢٦﴾

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ يَدْرَأُهَا
وَيَرْهَقُهَا ذِلَّةٌ مَّا لَهُمْ مِنَ اللَّهِ مِنْ غَايِبٍ قَلِيلًا
أُولَئِكَ وَجُوهُهُمْ مَبْعُودَةٌ أُولَئِكَ أَصْحَابُ
الْأَعْيُنِ قُلُوبُهُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

وَلَمَّا نَحْنُ مُخْرَجِينَ لِقَوْلِ الَّذِينَ أَشْرَكُوا مَكَانَكُمْ
أَنْتُمْ وَشُرَكَائُكُمْ فَمَا تَقُولُونَ لَهُمْ أَمْ لَا تَأْتِيهِمْ
سَاعَةٌ مَّا يَكُونُ عَلَيْهِمْ قَوْلٌ ﴿٢٨﴾

فَذَكِّرْ بِاللَّوْثِ شَيْئًا نَدِينَهُمْ كَمَا نَدِينُكَ
عِبَادَ اللَّهِ لَقَدْ عَلِمْتُمْ ﴿٢٩﴾

هَؤُلَاءِ يَتَّبِعُونَ أَكْثَرَ نَفْسٍ مَّا أَمَلْتُ وَرُدُّوا إِلَى اللَّهِ
مَوْلَاهُمُ الْحَقُّ وَصَلَّ عَنْهُمْ مَكَاةُ أُولَئِكَ وَرَوْنَهُمْ ﴿٣٠﴾

قُلْ مَنْ ذَرَأَكُمْ فِي الْأَرْضِ وَاللَّهُ أَعْلَمُ بِمَا
تَعْمَلُونَ وَاللَّهُ يَعْلَمُ أَعْيُنَ النَّاسِ وَمَخْفِيهِ
الْمُتَوَكِّلِينَ وَاللَّهُ يَوْمَ يُدْعَى الْأُمَمُ تَسْتَعِينُونَ اللَّهُ
قُلْ أَكَلَا تَتَّقُونَ ﴿٣١﴾

39. Nay, they have denied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment). Thus those before them did deny. Then see what was the end of the *Zâlimûn* (polytheists and wrong-doers)!

40. And of them there are some who believe therein; and of them there are some who believe not therein, and your Lord is Best Knower of the *Mufsidûn* (evil-doers, liars).

41. And if they deny you, say: "For me are my deeds and for you are your deeds! You are innocent of what I do, and I am innocent of what you do!"

42. And among them are some who listen to you, but can you make the deaf to hear — even though they apprehend not?

43. And among them are some who look at you, but can you guide the blind — even though they see not?

44. Truly! Allâh wrongs not mankind in aught; but mankind wrong themselves.

45. And on the Day when He shall gather (resurrect) them together, (it will be) as if they had not stayed (in the life of this world and graves) but an hour of a day. They will recognise each other. Ruined indeed will be those who denied the Meeting with Allâh and were not guided.

46. Whether We show you (in your lifetime, O Muhammad صلى الله عليه وسلم) some of what We promise them (the torment), or We cause you to die — still to Us is their return, and moreover, Allâh is Witness over what they used to do.

47. And for every *Ummah* (a community or a nation) there is a Messenger; when their Messenger comes, the matter will be judged between them with justice, and they will not be wronged.

بَلْ كَذَّبُوا بِمَا لَمْ يُحِطُوا بِهٖ لَمَّا بَايَعُوهُ تَأْيِيْدًا
كَذٰلِكَ كَتَبَ الْاٰلِیْنَ مِنْ قَبْلِهٖمْ فَاَنْظُرْ كَيْفَ كَانَ
خٰلِقُهُ الظَّٰلِمِيْنَ ﴿٣٩﴾

وَمِنْهُمْ مَنْ يُؤْمِنُ بِرَبِّهِ ۖ وَمِنْهُمْ مَنْ لَا يُؤْمِنُ ۚ وَرَبُّكَ
اَعْلَمُ بِالْمُفْسِدِيْنَ ﴿٤٠﴾

فَاَنْ كَذَّبَكَ فَقُلْ لِيْ عَمَلِيْ وَلَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْءُوْنَ
مِمَّا اَعْمَلْتُ وَاَنَا بِرَبِّیْٓ ؕ وَمِمَّا تَعْمَلُوْنَ ﴿٤١﴾

وَمِنْهُمْ مَنْ يَسْتَمِعُوْنَ اِلَيْكَ اَفَاَنْتَ تَسْمِعُ الْمُمْسِمَ
وَلَوْ كَانُوْا لَا يَفْقَهُوْنَ ﴿٤٢﴾

وَمِنْهُمْ مَنْ يَنْظُرُ اِلَيْكَ اَفَاَنْتَ تَهْدِی الْمُبْصِرَ
لَا يُبْصِرُوْنَ ﴿٤٣﴾

اِنَّ اِلٰهًا لَا يَظْلُمُ الْاِنْسَانَ شَيْْئًا ۚ وَلَكِنَّ الْاِنْسَانَ
اَنْفُسُهُمْ يَظْلِمُوْنَ ﴿٤٤﴾

وَلَقَدْ يَحْشُرُهُمْ رَبُّكَ اَنْ يَّرْجِعُوْا اِلَآ سَاعَةً مِّنَ النَّهَارِ
يَعْمَلُوْنَ ۚ بَيْنَهُمْ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِقَوْلِ اللّٰهِ
وَمَا كَانُوْا مُهْتَدِيْنَ ﴿٤٥﴾

فَاَمَّا رِبِّيْكَ فَخَبَّرَ الَّذِيْ فَعَدَّهُمْ اَوْتَرَوْكَ نَكَاحًا
مِّنْهُمْ ثُمَّ اَلَلَّهُ شَيْْئًا عَمَلٍ مَا يَعْمَلُوْنَ ﴿٤٦﴾

وَلِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَاةٌ رَّسُوْلُهُمْ فَقِيْ
بَيْنَهُمْ بِالْقِسْطِ ۚ وَهُمْ لَا يُظْلَمُوْنَ ﴿٤٧﴾

48. And they say: "When will be this promise (the torment or the Day of Resurrection), if you speak the truth?"

49. Say (O Muhammad صلى الله عليه وسلم): "I have no power over any harm or profit to myself except what Allâh may will. For every *Ummah* (a community or a nation), there is a term appointed; when their term comes, neither can they delay it nor can they advance it an hour (or a moment)." (*Tafsir Al-Qurtubî*).

50. Say: "Tell me, if His torment should come to you by night or by day, which portion thereof would the *Mujrimûn* (disbelievers, polytheists, sinners, criminals) hasten on?"

51. Is it then that when it has actually befallen, you will believe in it? What! Now (you believe)? And you used (aforetime) to hasten it on!"

52. Then it will be said to them who wronged themselves: "Taste you the everlasting torment! Are you recompensed (ought) save what you used to earn?"

53. And they ask you (O Muhammad صلى الله عليه وسلم) to inform them (saying): "Is it true (i.e. the torment and the establishment of the Hour — the Day of Resurrection)?" Say: "Yes! By my Lord! It is the very truth! and you cannot escape it!"

54. And if every person who had wronged (by disbelieving in Allâh and by worshipping others besides Allâh) possessed all that is on the earth and sought to ransom himself therewith (it will not be accepted), and they would feel in their hearts regret when they see the torment, and they will be judged with justice, and no wrong will be done to them.^[1]

55. No doubt, surely, all that is in the heavens and the earth belongs to Allâh. No doubt, surely, Allâh's Promise is true. But most of them know not.

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ صَادِقِينَ ﴿٥٤﴾

قُلْ لَا إِلَهَ إِلَّا أَنَا فَتَعَالَىٰ أَلَمُ الْأَمَانَةِ أَفَذُلُ ﴿٥٥﴾
أَمَّا إِلَهُكُمْ فَإِذَا هُمْ زَجَارَهُمْ فَكَانَ صَعْقَتُهُمْ طَائِفَةً حَافِيَةً إِنَّهُمْ سَاعِدَةٌ ﴿٥٦﴾

قُلْ أَرَأَيْتُمْ إِن كُنتُمْ عَذَابِي سَاءَ لَكُمْ أَن أَتِيَهُمْ قَارِعَةٌ فَتَكُونُ خِزْيًا لِلْأُولَىٰ ﴿٥٧﴾

أَلَمْ يَأْتِ الْفِرْعَوْنَ بِآيَاتِنَا آيَةَ الْمَاءِ الْفَارِقَةِ فَمَا يَتَذَكَّرُ إِلَّا عَذَابُنَا ﴿٥٨﴾

ثُمَّ قِيلَ لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ الْخُلْدِ هَلْ تُجْزَوْنَ إِلَّا بِمَا كُنتُمْ تَكْسِبُونَ ﴿٥٩﴾

وَيَسْتَعْجِلُونَكَ أَتَىٰ هَٰؤُلَاءِ وَرَبِّي إِنَّهُمْ لَنَاصُونَ ﴿٦٠﴾
وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿٦١﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ لَافْتَدَتْ بِهِمْ وَأُسرُوا لِفِتْنَةٍ لَّكَا وَرَأَوُا الْعَذَابَ وَفُتِنَ بِهَٰؤُلَاءِ الْفَاسِقُونَ ﴿٦٢﴾

أَلَا إِنَّ مَلِكَهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ أَلَا إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦٣﴾

^[1] (V 10:54) See the footnote of (V.3:91).

56. It is He Who gives life, and causes death, and to Him you (all) shall return.

57. O mankind! There has come to you a good advice from your Lord (i.e. the Qur'an, enjoining all that is good and forbidding all that is evil), and a healing for that (disease of ignorance, doubt, hypocrisy and differences) which is in your breasts, — a guidance and a mercy (explaining lawful and unlawful things) for the believers.

58. Say: "In the Bounty of Allāh, and in His Mercy (i.e. Islām and the Qur'an); — therein let them rejoice." That is better than what (the wealth) they amass.

59. Say (O Muhammad صلى الله عليه وسلم to these polytheists): "Tell me, what provision Allāh has sent down to you! And you have made of it lawful and unlawful." Say (O Muhammad صلى الله عليه وسلم): "Has Allāh permitted you (to do so), or do you invent a lie against Allāh?"

60. And what think those who invent a lie against Allāh, on the Day of Resurrection? [i.e. Do they think that they will be forgiven and excused! Nay, they will have an eternal punishment in the Fire of Hell]. Truly, Allāh is full of Bounty to mankind, but most of them are ungrateful.

61. Neither you (O Muhammad صلى الله عليه وسلم) do any deed nor recite any portion of the Qur'an, — nor you (mankind) do any deed (good or evil) but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that but is (written) in a Clear Record. (*Tafsir At-Tabari*).

62. No doubt! Verily, the *Aulyā'* of Allāh [i.e. those who believe in the Oneness of Allāh and fear Allāh much (abstain from all kinds of sins and evil deeds which he has

هُوَ الْحَيُّ الْقَيُّومُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٥٦﴾

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ نَصِيحَةٌ مِنْ رَبِّكُمْ ۖ وَبُشْرَىٰ لِلْمُسْلِمِينَ ۚ وَنَصِيحَةٌ لِّمَن لَّمْ يَلْحَقْ بِاللَّيْلِ الضُّلُومِ ۚ وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ﴿٥٧﴾

قُلْ يُفَضِّلُ اللَّهُ وَرَحْمَتَهُ فَيُزِيلُ إِلَيْكَ مَا يَكْفُرُ خَوَافُكُمْ ۖ وَمَا يَنْجِيكُمْ مِنْهُ ۚ ﴿٥٨﴾

قُلْ أَنَدَّبْتُكُمْ إِلَىٰ مَا أَنْزَلَ اللَّهُ لَكُمْ مِنْ رِزْقٍ ۖ فَجَعَلْتُمْ مِنْهُ حَرَامًا وَحَلَالًا قُلْ ءَاللهُ أَزْوَنُ لَكُمْ ۖ أَنزَلَ اللَّهُ مَا تَفَكَّرُونَ ﴿٥٩﴾

وَمَا ظَنُّ الَّذِينَ يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ يَوْمَ الْآيَةِ ۚ إِنَّ اللَّهَ لَهُ فَضْلٌ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَهُمْ لَا يَشْكُرُونَ ﴿٦٠﴾

وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُوا مِنْهُ مِنْ قُرْآنٍ وَلَا تَسْمَعُونَ مِنْ عَمَلٍ إِلَّا أَعْتَابْنَا عَلَىٰ كُرْهُهُمْ ۚ وَإِذْ يُفَصِّلُونَ فِيهِ وَمَا يُحِصُّ عَنْ رَبِّكَ مِنْ شَيْءٍ ۚ وَمَا يَنْتَقِلُ دَرَجَةً فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَلَا أَتَقَبَّرُ مِنْ ذَلِكَ وَلَا أَعْتَابُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٦١﴾

إِنَّا أَنْزَلْنَاهُ اللَّهُ لَأَحَقُّ عَلَيْهِمْ وَلَهُمْ يُعْزَرُونَ ﴿٦٢﴾

forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve.^[1]

63. Those who believed (in the Oneness of Allâh — Islâmic Monotheism), and used to fear Allâh much (by abstaining from evil deeds and sins and by doing righteous deeds).

64. For them are glad tidings, in the life of the present world^[2] (i.e. through a righteous dream seen by the person himself or shown to others), and in the Hereafter. No change can there be in the Words of Allâh. This is indeed the supreme success.

65. And let not their speech grieve you (O Muhammad صلى الله عليه وسلم), for all power and honour belong to Allâh. He is the All-Hearer, the All-Knower.

66. No doubt! Verily, to Allâh belongs whosoever is in the heavens and whosoever is in the earth. And those who worship and invoke others besides Allâh, in fact they follow not (Allâh's so-called) partners, they follow only a conjecture and they only invent lies.

67. He it is Who has appointed for you the night that you may rest therein, and the day to make things visible (to you). Verily, in this are *Ayât* (proofs, evidences, lessons, signs, etc.) for a people who listen (i.e. those who think deeply).

الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٦٣﴾

لَهُمُ الْبُشْرَىٰ فِي الْحَيَاةِ الدُّنْيَا وَفِي
الْآخِرَةِ لَا يَتَغَيَّرُ كَلِمَتُهُ ۚ وَلَئِنَّ اللَّهَ لَذُو
الْقُوَّةِ الْعَظِيمِ ﴿٦٤﴾

وَلَا يَغْرِبُ نَأْيُكَ عَنْهُمْ ۚ إِنَّ الْوَيْلَةَ لِلَّذِينَ هُمْ
عَنْ حُكْمِهِ الْعَلِيمِ ﴿٦٥﴾

أَلَا إِنَّ لِلَّذِينَ هُمْ عَنْ حُكْمِهِ الْعَلِيمِ
وَمَا يَتَّبِعُ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ
شُرَكَاءَ إِنْ يَسْمَعُونَ إِلَّا نَقْلًا ۚ فَلَنْ هُمْ إِلَّا
يَخْرُصُونَ ﴿٦٦﴾

هُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِتَسْكُنُوا فِيهِ
وَالنَّهَارَ مُبْشِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ
يَسْمَعُونَ ﴿٦٧﴾

^[1] (V.10:62) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When the funeral is ready and the men carry it on their shoulders, if the deceased was righteous, it will say: 'Present me (hurriedly),' and if he was not righteous, it will say: 'Woe to it (me)! Where are they taking it (me)?' Its voice is heard by everything except man, and if he heard it, he would fall unconscious." (Sahîh Al-Bukhârî, Vol.2, Hadîth No.400).

^[2] (V.10:64)

a) Narrated Abu Hurairah رضى الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying: "Nothing is left of *An-Nubuwah* (Prophethood) except *Al-Mubashshirât*." They asked, "What are *Al-Mubashshirât*?" He replied, "The true good dreams (that convey glad tidings)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 119).

b) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "The (good) dream of a faithful believer is a part of the forty-six parts of *An-Nubuwah* (Prophethood)." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 117).

68. They (Jews, Christians and pagans) say: "Allâh has begotten a son (children)." Glory is to Him! He is Rich (Free of all needs). His is all that is in the heavens and all that is in the earth. No warrant you have for this. Do you say against Allâh what you know not.^[1]

69. Say: "Verily, those who invent a lie against Allâh will never be successful" —

70. (A brief) enjoyment in this world! and then to Us will be their return, then We shall make them taste the severest torment because they used to disbelieve [in Allâh, deny His Messengers, deny and challenge His *Ayât* (proofs, signs, verses, etc.)].

71. And recite to them the news of Nûh (Noah). When he said to his people: "O my people, if my stay (with you), and my reminding (you) of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh is hard for you, then I put my trust in Allâh. So devise your plot, you and your partners, and let not your plot be in doubt for you. Then pass your sentence on me and give me no respite.

72. "But if you turn away [from accepting my doctrine of Islâmic Monotheism, i.e. to worship none but Allâh], then no reward have I asked of you; my reward is only from Allâh, and I have been commanded to be of the Muslims (i.e. those who submit to Allâh's Will)."

73. They denied him, but We delivered him, and those with him in the ship, and We made them generations replacing one after another, while We drowned those who denied Our *Ayât* (proofs, evidences, lessons, signs, revelations, etc.). Then see what was the end of those who were warned.

74. Then after him We sent Messengers to their people. They brought them clear proofs,

قَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ هُوَ الْغَنِيُّ
لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ إِنَّ
عِنْدَكُمْ مِنْ سُلٰطِينٍ بِهٰذَا آتٰقَوْلُونَ عَلَى
اللّٰهِ مَا لَا تَعْلَمُونَ ﴿٦٨﴾

قُلْ إِنْ الَّذِينَ يُقَدِّرُونَ عَلَى اللَّهِ الْكَذِبَ
لَا يُفْلِحُونَ ﴿٦٩﴾
مَتَّعْنَا فِي الدُّنْيَا أَمْثَلِ النَّاسِ ثُمَّ نُذِيقُهُمُ
الْعَذَابَ الْأَلِيمَ بِمَا كَانُوا يَكْفُرُونَ ﴿٧٠﴾

* وَأَنْتَلِّ عَلَيْهِمْ نَارُوحَ إِذْ قَالَ لِقَوْمِهِ يَتَّبِعُونَ
سَكَانَ كَذَّبَ عَلَيْهِمْ قَوْمًا يَظُنُّونَ أَنَّهُم مُّشْرِكُونَ
فَصَلَّى اللَّهُ قَوْمًا ثَوًّا فَاخْتَلَفْتُمْ لِقَوْمِهِمْ وَنَجَّاهُ
فَرَاكَ وَكَانَ أَمْرُهُ عَلَيْهِمْ غَمًّا فَرَاكَ وَنَجَّاهُ
وَلَا تُظْلَمُونَ ﴿٧١﴾

إِنْ تَوَلَّيْتُمْ مِمَّا سَأَلْتُمُونِ أَنْ نَجْعَلَ لَكُمْ
أَهْلًا وَمَوْلًى إِنْ أَصْحَابُ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

فَكَذَّبُوهُ فَتَبٰىنَا وَمَنْ مَّعَهُ فِي الْفُلِ وَجَعَلْنَاهُمْ
خَلْفًا وَآخَرِينَ الَّذِينَ كَذَّبُوا بِآيَاتِنَا فَظَنُّوْهُ كَانَ
عَاقِبَةُ الْمُنٰذِرِينَ ﴿٧٣﴾

ثُمَّ بَعَثْنَا مِنْهُمُ مُّوسَىٰ وَآلَ هَارُونَ بِآيَاتِنَا فَظَنُّوْهُ

^[1] (V.10:68) See the footnote of (V.5:101).

but they would not believe what they had already rejected beforehand. Thus We seal the hearts of the transgressors (those who disbelieve in the Oneness of Allāh and disobey Him).

75. Then after them We sent Mûsâ (Moses) and Hârûn (Aaron) to Fir'aun (Pharaoh) and his chiefs with Our *Ayât* (proofs, evidences, lessons, signs, etc.). But they behaved arrogantly and were a *Mujrimûn* (disbelievers, sinners, polytheists, criminals) folk.

76. So when came to them the truth from Us, they said: "This is indeed clear magic."

77. Mûsâ (Moses) said: "Say you (this) about the truth when it has come to you? Is this magic? But the magicians will never be successful."

78. They said: "Have you come to us to turn us away from that (Faith) we found our fathers following, and that you two may have greatness in the land? We are not going to believe you two!"

79. And Fir'aun (Pharaoh) said: "Bring me every well-versed sorcerer."

80. And when the sorcerers came, Mûsâ (Moses) said to them: "Cast down what you want to cast!"

81. Then when they had cast down, Mûsâ (Moses) said: "What you have brought is sorcery; Allāh will surely make it of no effect. Verily, Allāh does not set right the work of *Al-Mufsidûn* (the evil-doers, corrupters).

82. "And Allāh will establish and make apparent the truth by His Words, however much the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) may hate (it)."

83. But none believed in Mûsâ (Moses) except (some) offspring of his people, because of the fear of Fir'aun (Pharaoh) and their chiefs, lest he should persecute them;

بِالْحَقِّ نَسَّيْنَا مَا كَانُوا يُشْرِكُونَ لَمَّا كَذَّبُوا بِآيَاتِنَا فَغُيِّرَ
كَلِمَاتِنَا عَلَى قُلُوبِ الْمُنَافِقِينَ ﴿٧٥﴾

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمُ مُوسَى وَهَارُونَ إِلَى فِرْعَوْنَ
وَمَلَائِكَتِهِ بِآيَاتِنَا فَأَسْتَكْبَرُوا وَكَانُوا قَوْمًا
مُجْرِمِينَ ﴿٧٦﴾

فَلَمَّا جَاءَهُ الْحَقُّ مِنْ عِنْدِنَا قَالُوا إِنَّ هَذَا
لَسِحْرٌ مُبِينٌ ﴿٧٧﴾
قَالَ مُوسَى أَتَقُولُونَ الْحَقَّ لَمَّا جَاءَكُمُ السِّحْرُ
فَلَا يَفْعَلُ السَّاحِرُونَ ﴿٧٨﴾

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ يَا عِيسَى ابْنُ مَرْيَمَ تَاوَكُنَّا
وَكُنَّا لَكُمْ كَاكِرِينَ فِي الْأَرْضِ وَمَا نَعْنُ لَكُمْ
بِتُؤْمِينِ ﴿٧٩﴾

وَقَالَ فِرْعَوْنُ أَكْتُبْنِي فِي كِتَابِكُمْ عَلِيَّ
لَمَّا جَاءَهُ السَّحَرَةُ قَالَ لَهُمُ مُوسَى أَلْقُوا مَا أَنتُمُ
مُلْقُونَ ﴿٨٠﴾

فَلَمَّا أَلْقَوْا قَالَ مُوسَى مَا جِئْتُمْ بِهِ السِّحْرُ إِنَّ اللَّهَ
سَيَبْطِلُ اللَّهُ إِنَّ اللَّهَ لَا يَفْعَلُ عَمَلُ الْفَاسِقِينَ ﴿٨١﴾

يُخَيِّطُ اللَّهُ لِلْحَقِّ بِكَلِمَاتِهِ وَلَوْ كَرِهَ
الْمُجْرِمُونَ ﴿٨٢﴾

فَمَا أَصَابَ مِنَ الْقَوْمِ مِنْ الْإِثْمِ فَتُؤْمِنُ عَنْ خَوْفٍ
فِرْعَوْنَ وَمَلَئِهِمْ أَنْ يَفْتِنَهُمْ قَالَنَ فِرْعَوْنُ

and verily, Fir'aun (Pharaoh) was an arrogant tyrant on the earth, he was indeed one of the *Musrifûn* (polytheists, sinners, and transgressors, those who give up the truth and follow the evil, and commit all kinds of great sins).

84. And Mûsâ (Moses) said: "O my people! If you have believed in Allâh, then put your trust in Him if you are Muslims (those who submit to Allâh's Will)."

85. They said: "In Allâh we put our trust. Our Lord! Make us not a trial for the folk who are *Zâlimûn* (polytheists and wrongdoers) (i.e. do not make them overpower us).

86. "And save us by Your Mercy from the disbelieving folk."

87. And We revealed to Mûsâ (Moses) and his brother (saying): "Provide dwellings for your people in Egypt, and make your dwellings as places for your worship, and perform As-Salât (*Iqâmat-as-Salât*), and give glad tidings to the believers."

88. And Mûsâ (Moses) said: "Our Lord! You have indeed bestowed on Fir'aun (Pharaoh) and his chiefs splendour and wealth in the life of this world, our Lord! that they may lead men astray from Your Path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment."

89. Allâh said: "Verily, the invocation of you both is accepted. So you both keep to the Straight Way (i.e. keep on doing good deeds and preaching Allâh's Message with patience), and follow not the path of those who know not (the truth i.e. to believe in the Oneness of Allâh, and also to believe in the Reward of Allâh: Paradise)."

90. And We took the Children of Israel across the sea, and Fir'aun (Pharaoh) with his hosts followed them in oppression and enmity, till when drowning overtook him, he said: "I believe that none has the right to be

تعالى في الأرض، ولقد لمين المفسدين ﴿٨٤﴾

وَقَالَ مُوسَىٰ يٰقَوْمِ إِن كُنتُمْ ءَامَنُمْ بِاللّٰهِ فَاصْلِحُوا
تَوَسَّلُوا إِن كُنتُمْ مُّسْلِمِينَ ﴿٨٥﴾

فَقَالُوا بَلَىٰ ۖ فَعَلَىٰ آلِ فِرْعَوْنَ أَنفُسُهُمْ ۖ إِنَّهُمْ
فَالْقَالِينَ ﴿٨٦﴾

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكَافِرِينَ ﴿٨٧﴾

وَلَوْحَيْنَا إِلَىٰ مُوسَىٰ وَأَخِيهِ أَنْ تَبَوِّءَا لِقَوْمِكُمَا
بُيُوتًا يَرْبُوْنَ فِيهَا وَلَهُمَا
الضَّلَوةُ وَيُخْبِرُ الْمُؤْمِنِينَ ﴿٨٨﴾

وَقَالَ مُوسَىٰ رَبَّنَا إِنَّكَ ءَاتَيْتَ فِرْعَوْنَ وَمَلَئَهُ
زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوْا عَنْ
سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَىٰ أَمْوَالِهِمْ وَاشْدُدْ عَلَىٰ
قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّىٰ يَرَوُا الْعَذَابَ الْاَلِيمَ ﴿٨٩﴾

قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَتَتَقَبَّحَا
وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَحْمَدُونَ ﴿٩٠﴾

• وَجَوَّزْنَا بِهِيَ الْفِرْعَوْنَ فَالْمَعَافِرِينَ ﴿٩١﴾
وَجُودُودُهُمْ بِمَا وَعَدُوا أَحَقُّ بِإِنَّا أَدْرَكَهُ الْقَرُونُ
قَالَ ءَامَنْتُ أَنَّهُ لَا إِلَهَ إِلَّا الَّذِي ءَامَنْتُ بِهِ رَبَّنَا

worshipped but He (Allah)" in Whom the Children of Israel believe, and I am one of the Muslims (those who submit to Allâh's Will)."

91. Now (you believe) while you refused to believe before and you were one of the *Mufsidûn* (evil-doers, the corrupters).

92. So this day We shall deliver your (dead) body (out from the sea) that you may be a sign to those who come after you! And verily, many among mankind are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

93. And indeed, We settled the Children of Israel in an honourable dwelling place (Shâm and Misr), and provided them with good things, and they differed not until the knowledge came to them. Verily, Your Lord (Allâh) will judge between them on the Day of Resurrection in that in which they used to differ.

94. So, if you (O Muhammad صلى الله عليه وسلم) are in doubt concerning that which We have revealed to you, [i.e. that your name is written in the Taurât (Torah) and the Injeel (Gospel)], then ask those who are reading the Book [the Taurât (Torah) and the Injeel (Gospel)] before you. Verily, the truth has come to you from your Lord. So be not of those who doubt (it).¹¹¹

95. And be not one of those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, for then you shall be one of the losers.

96. Truly! Those, against whom the Word (Wrath) of your Lord has been justified, will not believe.

97. Even if every sign should come to them, until they see the painful torment.

إِسْرَءِيلَ وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا هَذِهِ السَّبِيلَ

الَّتِي كُنْتُمْ تَكْفُرُونَ

وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ كَفَرُوا مِنْكُمْ

يَوْمَ لَا يَنْفَعُكُمْ فِيهِ الْإِيمَانُ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ كَفَرُوا مِنْكُمْ

يَوْمَ لَا يَنْفَعُكُمْ فِيهِ الْإِيمَانُ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

وَالَّذِينَ كَفَرُوا مِنْكُمْ

¹¹¹ (V.10:94) See (V.2:76), (V.7:157) and their footnotes.

98. Was there any town (community) that believed (after seeing the punishment), and its Faith (at that moment) saved it (from the punishment)? (The answer is none) — except the people of Yûnus (Jonah); when they believed, We removed from them the torment of disgrace in the life of the (present) world, and permitted them to enjoy for a while.

99. And had your Lord willed, those on earth would have believed, all of them together. So, will you (O Muhammad صلى الله عليه وسلم) then compel mankind, until they become believers.

100. It is not for any person to believe, except by the Leave of Allâh, and He will put the wrath on those who are heedless.

101. Say: "Behold all that is in the heavens and the earth," but neither *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) nor warners benefit those who believe not.

102. Then do they wait for (anything) except for (a destruction) like that of the days of the men who passed away before them? Say: "Wait then, I am (too) with you among those who wait."

103. Then (in the end) We save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.

104. Say (O Muhammad صلى الله عليه وسلم): "O you mankind! If you are in doubt as to my religion (Islâm), then (know that) I will never worship those whom you worship besides Allâh. But I worship Allâh Who causes you to die, and I am commanded to be one of the believers.

105. "And (it is revealed to me): Direct your face (O Muhammad صلى الله عليه وسلم) entirely towards the religion *Hanîf* (Islâmic Monotheism, i.e. to worship none but Allâh Alone), and never be one of the *Mushrikân*

فَلَوْلَا كُنْتُمْ فِرْقَةً ءَامَنَتْ فَذَعَبَهَا اِيْمَانُهَا اِلَّا
قَوْمُ يُوْنُسَ لَمَّا ءَامَنُوْا كَسَفْنَا عَنْهُمْ غُلَّابَ
الْبَحْرِ فِي الْحَيٰوةِ الدُّنْيَا وَنَجَّيْنَاهُمْ مِّنْ حَيٰثِرِ ۝٩٨

وَلَوْ شَاءَ رَبُّكَ لَآتَمَنَّ سَمِ فِي الْاَرْضِ كُلُّهُمْ جَمِيعًا
اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ۝٩٩

وَمَا كَانَ لِنَفْسٍ اَنْ تَقُوْبَ الْاِيْمَانَ اِلَّا بِاِذْنِ اللّٰهِ وَهُوَ
الْحَيُّ عَلِيمٌ ۝١٠٠

قُلْ اَنْظِرُوْا مَا فِى السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِى
الْاَنْۢبِيَاۥ وَاَلَا تَذَرُوْنَ قَوْمٌ لَا يُوْمِنُوْنَ ۝١٠١

فَقُلْ يَسْتَظِرُّوْنَ اِلَّا بِاِذْنِ اللّٰهِ خَلَاوَيْنِ
قَبْلَهُمْ قُلْ فَانظُرُوْا اِلَى مَعَظُمُوْنَ
الْمُتَظَيِّرِيْنَ ۝١٠٢

ثُمَّ نُنَجِّى رُسُلَنَا وَالَّذِيْنَ ءَامَنُوْا كَذٰلِكَ حَقًّا
عَلَيْنَا نَجِّى الْمُؤْمِنِيْنَ ۝١٠٣

قُلْ يٰۤاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِى شَكٍّ مِّنْ دِيْنِىْ فَلَا
اَعْبُدُ الْاِلٰهِيْنَ تَعْبُدُوْنَ مِن دُوْنِ اللّٰهِ وَلٰكِنْ اَعْبُدُ
اللّٰهَ الَّذِىْ يَبْعَثُكُمْ فَاُخْرِجُ اَنْ اَكُوْنَ مِّنَ
الْمُشْرِكِيْنَ ۝١٠٤

وَاَنْ اَقْرَبَ وَجْهَكَ لِلدِّيْنِ حَنِيفًا وَّلَا تَكُوْنُ
مِنَ الْمُشْرِكِيْنَ ۝١٠٥

(those who ascribe partners to Allâh, polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who worship others along with Allâh).

106. "And invoke not besides Allâh any such that will neither profit you nor harm you, but if (in case) you did so, you shall certainly be one of the *Zâlimûn* (polytheists and wrong-doers).¹¹¹"

107. And if Allâh touches you with harm, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His Favour which He causes it to reach whomsoever of His slaves He wills. And He is the Oft-Forgiving, the Most Merciful.

108. Say: "O you mankind! Now truth (i.e. the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) has come to you from your Lord. So whosoever receives guidance, he does so for the good of his own self; and whosoever goes astray, he does so to his own loss; and I am not (set) over you as a *Wakil* (disposer of affairs to oblige you for guidance)."

109. And (O Muhammad صلى الله عليه وسلم), follow the revelation sent to you, and be patient till Allâh gives judgement. And He is the Best of judges.

Sûrat Hâd [(Prophet) Hâd] XI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ*. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. (This is) a Book, the Verses whereof are perfected (in every sphere of knowledge), and then explained in detail from One (Allâh), Who is All-Wise, Well-Acquainted (with all things).

وَلَا تَدْعُ مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُكَ وَلَا يَضُرُّكَ
إِنْ فَعَلْتَ فَإِنَّكَ إِذًا مِنَ الظَّالِمِينَ ﴿١٠٦﴾

إِنْ يَمَسُّكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ
وَإِنْ يُرِيدَ بِكَ نِعْمَةً فَلَا رَادَّ لِفَضْلِهِ يُصِيبُ بِوَحْيِهِ
مَنْ يَشَاءُ مِنْ عِبَادِهِ وَهُوَ الْغَفُورُ الرَّحِيمُ ﴿١٠٧﴾

قُلْ يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ الْحَقُّ مِنْ رَبِّكُمْ قَسَمٌ
أَعْتَدَ لِلْكَافِرِينَ لِيُقَسِّمَهُ وَمَنْ سَلَ قَالِكُمْ
يُجِزْ عَلَيْكُمْ وَمَا أَنَا عَلَيْكُمْ بِكاشِفٍ

وَأَتَّبِعْ مَا وَحَىٰ إِلَيْكَ وَاصْبِرْ حَتَّىٰ يَخْرُجَ اللَّهُ
وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿١٠٩﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحِكْمَةُ عَلَيْهِ وَسَلَّمَ وَتُفَصِّلَاتٍ مِنَ لَدُنِّ
تَبَارَكَ وَتَعَالَى ﴿١﴾

¹¹¹ (V.10:106) See the footnote of (V.2:165).

2. (Saying) worship none but Allâh. Verily, I (Muhammad صلى الله عليه وسلم) am to you from Him a warner and a bringer of glad tidings.

3. And (commanding you): "Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding Grace to every owner of grace (i.e. the one who helps and serves the needy and deserving, physically and with his wealth, and even with good words). But if you turn away, then I fear for you the torment of a Great Day (i.e. the Day of Resurrection).

4. To Allâh is your return, and He is Able to do all things."

5. No doubt! They did fold up their breasts, that they may hide from Him. Surely, even when they cover themselves with their garments, He knows what they conceal and what they reveal. Verily, He is All-Knower of the (innermost secrets) of the breasts.

6. And no moving (living) creature is there on earth but its provision is due from Allâh. And He knows its dwelling place and its deposit (in the uterus, grave). All is in a Clear Book (*Al-Lauh-Al-Mahfûz* — the Book of Decrees with Allâh).

7. And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds. But if you were to say to them: "You shall indeed be raised up after death," those who disbelieve would be sure to say, "This is nothing but obvious magic."¹¹

أَلَا تَتَذَكَّرُونَ أَلا اللَّهُ الَّذِي كَرَّمَهُ نَكِيرٌ وَيَسِيرٌ ①

وَأَن تَسْتَغْفِرُوا وَأَن تَكُونُوا مِنَ الَّذِينَ يَتَذَكَّرُونَ
حَسَنًا إِنَّ أَجَلَ مُتَسَيِّئٍ وَفَزَنَ كُلِّ ذِي فَضْلٍ
فَضْلُهُ ② وَأَن تَوَلَّوْا فَإِنِ اخْتَلَفْتُمْ فِي عَمَلِكُمْ
يَوْمَ ③

إِلَى اللَّهِ مَرْجِعُكُمْ وَعَلَى كُلِّ شَيْءٍ قَدِيرٌ ④

أَلَا إِنَّهُمْ يَمْتَنُونَ بِأَفْئِدَتِهِمْ لَن يَسْتَعْفِفُوا وَأَن
يَكُنْ يَسْتَعْشِرُونَ زِينَتَهُمْ يَعْلَمُ مَا يُبَيِّرُونَ وَمَا
يُعْلِنُونَ ⑤ إِنَّ اللَّهَ عَلِيمٌ لِّذَاتِ الصُّدُورِ ⑥

* وَمَا يَنزِلُ فِي الْأَرْضِ إِلَّا فِي كِتَابٍ مِّنْهُمَا
وَيَقْلُوبُ مَقْلُوبَاتِهَا وَمُسَوِّدَ عَمَلِكُمْ فِي
سَكِّينٍ ⑦

وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ
أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ
أَيُّكُمْ أَحْسَنُ عَمَلًا وَلَئِن قُلْتُمْ إِنَّكُمْ مَّرْجِعُونَ
مِنْ قِبَلِ رَبِّكُمْ لَيَقُولُنَّ الْإِنِّ كَذِبٌ إِنَّ هَذَا
إِلَّا سِحْرٌ مُّؤْتَمِنٌ ⑧

¹¹ (V.11:7) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet صلى الله عليه وسلم said, "The Right (Hand) of Allah is full, and (its fullness) is not affected by the continuous spending night and day. Do you see what He has spent since He created the heavens and the earth? Yet all that has not decreased what is in His Right Hand. His Throne is over the water and in His other Hand is the Bounty or the Power to bring about death, and He raises some people and brings others down." (*Sahih Al-Bukhari*, Vol. 9, *Hadith* No. 515)

8. And if We delay the torment for them till a determined term, they are sure to say, "What keeps it back?" Verily, on the day it reaches them, nothing will turn it away from them, and they will be surrounded by (or fall in) that at which they used to mock!

9. And if We give man a taste of Mercy from Us, and then withdraw it from him, verily, he is despairing, ungrateful.

10. But if We let him taste good (favour) after evil (poverty and harm) has touched him, he is sure to say: "Ills have departed from me." Surely, he is exultant, and boastful (ungrateful to Allâh).

11. Except those who show patience and do righteous good deeds: those, theirs will be forgiveness and a great reward (Paradise).

12. So perchance you (Muhammad صلى الله عليه وسلم) may give up a part of what is revealed to you, and that your breast feels straitened for it because they say, "Why has not a treasure been sent down to him, or an angel has come with him?" But you are only a warner. And Allâh is a *Wakil* (Disposer of affairs, Trustee, Guardian) over all things.

13. Or they say, "He (Prophet Muhammad صلى الله عليه وسلم) forged it (the Qur'an)." Say: "Bring you then ten forged *Sûrahs* (chapters) like it, and call whomsoever you can, other than Allâh (to your help), if you speak the truth!"

14. If then they answer you not, know then that it [the Revelation (this Qur'an)] is sent down with the Knowledge of Allâh and that *Lâ ilâha illa Huwa*: (none has the right to be worshipped but He)! Will you then be Muslims (those who submit in Islâm)?

15. Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein.

وَلَيْنَ أَخَّرْنَا عَنْهُمُ الْعَذَابَ إِلَىٰ أَثَرٍ مُّعْدُودٍ
لَقَالُوا مَا تَجْعَلُهُ إِلَّا هَؤُلَاءِ أَلْهُونَ لَا يَأْتِيهِمْ لَئْسَ
مَضْرُوبًا عَنْهُمْ وَرَوَّاقًا يَوْمَ مَا كَانُوا فِيهِ
يَسْتَهْزِئُونَ ﴿٥﴾

وَلَيْنَ آدَقْنَا إِلَيْنَا نَسْنُ وَمَا وَصَّيْنَاكَ أَنْ تَرْجِعَهُمْ آدَمَةً
إِنَّمَا يُفَرِّسُونَ كَفُورًا ﴿٦﴾

وَلَيْنَ آدَقْنَا لَهُ نَسْمَاءَ بَعْدَ مَضْرُوبَةٍ مَّسْتَهْزِئَةٍ
لَقَالُوا ذَهَبَ النَّبِيُّ عَنَّا فَأَخَذَ الْفَرَسَ
فَصَحَّرَهُ ﴿٧﴾

إِلَّا الَّذِينَ صَبَرُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ﴿٨﴾

فَلَمَّا كَانَتْ تَارِكًا بَعْضُ مَا أُوحِيَ إِلَيْكَ وَمَضَىٰ يَوْمَهُ
صَبْرًا أَنْ يَقُولُوا أَوَلَا أَنْزَلَ عَلَيْهِ كِتَابًا أَوْجَاهَ
مَعَهُ مَلَكَ إِنَّمَا أَنْتَ نَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ
وَكِيلٌ ﴿٩﴾

أَمْ يَقُولُونَ أَفَنَزَّلَهُ اللَّهُ فَاَلْقَا بِعَشْرِ سُوْرٍ مِثْلِهِ
مُفْتَرَيْنَ وَأَدْعَاوَاتِنَ أَسْمَاطُ عَمَرَيْنَ دُونَ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٠﴾

فَلَمَّا رَسَخُوا فِي السُّعْيِ فَاغْلَبُوا أَلْمَازًا أَنْزَلَ عَلَيْهِمْ
الْقُرْآنَ لَا إِلَهَ إِلَّا هُوَ فَهَلْ أَنْتُمْ مُنْجُونَ ﴿١١﴾

مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا وَلَوْ أَنَّهُ رَئِيًّا
لَنُؤْتِيَنَّهُمْ فِيهَا وَهَنًا فِيهَا لَا يَجْزُونَ ﴿١٢﴾

16. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.

17. Can they (Muslims) who rely on a clear proof (the Qur'ân) from their Lord, and whom a witness [Jibrîl (Gabriel عليه السلام)] from Him recites (follows) it (can they be equal with the disbelievers); and before it, came the Book of Mûsâ (Moses), a guidance and a mercy, they believe therein, but those of the sects (Jews, Christians and all the other non-Muslim nations) that reject it (the Qur'ân), the Fire will be their promised meeting-place. So be not in doubt about it (i.e. those who denied Prophet Muhammad صلى الله عليه وسلم and also denied all that which he brought from Allâh. Surely, they will enter Hell). Verily, it is the truth from your Lord, but most of the mankind believe not.^[1]

18. And who does more wrong than he who invents a lie against Allâh. Such will be brought before their Lord, and the witnesses will say, "These are the ones who lied against their Lord!" No doubt! the curse of Allâh is on the *Zâlimân* (polytheists, wrong-doers, oppressors).^[2]

19. Those who hinder (others) from the Path of Allâh (Islâmic Monotheism), and

أُولَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ
وَحِطَّ مَا صَبَّحُوا بِفِئَتِهِمْ لَمَّا كَانُوا

يَعْمَلُونَ ﴿١٦﴾

أَفَمَنْ كَانَ عَلَى يَتِيمَيْنِ ذِيكُمَا مَوْتُهُمَا شَاهِدَيْنِ
وَمِنْ بَيْنِهِمَا كِتَابٌ مُبِينٌ إِمَامًا وَرَحْمَةً أُولَئِكَ
يُقِيمُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ مِنَ الْأَحْزَابِ قَالَتِ
مَوَدَّةُ قَوْمِهِ لَمَّا نَذَرَ فِي ذُرِّيَّتِهِ لَبَّةَ الْحَافِ مِنْ رَدِّكَ
وَلَكِنْ أَكْثَرُ النَّاسِ لَا يَعْلَمُونَ ﴿١٧﴾

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أُولَئِكَ
يُجْزَوْنَ عَلَى رَبِّهِمْ وَلَقَدْ كُتِبَ لَهُمْ
الَّذِينَ كَذَّبُوا عَنْ رَبِّهِمْ أَفْئَتَهُ اللَّهُ عَلَى
الْقَالِمِينَ ﴿١٨﴾

الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَسْعَوْنَ فِيهَا

^[1] (V.11:17) See the footnote of (V.3:85) and the footnote (c) of (V.41:46).

^[2] (V.11:18) The Statement of Allâh عز وجل: "The witnesses will say: 'These are the ones who lied against their Lord...'"

Narrated Saḥwân bin Muhriz: While Ibn 'Umar was performing the *Tawâf* (around the Ka'bah), a man came up to him and said, "O Abu 'Abdur-Rahmân!" or said, "O Ibn 'Umar! Did you hear anything from the Prophet صلى الله عليه وسلم about *An-Najwâ*?" Ibn 'Umar said, "I heard the Prophet صلى الله عليه وسلم saying, 'The believer will be brought near his Lord.'" (Hishâm, a subnarrator said, reporting the Prophet's words), "The believer will come near (his Lord) till his Lord covers him with His Screen and makes him confess his sins. (Allâh will ask him). 'Do you know (that you did) such-and-such a sin.' He will say twice, 'Yes, I know I did commit those sins.' Then Allâh will say, 'I did screen your sins in the world and I forgive them for you today.' Then the record of his good deeds will be folded up [i.e. the record (Book) of his good deeds will be given to him]. As for the others or the disbelievers, it will be announced publicly before the witnesses: 'These are ones who lied against their Lord.'" (Sahih Al-Bukhârî, Vol.6, Hadith No.207).

**An-Najwâ*: the private talk between Allâh and His slave on the Day of Resurrection. It also means, a secret counsel or conference or consultation.

36. And it was revealed to Nûh (Noah): "None of your people will believe except those who have believed already. So be not sad because of what they used to do.

37. "And construct the ship under Our Eyes and with Our Revelation, and call not upon Me on behalf of those who did wrong; they are surely to be drowned."

38. And as he was constructing the ship, whenever the chiefs of his people passed by him, they mocked at him. He said: "If you mock at us, so do we mock at you likewise for your mocking.

39. "And you will know who it is on whom will come a torment that will cover him with disgrace and on whom will fall a lasting torment."

40. (So it was) till when Our Command came and the oven gushed forth (water like fountains from the earth). We said: "Embark therein, of each kind two (male and female), and your family — except him against whom the Word has already gone forth — and those who believe. And none believed with him, except a few."

41. And he [Nûh (Noah) عليه السلام] said: "Embark therein: in the Name of Allâh will be its (moving) course and its (resting) anchorage. Surely, my Lord is Oft-Forgiving, Most Merciful." (*Tafsîr At-Tabarî*)

42. So it (the ship) sailed with them amidst waves like mountains, and Nûh (Noah) called out to his son, who had separated himself (apart): "O my son! Embark with us and be not with the disbelievers."

43. (The son) replied: "I will betake myself to some mountain; it will save me from the water." Nûh (Noah) said: "This day there is no saviour¹¹ from the Decree of Allâh

وَأَوْحَىٰ إِلَىٰ نُوحٍ أَنَّهُ لَنْ يُؤْمِنَ مِنْ قَوْمِكَ إِلَّا مَن قَدْ ءَامَنَ فَلَا تَحْزَنْ يَسَّكَانُوا يَفْعَلُونَ ﴿٣٦﴾

وَأَوْصَحَ الْفُلَكَ بِأَعْيُنِنَا وَوَحْيُنَا لَا تَغِيْبُنِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ مُّغْرَقُونَ ﴿٣٧﴾

وَوَصَّيْنَا الْفُلَكَ وَكُلَّمَا مَرَّ عَلَيْهِ مَلَأْنَ قَوْمَهُ سَفَرًا مِّنْهُ قَالُوا نَحْنُ وَمَا بَالُكُم مَّا تَسْحَرُونَ ﴿٣٨﴾

فَسَوْفَ نَعْلَمُونَ مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحْمِلُ عَلَيْهِ عِثَابًا نَّارِيًّا ﴿٣٩﴾

حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَذَلَّلْنَا فَتَىٰ فِيهَا مِنْ كُلِّ ذِي نَفْسٍ مِّنْ أَنْثَىٰ وَأَهْلِكَ إِلَّا مَن سَبَقَ عَلَيْهِ الْقَوْلُ مِنَّ ءَامَنَ وَمَا ءَامَنَ مَعَهُ إِلَّا أَلْقِيلٌ ﴿٤٠﴾

وَقَالَ آتِكُمَا فِيهَا بِأَسْمَاءَ اللَّهِ مَغْرِبًا وَمِنْ سَمَائِهِمَا إِنِّي ذُنِبْتُ الذَّنْبَ الْعَظِيمَ ﴿٤١﴾

وَمِنْ تَحْتِهَا يَمِينٌ فَمَوْجٌ كَالْجِبَالِ زَلَّادٌ فَوْقَ أَيْتَمَرٍ وَكَانَ فِي مَعْبِلٍ يَنْبِئُكَ أَرْكَبُ مَعَنَا وَلَا تَكُنْ مَعَ الْكَافِرِينَ ﴿٤٢﴾

قَالَ مَا تَوَدُّ إِلَيَّ جِبِلٌّ يَحْصِي مِنْ الْمَاءِ قَالَ لَا عَلَيْهِمُ الْيَوْمَ مِنْ أَمْرِ اللَّهِ إِلَّا مَن رَّحِمَ وَحَالَ

¹¹ (V.11:43) Narrated Abu Sa'îd Al-Khudrî that the Prophet صلى الله عليه وسلم said, "No Caliph is appointed but has two groups of advisors: One group advises him to do good and urges him

except him on whom He has mercy." And waves came in between them, so he (the son) was among the drowned.

44. And it was said: "O earth! Swallow up your water, and O sky! Withhold (your rain)." And the water was made to subside and the Decree (of Allâh) was fulfilled (i.e. the destruction of the people of Nûh (Noah). And it (the ship) rested on (Mount) Jûdi, and it was said: "Away with the people who are *Zalimûn* (polytheists and wrong-doers)!"

45. And Nûh (Noah) called upon his Lord and said, "O my Lord! Verily, my son is of my family! And certainly, Your Promise is true, and You are the Most Just of the judges."

46. He said: "O Nûh (Noah)! Surely, he is not of your family; verily, his work is unrighteous, so ask not of Me that of which you have no knowledge! I admonish you lest you should be one of the ignorant."

47. Nûh (Noah) said: "O my Lord! I seek refuge with You from asking You that of which I have no knowledge. And unless You forgive me and have Mercy on me, I will indeed be one of the losers."

48. It was said: "O Nûh (Noah)! Come down (from the ship) with peace from Us and blessings on you and on the people who are with you (and on some of their offspring), but (there will be other) people to whom We shall grant their pleasures (for a time), but in the end a painful torment will reach them from Us."

49. This is of the news of the Unseen which We reveal to you (O Muhammad صلى الله عليه وسلم); neither you nor your people knew it before this. So be patient. Surely, the (good) end is for *Al-Muttaqûn* (the pious — See V.2:2)

يَبْقَاهُمَا النُّوحُ فَكَانَ مِنَ الْمَرْقُومِينَ ﴿٤٦﴾

وَقِيلَ يَا أَرْضُ ابْلُغِي مَاءَكَ فِي سِمَاءِ أَهْلِي
وَاغْصِي الْمَاءَ وَوَقِّعِي الْأَمْزَ وَأَسْرِقِي عَلَى
الْجُبُودِ وَقِيلَ هَذَا الْفَوْزُ الظَّالِمِينَ ﴿٤٧﴾

وَنَادَى نُوحٌ رَبَّهُ فَقَالَ رَبِّ إِنَّ ابْنِي مِنْ أَهْلِي وَإِنَّ
وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحَاكِمِينَ ﴿٤٨﴾

قَالَ نوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ
فَلَا تَحْزَنْ إِنِّي نَافِثُكَ بِهِ إِنَّكَ إِتَىٰ عَصَاكَ إِنَّكَ لَتَكُونُ
مِنَ الْخَالِفِينَ ﴿٤٩﴾

قَالَ رَبِّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْأَلَكَ مَا لَيْسَ لِي بِهِ
عِلْمٌ وَلَا أَتَقَرَّبُ إِلَىٰ ذِكْرِكَ مِنْ غَيْرِ مَعْرِفَةٍ
فَعَسَىٰ أَمْرٌ أَن يَتَذَكَّرَ أَلْفٌ مِنْ
الْخَاسِرِينَ ﴿٥٠﴾

قِيلَ يَا نُوحُ اهْبِطْ بِسَلَامٍ مِنَّا وَبَرَكَاتٍ عَلَيْكَ
وَعَلَىٰ أَسْرِقَتِكَ مَعَكَ وَأَمْرٌ وَسْتَقِيمُ
فَتُؤَمِّمُهُمْ وَيُنَادِيهِمْ عَذَابُ أَلِيمٍ ﴿٥١﴾

وَلَاكُمُ الْغَيْبُ مُبَشِّرًا لِّمَا كُنْتُمْ
تَمْتَلِكُمْ أَنْتُمْ وَلَا قَوْمُكُمْ مِنْ قَبْلِ هَذَا فَاصْبِرُوا
الْعَاقِبَةُ لِلْمُتَّقِينَ ﴿٥٢﴾

to adopt it, and the other group advises him to do bad and urges him to adopt it: and *Al-Ma'sûm* (the sinless or the saved or the protected) is the one whom Allâh protects." (Sahih Al-Bukhârî, Vol.8, Hadith No.608).

50. And to 'Âd (people We sent) their brother Hûd. He said, "O my people! Worship Allâh! You have no other *ilâh* (god) but Him. Certainly, you do nothing but invent lies!

51. "O my people! I ask of you no reward for it (the Message). My reward is only from Him Who created me. Will you not then understand?

52. "And O my people! Ask forgiveness of your Lord and then repent to Him, He will send you (from the sky) abundant rain, and add strength to your strength, so do not turn away as *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh)."

53. They said: "O Hûd! No evidence have you brought us, and we shall not leave our gods for your (mere) saying! And we are not believers in you.

54. "All that we say is that some of our gods (false deities) have seized you with evil (madness)." He said: "I call Allâh to witness and bear you witness that I am free from that which you ascribe as partners in worship.

55. With Him (Allâh). So plot against me, all of you, and give me no respite.

56. "I put my trust in Allâh, my Lord and your Lord! There is not a moving (living) creature but He has the grasp of its forelock. Verily, my Lord is on a Straight Path (the truth).

57. "So if you turn away, still I have conveyed the Message with which I was sent to you. My Lord will make another people succeed you, and you will not harm Him in the least. Surely, my Lord is Guardian over all things."

58. And when Our Commandment came, We saved Hûd and those who believed with him by a Mercy from Us, and We saved them from a severe torment.

وَالَّذِي آمَنَّا بِهِ هُوَ مَا قَالَتْ يَهُودُ أَتَعْبُدُونَ إِلَهًا مَا لَكُمْ مِنَ اللَّهِ غَيْرُهُ إِنَّكُمْ أَنْتُمْ لَأَلْفَعُونَ ٥٠

يَعْقِدُونَ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ أَجَبْتُمْ لَإِعْلَ الْإِذَى فَطَرَنِي أَفَلَا تَتَّقُونَ ٥١

وَيَقُولُوا اسْتَغْفِرُوا رَبَّكُمْ فَتَرْفَعُوا إِلَيْهِمْ رِيشَ السَّحَابِ عَلَيْهِمْ مَطَرُكَ الرَّابِّ وَزَيْدُكَ قُوَّةٌ إِلَى قُوَّتِكُمْ وَلَا تَتَّبِعُوا تُجْرِمُونَ ٥٢

قَالُوا لِهَيْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَمَا نَحْنُ بِتَائِبِينَ ٥٣ إِلَهَ الْبَلَدِ نَتَّاعِنُ قَوْلَكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِينَ ٥٤

إِنْ نَقُولُ إِلَّا أَعْرَضْنَاكَ بَعْضُ إِلَهِنَا يَمُوتُ قَالُوا إِلَى أَشْهَدَ اللَّهُ وَأَشْهَدُوا أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ٥٥

مِنْ دُونِهِ فَكَيْدُونِي بِمِمَّا كَرِهَ لَأَتَّبِعُنَّ ٥٦

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ رَبِّي وَرَبِّكُمْ مَا مِنْ دَابَّةٍ إِلَّا هُوَ غَالِبٌ بِمَا تُصِفُونَ ٥٧ إِنِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ ٥٨

فَإِنْ تَوَلَّوْا فَقَدْ أَبْلَغْتُكُمْ مَا نَزَّلْتُ بِهِ إِلَيْكُمْ ٥٩ وَبَسْ خَلَفَ مِنِّي قَوْمٌ آخَرُونَ وَلَا تُغْنِي عَنْهُمْ صِبْيَانُ إِنِّي عَلَى كُلِّ شَيْءٍ حَافِظٌ ٦٠

وَلَمَّا جَاءَ أَمْرُنَا لَنَجِّنَا هَؤُلَاءِ مِنَ الَّذِينَ آمَنُوا مَعَهُ ٦١ وَنَجِّنَا مِنَ ظُلْمٍ ٦٢

59. Such were 'Âd (people). They rejected the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and disobeyed His Messengers, and followed the command of every proud, obstinate (oppressor of the truth from their leaders).

60. And they were pursued by a curse in this world and (so they will be) on the Day of Resurrection. No doubt! Verily, 'Âd disbelieved in their Lord. So away with 'Âd, the people of Hûd.

61. And to Thamûd (people We sent) their brother Sâlih. He said: "O my people! Worship Allâh: you have no other *ilâh* (god) but Him. He brought you forth from the earth and settled you therein, then ask forgiveness of Him and turn to Him in repentance. Certainly, my Lord is Near (to all by His Knowledge), Responsive."

62. They said: "O Sâlih ! You have been among us as a figure of good hope (and we wished for you to be our chief) till this [new thing which you have brought that we leave our gods and worship your God (Allâh) Alone]! Do you (now) forbid us the worship of what our fathers have worshipped? But we are really in grave doubt as to that to which you invite us (monotheism)."

63. He said: "O my people! Tell me, if I have a clear proof from my Lord, and there has come to me a Mercy (Prophethood) from Him, who then can help me against Allâh, if I were to disobey Him? Then you increase me not but in loss.

64. "And O my people! This she-camel of Allâh is a sign to you, so leave her to feed (graze) in Allâh's land, and touch her not with evil, lest a near torment should seize you."

65. But they killed her. So he said: "Enjoy yourselves in your homes for three days. This

وَقِيلَ لَكَ عَادٌ جَحَدُوا بِآيَاتِ رَبِّهِمْ وَعَصَوْا رُسُلَهُ
وَاتَّبَعُوا أَمْرَ كُلِّ جَبَّارٍ عَنِيدٍ ﴿٥٩﴾

وَأْتَيْنَاهُم فِي هَذِهِ الدُّنْيَا لَعْنَةً وَأَؤْتُوا الْيَوْمَ آتِ الْآلِ
عَادًا كُفْرًا رَبُّهُمْ أَلَا يَتَدَارَكُ قُرَاهُم مَّرَدُّهُ ﴿٦٠﴾

﴿٥٩﴾ وَإِن كُفِرُوا فِي مَا نَمُرُّهُمْ عَلَيْهِمْ قَالُوا بَشَارِئًا مِّنْ رَبِّهِمْ أَتَمْنَوْنَ أَن
تَأْتِيَهُمْ مِنَ اللَّهِ عَذَابٌ عَظِيمٌ هُوَ أَنشَأَكُم مِّنَ الْأَرْضِ
وَأَسْتَعْمَرَ عَلَيْهَا أَفَأَنْتُمْ كَارِهِونَ أَن تَرْتُدَّوْا إِلَيْهِ إِن رَّبِّي
قَرِيبٌ مُّجِيبٌ ﴿٦١﴾

قَالُوا أَفَصْلِحَ فَذَكَرْنَا مَرْجُوعًا قَبْلَ هَذَا أَتَنْهَانَا أَنْ
نَعْبُدَ مَا يَعْبُدُ آبَاؤُنَا وَإِنَّ لَنَا لَلْأُولَىٰ مَوَاقِفًا
إِلَهُ مُّؤَيَّدٍ ﴿٦٢﴾

قَالَ يَقُولُونَ آمَنُوكُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّنْ رَبِّي
وَتَأْتِيَكُم بَشِيرٌ مِّن رَّبِّكُمْ فَمَنْ يَنْصُرُنِي مِنَ اللَّهِ إِن
عَصَيْتُهُ قُلُوبُ يَهُودِيٍّ غَيْرِ تَحْسِبُكُمْ ﴿٦٣﴾

وَيَقُولُ هَذِهِ نَاقَةُ اللَّهِ الَّتِي كُفِّرَتْ بَرِّهَا
فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا يُسِئُوا
فَيَأْخُذْكُمْ عَذَابٌ قَرِيبٌ ﴿٦٤﴾

فَمَقَرُّوهَا فَقَالَ لَمُتَعْمَلُونَ فِي دَارِكُمْ ثَلَاثَةَ

is a promise (i.e. a threat) that will not be belied."

66. So when Our Commandment came, We saved Sâlih and those who believed with him by a Mercy from Us, and from the disgrace of that Day. Verily, your Lord — He is the All-Strong, the All-Mighty.

67. And *As-Saihah* (torment — awful cry) overtook the wrong-doers, so they lay (dead), prostrate in their homes,

68. As if they had never lived there. No doubt! Verily, Thamûd disbelieved in their Lord. So away with Thamûd!

69. And verily, there came Our messengers to Ibrâhîm (Abraham) with glad tidings. They said: *Salâm* (greetings or peace!) He answered, *Salâm* (greetings or peace!) and he hastened to entertain them with a roasted calf.

70. But when he saw their hands went not towards it (the meal), he mistrusted them, and conceived a fear of them. They said: "Fear not, we have been sent against the people of Lût (Lot)."

71. And his wife was standing (there), and she laughed [either, because the messengers did not eat their food or for being glad for the destruction of the people of Lût (Lot)]. But We gave her glad tidings of Ishâq (Isaac), and after Ishâq, of Ya'qûb (Jacob).

72. She said (in astonishment): "Woe to me! Shall I bear a child while I am an old woman,^[1] and here is my husband an old man? Verily, this is a strange thing!"

73. They said: "Do you wonder at the Decree of Allâh? The Mercy of Allâh and His Blessings be on you, O the family [of Ibrâhîm (Abraham)]. Surely, He (Allâh) is All-Praiseworthy, All-Glorious."

إِنَّا وَدَّعْنَا ذَٰلِكُمْ وَعْدًا عِنْدَ مَكْدُوبٍ ﴿٦٦﴾

فَلَمَّا جَاءَهُ أَمْرُنَا نَجَّيْنَا سَالِحًا وَالَّذِينَ آمَنُوا مَعَهُ مِنْ خَمَلٍ وَسَوَاءٌ أَوَدَّ غَيْرِي يَوْمَئِذٍ إِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيزُ ﴿٦٧﴾

وَأَمَّا الَّذِينَ ظَلَمُوا الصَّيْحَةَ فَأَمْثَلُوا فِي دِينِهِمْ جَبَرِيتُونَ ﴿٦٨﴾

كَأَن لَّمْ يَغْتُرْ فِيهِمُ الْآلُ إِنَّ تَمُودًا كَفَرُوا رَبَّهُمْ أَلَا بِذَٰلِكَ التَّوَدُّ ﴿٦٩﴾

وَلَقَدْ جَاءَتْ ذُرِّيَّتُنَا بِالْغَدَةِ بِإِسْحَاقَ قَالَوا سَلَاسِئًا قَالِ سَلَامٌ فَتَعَالَىٰ أُنْجَىٰ أَنْ جَاءَهُ بِبَنِي إِسْرَافِيلَ ﴿٧٠﴾

فَلَمَّا رَأَىٰ أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَّرَ فِطْرَهُ وَأَنْجَسَ مِنْهُمْ خُفْيَةً قَالُوا لَا تَخَفْ إِنَّا أَنْزَلْنَاهُ إِلَىٰ قَوْمِ لُوطَ ﴿٧١﴾

وَأَمَّا الزَّوْفَاءُ فَهِيَ فَضْحِكَ فَتَشْرِيهَا بِإِسْحَاقَ وَهِيَ زَرْقَاءُ وَهِيَ إِسْحَاقُ يَعْقُوبَ ﴿٧٢﴾

قَالَتْ يَتُومَنِي ۖ أَلَيْسَ لِي بِعَلِيٍّ سَيِّدًا إِنَّ هَٰذَا لَشَيْءٌ مُّعْجِبٌ ﴿٧٣﴾

قَالُوا الْعَجَبِينَ مِنْ أَمْرِ اللَّهِ رَحِمَتُ اللَّهِ وَبَرَكَاتُهُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّكُمْ حَرِيدٌ مِّمَّجِدٍ ﴿٧٤﴾

^[1] (V.11:72) See (V.51:29).

74. Then when the fear had gone away from (the mind of) Ibrâhîm (Abraham), and the glad tidings had reached him, he began to plead with Us (Our messengers) for the people of Lût (Lot).

75. Verily, Ibrâhîm (Abraham) was, without doubt, forbearing, used to invoking Allâh with humility, and was repentant (to Allâh all the time, again and again).

76. "O Ibrâhîm (Abraham)! Forsake this. Indeed, the Commandment of your Lord has gone forth. Verily, there will come a torment for them which cannot be turned back."

77. And when Our messengers came to Lût (Lot), he was grieved on account of them and felt himself powerless for them (lest the town people should approach them to commit sodomy with them). He said: "This is a distressful day."

78. And his people came rushing towards him, and since aforetime they used to commit crimes (sodomy), he said: "O my people! Here are my daughters (i.e. the women of the nation), they are purer for you (if you marry them lawfully). So fear Allâh and disgrace me not with regard to my guests! Is there not among you a single right-minded man?"

79. They said: "Surely you know that we have neither any desire nor need of your daughters, and indeed you know well what we want!"

80. He said: "Would that I had strength (men) to overpower you, or that I could betake myself to some powerful support (to resist you)."

81. They (messengers) said: "O Lût (Lot)! Verily, we are the messengers from your Lord! They shall not reach you!^[1] So travel with your family in a part of the night, and let

فَلَمَّا ذَهَبَ عَنْ إِبْرَاهِيمَ الرَّوْعُ وَجَاءَتْهُ الْبُشْرَى
يَجْتَدِي لَتَانِي قَوْمِ لُوطٍ ﴿٧٤﴾

إِنَّ إِبْرَاهِيمَ لَنَذِيرٍ مُّبِينٍ ﴿٧٥﴾

يَا إِبْرَاهِيمُ اقْصِرْ عَنْ هَذَا إِنَّكَ قَدْ جَاءَكَ أَمْرٌ مِنْكَ
وَالْهُمَزُ إِلَيْهِمْ عَذَابٌ عَظِيمٌ مَرْثُودٌ ﴿٧٦﴾

وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُمْ وَصَافَى بَيْنَهُمْ
ذَرَعًا وَقَالَ هَذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

وَسِيعَةٌ هَذِهِ قَوْمٌ مُّقْرَّبُونَ إِلَيْكُمْ مِنْ قَبْلُ كَانُوا
يَعْمَلُونَ السَّيِّئَاتِ قَالَ يَتَقَوَّمُ هَذَا لَكُمْ بَنَاتِي هُنَّ
أَطْهَرُ لَكُمْ فَاتَّقُوا اللَّهَ وَلَا تَخْزُونِ فِي سَعْيِكُمْ
إِلَيْسَ مِنْكُمْ رَجُلٌ رَشِيدٌ ﴿٧٨﴾

قَالُوا لَقَدْ عَلِمْتَ مَا لَكُنِي بِتِلْكَ مِنْ شَيْءٍ خَفِيٍّ وَفَإِنَّكَ
لَتَعْلَمُ مَا نُرِيدُ ﴿٧٩﴾

قَالَ لَوْ أَنَّ لِي بِكُمْ قُوَّةٌ أَوْ آيَةٌ إِلَىٰ رُكْنٍ
شَدِيدٍ ﴿٨٠﴾

قَالُوا يَنْطَلِقُ إِنَّ رَسُولَ رَبِّكَ لَيَصِلُوا إِلَيْكَ فَأَنصِرْ
بِأَهْلِكَ بِقِطْعٍ مِنَ اللَّيْلِ وَلَا يَلْمُوكَ مِنْكُمْ أُمَّةً
إِلَّا أَمْرًا أَنْتَ بِأَنَّهُ مُصِيبُهُمْ أَسْأَفُهُمْ إِنْ تَبَيَّنَ لَهُمْ

^[1] (V.11:81) See (V.54:33-39).

not any of you look back; but your wife (will remain behind), verily, the punishment which will afflict them, will afflict her. Indeed, morning is their appointed time. Is not the morning near?"

82. So when Our Commandment came, We turned (the towns of Sodom in Palestine) upside down, and rained on them stones of baked clay, in a well-arranged manner one after another;

83. Marked from your Lord; and they are not ever far from the *Zâlimûn* (polytheists, evil-doers).

84. And to the Madyan (Midian) people (We sent) their brother Shu'aib. He said: "O my people! Worship Allâh, you have no other *ilâh* (god) but Him, and give not short measure or weight. I see you in prosperity and verily I fear for you the torment of a Day encompassing.

85. "And O my people! Give full measure and weight in justice and reduce not the things that are due to the people, and do not commit mischief in the land, causing corruption.

86. "That which is left by Allâh for you (after giving the rights of the people) is better for you, if you are believers. And I am not a guardian over you."

87. They said: "O Shu'aib! Does your *Salât* (prayer) command that we give up what our fathers used to worship, or that we give up doing what we like with our property? Verily, you are the forbearer, right-minded!" (They said this sarcastically).

88. He said: "O my people! Tell me if I have a clear evidence from my Lord and He has given me a good sustenance from Himself (shall I corrupt it by mixing it with the unlawfully earned money). I wish not, in contradiction to you, to do that which I forbid

الصُّبْحُ أَلَيْسَ الصُّبْحُ بِقَرِيبٍ ﴿٨٢﴾

فَلَمَّا جَاءَ أَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَأَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّن سِجِّيلٍ مَّقْطُورَةٍ ﴿٨٣﴾

مُسَوَّمَةٌ عِندَ رَبِّكَ وَمَلَأْنَا مِنَ الظَّالِمِينَ ﴿٨٤﴾

وَالَّذِينَ آمَنُوا أَخَاهُمْ شُعَيْبًا قَالَ يَنْفَوهُ
أَعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ
وَلَا تَنْفُسُوا الْيَمِينَ وَالْيَمِينَاتِ إِنِّي
أَرَأَيْتُمْ بِخَيْرِي إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ
يَوْمٍ مُّجِيبٍ ﴿٨٥﴾

وَيَنْفَوهُ لَوْ أَنَّ الْيَمِينَ وَالْيَمِينَاتِ بِالْقِسْطِ
وَلَا يَتَّبِعُوا الْفَاسِدَ أَشْيَاءَهُمْ وَلَا تَقْتُلُوا
الْأَرْوَاحَ مَفْسُودَةً ﴿٨٦﴾

بَقِيَّتُ اللَّهِ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُؤْمِنِينَ
وَمَا أَنَا عَلَيْكُمْ بِحَفِيظٍ ﴿٨٧﴾

قَالُوا يَسْمَعِبُ أَصَلَّكَ تَأْمُرُكَ أَنْ نَتْرَكَ مَا
يَعْبُدُ آبَاؤُنَا وَأَرْوَاحُ نَفْسِنَا إِنَّا وَجَدْنَا آبَاءَنَا
عَالِفِينَ لَئِن لَّمْ يَهِدِ الْاَلِهُ الْاَرِشِدَ ﴿٨٨﴾

قَالَ يَنْفَوهُ أَرَأَيْتُمْ إِن كُنْتُمْ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي
وَرَزَقْنِي مِن رَّبِّي فَاسْتَكْبَرْتُمْ وَآيَاتِي لَا تُؤْتِي
الْعَالِمِينَ إِنِّي أَنَا اللَّهُ كُنْتُ عِندَ رَبِّي أَنَا
الْمُصَلِّعُ مَا تَسْتَظُنُّ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ عَلَيْهِ

you. I only desire reform to the best of my power. And my guidance cannot come except from Allâh, in Him I trust and to Him I repent.

89. "And O my people! Let not my *Shiqâq*¹¹ cause you to suffer the fate similar to that of the people of Nûh (Noah) or of Hûd or of Sâlih, and the people of Lût (Lot) are not far off from you!

90. "And ask forgiveness of your Lord and turn to Him in repentance. Verily, my Lord is Most Merciful, Most Loving."

91. They said: "O Shu'aib! We do not understand much of what you say, and we see you weak (it is said that he was a blind man) among us. Were it not for your family, we should certainly have stoned you and you are not powerful against us."

92. He said: "O my people! Is then my family of more weight with you than Allâh? And you have cast Him away behind your backs. Verily, my Lord is surrounding all that you do.

93. "And O my people! Act according to your ability and way, and I am acting (on my way). You will come to know who it is on whom descends the torment that will cover him with ignominy, and who is a liar! And watch you! Verily, I too am watching with you."

94. And when Our Commandment came, We saved Shu'aib and those who believed with him by a Mercy from Us. And *As-Saihah* (torment—awful cry) seized the wrong-doers, and they lay (dead), prostrate in their homes.

95. As if they had never lived there! So away with Madyan (Midian) as away with Thamûd! (All these nations were destroyed).

قُلْتُ وَلِلَّهِ الْغَيْبُ ۝٩٥

وَيَقُولُ لَا يَحْكُمَ شَيْءٌ إِلَّا بِحُكْمِ رَبِّكَ ۚ
مَا أَصَابَ الْقَوْمَ نُوحٌ أَوْ قَوْمُ هُودٍ أَوْ قَوْمُ صَالِحٍ وَمَا
قَوْمُ لُوطٍ يَنْظُرُونَ ۝٩٥

وَأَسْتَغْفِرُكَ وَأَرْجُو كَرَمَكَ ۚ إِنَّكَ رَحِيمٌ
رَحِيمٌ ۝٩٥

قَالُوا إِنَّا نَسْمِعُ مَا نَنْفَعُكَ كَيْدًا مِّنَّا قَوْلًا وَإِنَّا
لَنَرَاكَ فِي سَبِيلِنَا مَصْرُومًا ۚ وَلَا زَعْطَ لَكَ رَحْمَتُكَ وَمَا
أَنْتَ عَلَيْنَا بِعَظِيمٍ ۝٩٦

قَالَ يَقُولُوا آمَنُوا بِلِقَاءِ رَبِّكُمْ ۚ إِنَّ اللَّهَ
وَإِلَّاهُكُمْ ۚ وَرَبُّكُمْ ظَاهِرٌ لِّأَنَّ رَجُلًا يَمَّا
تَقْعَلُونَ مُجِيطٌ ۝٩٧

وَيَقُولُ أَفَأَعْمَلُ مَا كُنْتُ أَفْعَلُ ۚ إِنَّ عَمَلِي
سَوْفَ يُعْمَلُونَ ۚ مَن يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَمَنْ
هُوَ كَذِبٌ ۚ أَلَمْ يَقْبَأُوا إِلَى مَعْشَرٍ ذُوقُوا ۝٩٨

وَلَمَّا جَاءَ أَمْرُنَا لَنَجْيًا شَعْيبًا وَالَّذِينَ آمَنُوا
مَعَهُ بِرَحْمَةٍ مِنَّا ۚ وَأَخَذَتِ الَّذِينَ ظَلَمُوا
الصَّيْحَةَ فَأَمْسَلُوا فِي دَرَجَاتٍ هُمْ فِيهَا ۝٩٩

كَأَن لَّمْ يَذَرُوهَا إِلَّا بُعْدًا لِّلْبَاقِينَ ۚ كَذَّبَتْ
ثَمُودُ ۝١٠٠

¹¹ (V,11:89) i.e. separation, enmity, anger, opposition because of your disbelief in the Oneness of Allâh (Monotheism), and your worship of the idols, and your defrauding of the people (in their things), and your giving of short measure and weights to the people.

96. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, lessons, signs, etc.) and a manifest authority,

97. To Fir'aun (Pharaoh) and his chiefs, but they followed the command of Fir'aun (Pharaoh), and the command of Fir'aun (Pharaoh) was no right guide.

98. He will go ahead of his people on the Day of Resurrection, and will lead them into the Fire, and evil indeed is the place to which they are led.

99. They were pursued by a curse in this (deceiving life of this world) and (so they will be pursued by a curse) on the Day of Resurrection. Evil indeed is the gift given [i.e. the curse (in this world) pursued by another curse (in the Hereafter)].

100. That is some of the news of the (population of) the towns which We relate to you (O Muhammad صلى الله عليه وسلم); of them, some are (still) standing, and some have been (already) reaped.

101. We wronged them not, but they wronged themselves. So their *âlihah* (gods), other than Allâh, whom they invoked, profited them naught when there came the Command of your Lord, nor did they add aught to them but destruction.

102. Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful, (and) severe¹¹.

103. Indeed, in that (there) is a sure lesson for those who fear the torment of the Hereafter. That is a Day whereon mankind

وَأَلْقَيْنَا لَوْحًا مَوْجِيهٖٓ يَوْمَئِذٍ تَأْتِي سُلَاطِينَ مُشْرِكِيهِٓ ۝٩٦

إِلَىٰ وَرَعَوْنَ وَفَالِحُوا فَأَتَّبَعُوا أَمْرَ فِرْعَوْنَ وَمَا
أَمْرُ فِرْعَوْنَ بِرَشِيدٍ ۝٩٧

يَقْدُمُ قَوْمَهُ يَوْمَ الْقِيَمَةِ فَأَوْرَدَهُمُ النَّارَ
وَيَتَسَاءَلُونَكَ الْمُرُودَ ۝٩٨

وَأْتِيهِمْ فِي هَٰذِهِ سُلَاطِنَةٌ يَوْمَ الْقِيَمَةِ يَتَسَاءَلُونَكَ
الْمُرُودَ ۝٩٩

ذَٰلِكَ مِنْ أَنْبَاءِ الْغَرَىٰ نَقُصُّهُ عَلَيْكَ مِنْهَا
قَائِمٌ وَحَصِيدٌ ۝١٠٠

وَمَا عَلَّمْنَاهُمْ فَاكِهَةً وَلَكِنَّ عَلَّمْنَاهُمُ أَنْ يُقِيمُوا
أَعْنَاقَهُمْ لِلْهَيْمَةِ أَلَيْسَ لَكُم مِّنْ دُونِ اللَّهِ
مِنْ شَيْءٍ لَّئِن جَاءَ أَمْرُنَا لَيَخْلِفَنَّكُمْ وَمَا زَادُوهُ غَدْرًا
تَتُوبُونَ ۝١٠١

وَكَذَٰلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْغَرَىٰ وَبَيْنَ ظَلُمَةٍ
إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ۝١٠٢

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّمَن كَانَ عَذَابَ الْآخِرَةِ ذَٰلِكَ
يَوْمَ يَجْمَعُ لَهٗ النَّاسُ وَذَٰلِكَ يَوْمٌ

¹¹ (V.11:102) Narrated Abu Mûsâ رضي الله عنه said, "Allâh's Messenger صلى الله عليه وسلم gives respite to the *Zâlim* (polytheist, wrong-doer, oppressor), but when He seizes (catches) him, He never releases him." Then he recited: "Such is the Seizure of your Lord when He seizes the (population of) the towns while they are doing wrong. Verily, His Seizure is painful (and) severe." (*Sahih Al-Bukhârî*, Vol.6, *Hadith* No.208).

will be gathered together, and that is a Day when all (the dwellers of the heavens and the earth) will be present.

104. And We delay it only for a term (already) fixed.

105. On the Day when it comes, no person shall speak except by His (Allâh's) Leave. Some among them will be wretched and (others) blessed.

106. As for those who are wretched, they will be in the Fire, sighing in a high and low tone.

107. They will dwell therein for all the time that the heavens and the earth endure, except as your Lord wills. Verily, your Lord is the Doer of whatsoever He intends (or wills).

108. And those who are blessed, they will be in Paradise, abiding therein for all the time that the heavens and the earth endure, except as your Lord wills: a gift without an end.

109. So be not in doubt (O Muhammad (صلى الله عليه وسلم) as to what these people (pagans and polytheists) worship. They worship nothing but what their fathers worshipped before (them). And verily, We shall repay them in full their portion without diminution.

110. Indeed, We gave the Book to Mûsâ (Moses), but differences arose therein, and had it not been for a Word that had gone forth before from your Lord, the case would have been judged between them, and indeed they are in grave doubt concerning it (this Qur'ân).

111. And verily, to each of them your Lord will repay their works in full. Surely, He is Well-Acquainted with what they do.

112. So stand (ask Allâh to make) you (Muhammad (صلى الله عليه وسلم) firm and straight (on the religion of Islâmic Monotheism) as you are commanded and those (your

مَشْهُودٌ ﴿١٣﴾

وَمَا نُوَخِّرُهُنَّ إِلَّا لِأَجَلٍ مُّددٍ ﴿١٤﴾

يَوْمَ يَأْتِي لَا يَكْفُرُ نَفْسٌ إِلَّا بِإِذْنِهِ فَيَنْهَرُ شَرِيًّا
وَسَوِيدٌ ﴿١٥﴾

فَأَمَّا الَّذِينَ يَسْتَوْفِقُونَ فَالَّذِينَ لَكُمْ فِيهَا نَفَقٌ وَهُمْ يَسْمَعُونَ ﴿١٦﴾

خَالِدِينَ فِيهَا مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ إِنَّ رَبَّكَ قَدِيرٌ ﴿١٧﴾

* وَأَمَّا الَّذِينَ سُوِّدُوا فَوَيْلٌ لِّلْخَالِدِينَ فِيهَا
مَا دَامَتِ السَّمُوتُ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
عَطَاءٌ غَيْرُ يُحْدَفُ ﴿١٨﴾

فَلَا تَكُن فِي رَيْبٍ مِّمَّا يَتَّبِعُونَ هَٰؤُلَاءِ مَا يَشْعُرُونَ
إِلَّا كَمَا تَبْذُرُهُمْ آتَاءُ الْمُغْمِرِينَ قَبْلَ ذَٰلِكَ لَمَوْفُقُهُمْ
نُصِيبُهُمْ عَذَابَ مَنْفُوسٍ ﴿١٩﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاسْتَلَفَ فِيهِ
وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَفُتِحَ بَيْنَهُمْ وَلَهُمْ
لَعْنٌ شَالَتْ مِنْهُ مِيزٌ ﴿٢٠﴾

وَأَنْ كَلَّا لَآ يَرْجِعُ بَعْضُهُمْ أَعْمَالَهُمْ إِلَى الْآخَرِ
يَسْمَلُونَ خَيْرٌ ﴿٢١﴾

فَأَنْتُمْ كَمَا أَمَرْتُ وَمَنْ تَابَ مَعَكَ وَلَا تَقْرَأْ
إِنَّهُمْ يَكْتُمُونَ عَصِيًّا ﴿٢٢﴾

companions) who turn in repentance (to Allâh) with you, and transgress not (Allâh's Legal Limits). Verily, He is All-Seer of what you do.

113. And incline not toward those who do wrong, lest the Fire should touch you, and you have no protectors other than Allâh, nor you would then be helped^[1].

114. And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).^[2]

115. And be patient; verily, Allâh wastes not the reward of the good-doers.

116. If only there had been among the generations before you persons having wisdom, prohibiting (others) from *Al-Fasâd* (disbelief, polytheism, and all kinds of crimes and sins) in the earth, (but there were none)

وَلَا تَرْجِعْ إِلَى الَّذِينَ عَدَلْتُمْ لَهُمْ آثَارًا
وَمَا يَكْفُرُ مِنْ دُونِ آثَارِهِمْ
ثُمَّ لَا تَنْصُرُوهُمْ ﴿١١٣﴾

وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَفًا لَلْأَيْلِ
إِنَّ الْحَسَنَاتِ يُذْهِبْنَ أَلْسِفَاتِ ذَلِكَ ذِكْرِي
لِلَّذِينَ كَفَرُوا ﴿١١٤﴾

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿١١٥﴾

قُلْ لَا كَانَ مِنَ الْقُرُونِ مِنْ قَبْلِكُمْ أُولُوا بَقِيَّةً
يَبْهَتُونَ عَنِ الْفَاسَادِ فِي الْأَرْضِ إِلَّا قَلِيلًا مِمَّنْ
أَبْرَأَتْ مِنْهُمْ وَأَتَتْهُمُ الَّذِينَ ظَلَمُوا مَا ثَمَّرُوا ﴿١١٦﴾

^[1] (V.11:113) The sin of the person who gives refuge or helps a person who innovates a heresy (in the religion) or commits sins. This has been narrated by 'Alī رضي الله عنه on the authority of the Prophet صلى الله عليه وسلم.

Narrated 'Āsim: I said to Anas, "Did Allâh's Messenger صلى الله عليه وسلم make Al-Madinah a sanctuary?" He replied, "Yes, Al-Madinah is a sanctuary from such and such place to such and such place. It is forbidden to cut its trees, and whoever innovates a heresy in it or commits a sin therein, will incur the Curse of Allâh, the angels, and all the people." Then Mūsā bin Anas told me that Anas added, "... or gives refuge to such a heretic or a sinner ..." (Sahih Al-Bukhârî, Vol.9, Hadîth No.409).

^[2] (V.11:114):

(A) Narrated Ibn Mas'ūd رضي الله عنه: A man kissed a woman and then came to Allâh's Messenger صلى الله عليه وسلم and told him of that. So this Divine Revelation was revealed to the Prophet صلى الله عليه وسلم: "And perform *As-Salât* (*Iqâmat-as-Salât*) at the two ends of the day, and in some hours of the night; [i.e. the (five) compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (small sins). That is a reminder for the mindful." (V.11:114). The man said, "Is this instruction for me only?" The Prophet صلى الله عليه وسلم said, "It is for all those of my followers who encounter a similar situation." (Sahih Al-Bukhârî, Vol. 6, Hadîth No: 209).

(B) Narrated Abu Dharr رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said to me: "(a) Be afraid of Allâh and keep your duty to him wherever you may be. (b) And follow up the evil deeds with the good deeds, (verily) the good deeds remove (blot out) the evil deeds. (c) And (treat) behave with the people in a high standard of character." (This Hadîth is quoted by At-Tirmidhî).

—except a few of those whom We saved from among them! Those who did wrong pursued the enjoyment of good things of (this worldly) life, and were Mujrimûn (criminals, disbelievers in Allâh, polytheists, sinners).

117. And your Lord would never destroy the towns wrongfully, while their people were right-doers.

118. And if your Lord had so willed, He could surely have made mankind one *Ummah* [nation or community (following one religion i.e. Islâm)], but they will not cease to disagree.

119. Except him on whom your Lord has bestowed His Mercy (the follower of truth — Islâmic Monotheism) and for that^[1] did He create them. And the Word of your Lord has been fulfilled (i.e. His Saying): "Surely, I shall fill Hell with jinn and men all together."

120. And all that We relate to you (O Muhammad صلى الله عليه وسلم) of the news of the Messengers is in order that We may make strong and firm your heart thereby. And in this (chapter of the Qur'an) has come to you the truth, as well as an admonition and a reminder for the believers.

121. And say to those who do not believe: "Act according to your ability and way, We are acting (in our way).

122. And you wait ! We (too) are waiting."

123. And to Allâh belongs the *Ghaib* (Unseen) of the heavens and the earth, and to Him return all affairs (for decision). So worship Him (O Muhammad صلى الله عليه وسلم) and put your trust in Him. And your Lord is not unaware of what you (people) do."

وَكُنَّا أَوْلَى الْمُجْرِمِينَ ﴿١١٧﴾

وَمَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرَىٰ بِظُلْمٍ

وَأَهْلِهَا مُصْرِحُونَ ﴿١١٨﴾

وَلَوْ شَاءَ رَبُّكَ لَجَعَلَ النَّاسَ أُمَّةً وَاحِدَةً ۚ وَلَا يَزَالُونَ

مُخْتَلِفِينَ ﴿١١٩﴾

إِلَّا مَن رَّحِمَ رَبُّكَ ۚ وَلِذَٰلِكَ خَلَقَهُمْ ۖ وَتَمَّتْ كَلِمَةُ

رَبِّكَ لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٢٠﴾

وَلَقَدْ نَقَّصْنَا عَلَيْكَ مِن نَّبِيِّنَا الرُّسُلَ مَا تَنْتَهِىٰ يَدُكَ ۚ

وَجَاءَكَ فِي هَٰذِهِ الْحَقُّ وَمَوْعِظَةٌ وَذِكْرَىٰ لِلْمُؤْمِنِينَ ﴿١٢١﴾

وَقُلْ لِلَّذِينَ لَا يُؤْمِنُونَ أَعْمَلُوا عَلَىٰ مَكَائِدِهِمْ

إِنَّا عَمِلُونَ ﴿١٢٢﴾

وَأَسْتَظِرُّ رَبِّي أَنَا مُسْتَظَرٌّ ﴿١٢٣﴾

وَلَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَإِلَيْهِ يُرْجَعُ

الْأَمْرُ كُلُّهُ ۚ فَاتَّقُوا اللَّهَ ۖ وَتُؤْتِكُمْ عَلَيْهِ ۖ وَمَا رَبُّكَ بِفَعُولٍ

عَمَّا تَعْمَلُونَ ﴿١٢٤﴾

^[1] (V.11:119) i.e. to show mercy to the good-doers, the blessed ones who are destined to Paradise, and not to show mercy to the evil-doers, the wretched ones who are destined to Hell [this is the statement of Ibn Abbâs رضي الله عنهما as quoted in *Tafsir Al-Qurtubî*].

Sûrat Yûsuf [(Prophet) Joseph] XII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'an, and none but Allâh (Alone) knows their meanings].

These are the Verses of the Clear Book (the Qur'an that makes clear the legal and illegal things, laws, a guidance and a blessing).

2. Verily, We have sent it down as an Arabic Qur'an in order that you may understand.

3. We relate to you (Muhammad ﷺ) the best of stories through Our Revelations to you, of this Qur'an. And before this (i.e. before the coming of Divine Revelation to you), you were among those who knew nothing about it (the Qur'an).

4. (Remember) when Yûsuf (Joseph) said to his father: "O my father! Verily, I saw (in a dream) eleven stars and the sun and the moon — I saw them prostrating themselves to me."

5. He (the father) said: "O my son! Relate not your vision to your brothers, lest they should arrange a plot against you. Verily, *Shaitân* (Satan) is to man an open enemy!

6. "Thus will your Lord choose you and teach you the interpretation of dreams (and other things) and perfect His Favour on you and on the offspring of Ya'qûb (Jacob), as He perfected it on your fathers, Ibrâhîm (Abraham) and Ishâq (Isaac) aforetime! Verily, your Lord is All-Knowing, All-Wise."

7. Verily, in Yûsuf (Joseph) and his brethren, there were *Ayât* (proofs, evidences, lessons, signs, etc.) for those who ask.

8. When they said: "Truly, Yûsuf (Joseph) and his brother (Benjamin) are dearer to our father than we, while we are a strong group. Really, our father is in a plain error.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّكَاءُ ثَلَاثُ الْكَلِمَاتِ

إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿١﴾

نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا أَوْحَيْنَا إِلَيْكَ هَذَا الْقُرْآنَ وَإِن كُنْتَ مِنْ قَبْلِهِ لَمِنَ الْغَافِلِينَ ﴿٢﴾

إِذْ قَالَ يُوسُفُ لِأَبِيهِ يَا أَبَتِ إِنِّي رَأَيْتُ أَحَدَ عَشَرَ كَوْكَبًا وَالشَّمْسَ وَالْقَمَرَ رَأَيْتُهُمْ لِي سَاجِدِينَ ﴿٣﴾

قَالَ يَبْنَؤُكَ لَا تَقْصُصْ رُؤْيَاكَ عَلَى إِخْوَتِكَ فَيَكِيدُوا لَكَ كَيْدًا إِنَّ الشَّيْطَانَ لِلْإِنْسَانِ عَدُوٌّ مُبِينٌ ﴿٤﴾

وَكَذَلِكَ يَجْتَبِيكَ رَبُّكَ وَلَهُ الْمُلْكُ مِنْ تَأْوِيلِ الْأَحَادِيثِ وَرَبُّكَ يَتِمُّهُ عَلَيْكَ وَعَلَى آلِ يَعْقُوبَ كَمَا أَتَمَّهَا عَلَى أَبَوَيْكَ مِنْ قَبْلُ إِبْرَاهِيمَ وَإِسْحَاقَ إِنَّ رَبَّكَ عَلِيمٌ حَكِيمٌ ﴿٥﴾

لَقَدْ كَانَ فِي يُوسُفَ وَإِخْوَتِهِ آيَاتٍ لِلَّذِينَ يَسْتَعِيبُونَ ﴿٦﴾

إِذْ قَالَ الْيُوسُفُ وَأَخُوهُ أَحِبُّوا إِلَيْنَا مِثْلَ مَا نَحِبُّكُمْ عَصِيْبَةً إِنَّ آبَاءَنَا لَمِنَ الظَّالِمِينَ ﴿٧﴾

9. "Kill Yûsuf (Joseph) or cast him out to some (other) land, so that the favour of your father may be given to you alone, and after that you will be a righteous folk (by intending repentance before committing the sin)."

10. One from among them said: "Kill not Yûsuf (Joseph), but if you must do something, throw him down to the bottom of a well; he will be picked up by some caravan of travellers."

11. They said: "O our father! Why do you not trust us with Yûsuf (Joseph) though we are indeed his well-wishers?"

12. "Send him with us tomorrow to enjoy himself and play, and verily, we will take care of him."

13. He [Ya'qûb (Jacob)] said: "Truly, it saddens me that you should take him away. I fear lest a wolf should devour him, while you are careless of him."

14. They said: "If a wolf devours him, while we are a strong group (to guard him), then surely, we are the losers."

15. So, when they took him away and they all agreed to throw him down to the bottom of the well, (they did so) and We revealed to him: "Indeed, you shall (one day) inform them of this their affair, when they know (you) not."

16. And they came to their father in the early part of the night weeping.

17. They said: "O our father! We went racing with one another, and left Yûsuf (Joseph) by our belongings and a wolf devoured him; but you will never believe us even when we speak the truth."

18. And they brought his shirt stained with false blood. He said: "Nay, but your own selves have made up a tale. So (for me)

أَقْتُلُوا يُوسُفَ أَوْ طْرُدُوهُ أَرْضًا يَخْلُ لَكُمْ وَجْهَ
الْيَوْمِ وَكَفُورًا مِنْ بَعْدِهِ قَوْمًا صَالِحِينَ ﴿٩﴾

قَالَ قَائِلٌ مِنْهُمْ لَا تَقْتُلُوا يُوسُفَ وَالْقَوَى فِي غَيْبَتِ
الْجَنِّ يَنْتَوِيضُهُ بَعْضُ السَّيَّارَةِ إِنْ كُنْتُمْ فَاعِلِينَ ﴿١٠﴾

قَالُوا يَا أَبَانَا مَا لَكَ لَا تَأْمُرُنَا بِيُوسُفَ وَمَا لَكَ
بِتَصِيحُونِ ﴿١١﴾

أَرْسِلْهُ مَعَنَا غَدًا يَرْتَعْ وَيَلْبَسْ وَإِنَّا لَكِهِ لَخَافِظُونَ ﴿١٢﴾

قَالَ إِنِّي أَخْشَرُ لَكُمْ أَنْ تَذْهَبُوا بِهِ وَيَخْشَى أَنْ يُأْكَلَهُ
الذِّئْبُ وَلَئِنْ كُنْتُمْ عَلَيْهِ قُلُوبَ ﴿١٣﴾

قَالُوا لَئِنْ أَكَلَهُ الذِّئْبُ وَنَحْنُ عُصْبَةٌ إِنَّا
إِنَّا الْخَائِرُونَ ﴿١٤﴾

فَلَمَّا ذَهَبُوا بِهِمْ وَأَجْمَعُوا أَنْ يَجْعَلُوهُ فِي غَيْبَتِ الْجَبِّ
وَلَا يَخْتَفُونَ إِلَيْهِ لَكِنَّهُمْ فِي أَمْرِ هَذَا سَاهُونَ
لَا يَشْعُرُونَ ﴿١٥﴾

وَبَيْنَمَا هُمْ عِشَاءٌ يَبْكُونَ ﴿١٦﴾

قَالُوا يَا أَبَانَا مَا لَكَ أَهْنَاءَ شَيْءٍ وَرَبُّنَا يُوسُفُ عِنْدَ
مَنْعَتِنَا فَأَكَلَهُ الذِّئْبُ وَمَا أَنْتَ بِمُؤْمِنٍ
لَنَا وَلَوْ كُنَّا صَادِقِينَ ﴿١٧﴾

وَجَاءَ وَعَلَى قَدَمَيْهِ يَدٌ كَذِيبٌ قَالَ بَلْ سَوَّلَتْ
لَكُمْ أَنْفُسُكُمْ أَمْراً فَاصْبِرْ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ

patience is most fitting. And it is Allâh (Alone) Whose help can be sought against that (lie) which you describe."

19. And there came a caravan of travellers and they sent their water-drawer, and he let down his bucket (into the well). He said: "What good news! Here is a boy." So they hid him as merchandise (a slave). And Allâh was All-Knower of what they did.

20. And they sold him for a low price, — for a few Dirhams (i.e. for a few silver coins). And they were of those who regarded him insignificant.

21. And he (the man) from Egypt who bought him, said to his wife: "Make his stay comfortable, may be he will profit us or we shall adopt him as a son." Thus did We establish Yûsuf (Joseph) in the land, that We might teach him the interpretation of events. And Allâh has full power and control over His Affairs, but most of men know not.

22. And when he [Yûsuf (Joseph)] attained his full manhood, We gave him wisdom and knowledge (the Prophethood); thus We reward the *Muhsinûn* (doers of good — see the footnote of V.9:120).

23. And she, in whose house he was, sought to seduce him (to do an evil act), and she closed the doors and said: "Come on, O you." He said: "I seek refuge in Allâh (or Allâh forbid)! Truly, he (your husband) is my master! He made my living in a great comfort! (So I will never betray him). Verily, the *Zâlimûn* (wrong and evil-doers) will never be successful."

24. And indeed she did desire him, and he would have inclined to her desire, had he not seen the evidence of his Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of Our chosen (guided) slaves.

عَلَىٰ سَاقِصُوتٍ ۝

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُمْ
يُلْجِئُهُمْ فَانْطَلَقُوا وَاسْتَرْسَدُوا وَجَاءَتْهُمُ الْمَرْءُ بِمَا
يَسْأَلُونَ ۝

وَسَرَّوْهُ وَخَفِيَ دَرَاهِمَ مَسْذُودَةٍ وَكَانُوا فِيهِ
مِنَ الْغَافِلِينَ ۝

وَقَالَ الَّذِي اشْتَرَاهُ مِن مِّصْرَ لِامْرَأَتِهِ عَلَيْكَ
مَوْلَاكَ عِشِّي أَن يُفْتِنَا أَوْ نَحْجِلَهُ وَلَمَّا وَكَّدَ اللَّهُ
مَنْكَا لِيُثَبِّتَ فِي الْأَرْضِ وَنُفِّسَهُ مِن تَأْوِيلِ
الْأَحَادِيثِ وَاللَّهُ عَلِيمٌ أَعْلَمُ لَكِنَّا أَكْثَرُ
النَّاسِ لَا يَعْلَمُونَ ۝

وَلَمَّا بَلَغَ أَشُدَّهُ وَآتَيْنَاهُ حُكْمًا وَعِلْمًا وَكَذَلِكَ
نَجْزِي الْمُحْسِنِينَ ۝

وَرَدَّوْهُ إِلَىٰ هَوًى فِي بَيْتِهَا عَنِ نَفْسِهِ وَغَلَّقَتِ
الْأَبْوَابَ وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ إِنَّهُ رَبِّي
أَحْسَنُ مَنَازِلَ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ۝

وَلَقَدْ هَمَّتْ بِهٖ وَهَمَّ بِهَا لَوْلَا أَن رَّاهُ الْمَرْءَ
رَبِّهٖ كَانَ لَبِغَ لِقَابِ رَبِّهِ إِنَّهُ شَهِدَ النَّفْسَ وَالْقَوْلَ
إِنَّهُ مِن عِبَادِنَا الْمُخْلَصِينَ ۝

25. So they raced with one another to the door, and she tore his shirt from the back. They both found her lord (i.e. her husband) at the door. She said: "What is the recompense (punishment) for him who intended an evil design against your wife, except that he be put in prison or a painful torment?"

26. He [Yûsuf (Joseph)] said: "It was she that sought to seduce me;" and a witness of her household bore witness (saying): "If it be that his shirt is torn from the front, then her tale is true and he is a liar!"

27. "But if it be that his shirt is torn from the back, then she has told a lie and he is speaking the truth!"

28. So, when he (her husband) saw his [(Yûsuf's (Joseph))] shirt torn at the back, he (her husband) said: "Surely, it is a plot of you women! Certainly mighty is your plot!"

29. "O Yûsuf (Joseph)! Turn away from this! (O woman!) Ask forgiveness for your sin. Verily, you were of the sinful."

30. And women in the city said: "The wife of Al-'Azîz is seeking to seduce her (slave) young man, indeed she loves him violently; verily, we see her in plain error."

31. So when she heard of their accusation, she sent for them and prepared a banquet for them; she gave each one of them a knife (to cut the foodstuff with), and she said [(to Yûsuf (Joseph))]: "Come out before them." Then, when they saw him, they exalted him (at his beauty) and (in their astonishment) cut their hands. They said: "How perfect is Allâh (or Allâh forbid)! No man is this! This is none other than a noble angel!"

32. She said: "This is he (the young man) about whom you did blame me, and I did seek to seduce him, but he refused. And now if he refuses to obey my order, he shall

وَأَسْتَفِىءَ الْبَابَ وَقَدَّتْ قَمِيصَهُ مِنْ دُبُرٍ وَالْقِيَا
سَيِّدَهَا لَهَا الْبَابُ قَالَتْ مَا جَزَاءُ مَنْ أَرَادَ بِأَهْلِكَ
سُوءًا إِلَّا أَنْ يَسْجَنَ أَوْ عَذَابٌ أَلِيمٌ ﴿٢٥﴾

قَالَ هِيَ رَادَّتْنِي عَنْ نَفْسِي وَشَهِدَ شَاهِدٌ مِنْ
أَهْلِهَا أَنَّ كَانِ قَمِيصَهُ وَقَدْ مِنْ قُدْرٍ قَصِدَتْ
وَقَوْمٍ الْكَذِبِينَ ﴿٢٦﴾

وَإِنْ كَانَ قَمِيصُهُ وَقَدْ مِنْ دُبُرٍ فَكَذَبَتْ وَقَوْمُ
الَّذِينَ الصَّادِقِينَ ﴿٢٧﴾

فَلَمَّا رَأَى قَمِيصَهُ وَقَدْ مِنْ دُبُرٍ قَالَ إِنَّهُ مِنْ
كِدِّكُمْ إِنَّ كَيْدَكُمْ عَظِيمٌ ﴿٢٨﴾

يُوسُفُ الْفَرِيقِ عَنْ هَذَا وَأَسْتَغْفِرِي لَذَلِكَ إِنَّكَ
كَتَبْتَ مِنَ الْخَاطِئِينَ ﴿٢٩﴾

وَقَالَ نِسْوَةٌ فِي الْمَدِينَةِ امْرَأَتُ الْعَزِيزِ تُرَاوِدُ
فَتَاهَا عَنْ نَفْسِهِ قَدْ شَغَفَهَا حُبًّا إِنَّا لَنَرَاهَا فِي
ضِلَالٍ مُبِينٍ ﴿٣٠﴾

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ أَرْسَلَتْ إِلَيْهِنَّ وَأَعْتَدَتْ لَهُنَّ
مُتَّكِنًا وَهِيَ أَتَتْهُنَّ كُلًّا فَتَوَقَّعْنَ مِنْهَا كَلِمًا وَثَبَّحْنَ
عَلَيْهِنَّ فَمَّا رَأَيْنَهُ أَكْبَرْنَهُ وَقَطَّعْنَ أَيْدِيَهُنَّ وَقُلْنَ
حَسْبُ لِلَّهِ مَا هَذَا بَشَرًا هَذَا إِلَّا مَلَكٌ كَرِيمٌ ﴿٣١﴾

قَالَتْ فَذَلِكُنَّ الَّذِي لُمْتُنَّنِي فِرَاقًا وَقَدْ رَزَقَكُمُ
عَنْ نَفْسِي قُلْتُ هُوَ الَّذِي كَرِهْتُمْ وَلَئِنْ لَمْ يَفْعَلْ مَا أُؤْمَرُ
لَاسْتَجَبْتُ وَلَئِنْ لَمْ يَفْعَلْ لَأَكُونَنَّ مِنَ الصَّادِقِينَ ﴿٣٢﴾

certainly be cast into prison, and will be one of those who are disgraced."

33. He said: "O my Lord! Prison is dearer to me than that to which they invite me. Unless You turn away their plot from me, I will feel inclined towards them and be one (of those who commit sin and deserve blame or those who do deeds) of the ignorant."

34. So his Lord answered his invocation, and turned away from him their plot. Verily, He is the All-Hearer, the All-Knower.

35. Then it occurred to them, after they had seen the proofs (of his innocence), to imprison him for a time.

36. And there entered with him two young men in the prison. One of them said: "Verily, I saw myself (in a dream) pressing wine." The other said: "Verily, I saw myself (in a dream) carrying bread on my head and birds were eating thereof." (They said): "Inform us of the interpretation of this. Verily, we think you are one of the *Muhsinûn* (doers of good)."

37. He said: "No food will come to you (in wakefulness or in dream) as your provision, but I will inform (in wakefulness) its interpretation before it (the food) comes. This is of that which my Lord has taught me. Verily, I have abandoned the religion of a people that believe not in Allâh and are disbelievers in the Hereafter (i.e. the Kan'anyûn of Egypt who were polytheists and used to worship the sun and other false deities).

38. "And I have followed the religion of my fathers,⁽¹⁾ — Ibrâhîm (Abraham), Ishâq (Isaac) and Ya'qûb (Jacob) [عليهم السلام], and never could we attribute any partners whatsoever to Allâh. This is from the Grace

قَالَ رَبِّ السِّجْنُ أَمْلَأُ إِلَى مَوْلَايَ عَزْرِي إِلَيْهِ وَالْأَصْرَقُ
عَنِّي يَكْفِيكَ أَصْحَابُ الْيَمِينِ وَأَنْ مِنْ الْجَاهِلِينَ ﴿٣٣﴾

فَاسْتَجَابَ لَهُ رَبُّهُ فَصَرَفَ عَنْهُمْ كَيْدَهُمْ إِنَّهُمْ
هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٤﴾

ثُمَّ بَدَأَ لَهُمْ مِنْ بَعْدِ مَا رَأَوُا الْآيَاتِ لَيْسَ جُذُوءٌ
سِوَى حَبِيبٍ ﴿٣٥﴾

وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانٍ قَالَ أَحَدُهُمَا إِنِّي أَرَانِي
أَعْصِرُ خَمْرًا وَقَالَ الْآخَرُ إِنِّي أَرَانِي أَحْمِلُ فَوْقَ رَأْسِي
خُبْزًا تَأْكُلُ الطُّيُورُ مِنْهُ يَتَّبِعُنِي أَتْلُوهُ
إِنَّا نَرَاكَ مِنَ الْمُحْسِنِينَ ﴿٣٦﴾

قَالَ لَا يَأْكُلُ الْبَشَرُ مِنْهُ فَنَاقِلُهُ إِلَّا تَبَتُّ كَمَا يَتَّبِعُونَ
قَبْلَ أَنْ يَأْتِيَكُمَا ذِكْرُكُمَا وَمَا عَلَّمَنِي رَبِّي إِلَّا مُرَكَّبَ
قَوْلٍ لَا يُؤْمِنُونَ بِاللَّهِ وَهُمْ بِالْآخِرَةِ وَهُمْ
كَافِرُونَ ﴿٣٧﴾

وَاتَّبَعْتُ مِلَّةَ آبَائِي مِنَ الذَّهِيرِ وَاسْتَقَرُّوا وَهُمْ
مَاسِكَانٌ أَتَانَا أَنْ تَنْقِرَ لَكَ بِأَقْوَمِ شَيْءٍ ذَلِكَ مِنْ
فَضْلِ اللَّهِ عَلَيْنَا وَكَانَ التَّائِبِينَ وَلَكِنْ أَكْثَرُ النَّاسِ لَا
يَشْكُرُونَ ﴿٣٨﴾

⁽¹⁾ (V.12:38) See the footnote of (V. 2:135).

of Allâh to us and to mankind, but most men thank not (i.e. they neither believe in Allâh, nor worship Him).

39. "O two companions of the prison! Are many different lords (gods) better or Allâh, the One, the Irresistible?"

40. "You do not worship besides Him but only names which you have named (forged) — you and your fathers — for which Allâh has sent down no authority. The command (or the judgement) is for none but Allâh. He has commanded that you worship none but Him (i.e. His Monotheism); that is the (true) straight religion, but most men know not.

41. "O two companions of the prison! As for one of you, he (as a servant) will pour out wine for his lord (king or master) to drink; and as for the other, he will be crucified and birds will eat from his head. Thus is the case judged concerning which you both did inquire."

42. And he said to the one whom he knew to be saved: "Mention me to your lord (i.e. your king, so as to get me out of the prison)." But the *Shaitân* (Satan) made him forget to mention it to his lord [or Satan made Yûsuf (Joseph) to forget the remembrance of his Lord (Allâh) as to ask for His Help, instead of others]. So [Yûsuf (Joseph)] stayed in prison a few (more) years.

43. And the king (of Egypt) said: "Verily, I saw (in a dream) seven fat cows, whom seven lean ones were devouring, and seven green ears of corn, and (seven) others dry. O notables! Explain to me my dream, if it be that you can interpret dreams."

44. They said: "Mixed up false dreams and we are not skilled in the interpretation of dreams."

45. Then the man who was released (one of the two who were in prison), now at length remembered and said: "I will tell you its interpretation, so send me forth."

يَصْهَجِي السَّجْنِ أَنْ تَابَ مُتَفَرِّقُونَ خَيْرٌ أَمِ اللَّهُ
الْوَحْدُ الْقَهَّارُ ﴿٣٩﴾

مَا تَعْبُدُونَ مِنْ دُونِهِ إِلَّا أَسْمَاءَ سَتَشِيعُوهَا
أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أُنْزِلَ اللَّهُ بِهَِا مِنْ سُلْطَانٍ إِنَّ
الْحُكْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ ۚ وَالْآيَةُ ذَٰلِكَ الَّذِينَ
الْقَيُّومُ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٤٠﴾

يَصْهَجِي السَّجْنِ أَنَا أَعْلَمُ بِمَا تَسْتَفْتِي رَبِّي خَيْرٌ
وَأَمَّا الْآخَرُ فَيُصَلِّبُ فَتَأْكُلُ الطَّيْرُ مِنْ رَأْسِهِ
فُضِّلَ الْأَمْرُ الَّذِي فِيهِ تَسْتَفْتِيَانِ ﴿٤١﴾

وَقَالَ لِلَّذِي ظَنَّ أَنَّهُ نَاجٍ مِنْهُمَا اذْكُرْنِي عِنْدَ
رَبِّكَ فَأَنَسَّ اللَّهُ الشَّيْطَانَ ذِكْرَ رَبِّهِ فَلَمَّ فِي
السَّجْنِ مَضَعَ سِينَةٍ ﴿٤٢﴾

وَقَالَ الْمَلِكُ إِنِّي أَرَى سَبْعَ بَقَرَاتٍ سِمَانٍ
بَاطِنُهُنَّ سَبْعُ عِجَافٍ وَسَبْعُ سُنبُلَاتٍ
خَضِرٍ رُفْءًا يَتَّبِعُنَّ بِالنَّجْمِ الْمَلَأَ أَفْئُونِي فِي رُؤْيَايَ
إِنْ كُنْتُمْ لِلرُّؤْيَا تَعْبُرُونَ ﴿٤٣﴾

فَأُولَا أَعْصَتُ أَحَادِيثَ وَمَنْعُ رِيَاوِيلَ الْأَحْلَامِ
بِعِلْمِيهِ ﴿٤٤﴾

وَقَالَ الَّذِي نَجَا مِنْهُمَا وَادَّكَرَ بَعْدَ أُمَّةٍ أَنَا أُنَبِّئُكُمْ
بِتَأْوِيلِهِ فَأَرْسِلُونِ ﴿٤٥﴾

46. (He said): "O Yûsuf (Joseph), the man of truth! Explain to us (the dream) of seven fat cows whom seven lean ones were devouring, and of seven green ears of corn, and (seven) others dry, that I may return to the people, and that they may know."

47. [(Yûsuf (Joseph)) said: "For seven consecutive years, you shall sow as usual and that (the harvest) which you reap you shall leave it in the ears, (all) except a little of it which you may eat.

48. "Then will come after that, seven hard (years), which will devour what you have laid by in advance for them, (all) except a little of that which you have guarded (stored).

49. "Then thereafter will come a year in which people will have abundant rain and in which they will press (wine and oil)."

50. And the king said: "Bring him to me." But when the messenger came to him, [Yûsuf (Joseph)] said: "Return to your lord and ask him, 'What happened to the women who cut their hands? Surely, my Lord (Allâh) is All-Knower of their plot.'"

51. (The King) said (to the women): "What was your affair when you did seek to seduce Yûsuf (Joseph)?" The women said: "Allâh forbid! No evil know we against him!" The wife of Al-'Azîz said: "Now the truth is manifest (to all); it was I who sought to seduce him, and he is surely of the truthful."

52. [Then Yûsuf (Joseph) said: "I asked for this enquiry] in order that he (Al-'Azîz) may know that I betrayed him not in (his) absence. And, verily, Allâh guides not the plot of the betrayers."¹¹

يُوسُفَ أَيُّهَا الْيَزِيدُ أَفْتِنَانِي سَمِعَ بَقَرَتَيْنِ يَسْتَأْنِ
يَأْكُلُهُنَّ سَبْعَ عَجَافٍ وَسَمِعَ سَبْعَ أُنْثَى خُضْرٍ
وَأُخْرَ بَالِيسَتٍ لَمَلِي أَرْجِعْ إِلَى النَّاسِ لَعَلَّهُمْ
يَعْلَمُونَ ﴿٤٦﴾

قَالَ تَزْرَعُونَ سَمِعَ سَبْعَ سِنِينَ دَلَّالًا حَصَدُوهُ وَقَدْ رَوْهُ فِي
سَبْعِهِ إِلَّا قَلِيلًا مِمَّا تَأْكُلُونَ ﴿٤٧﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ سَبْعٌ بَشِيرَاتٌ كُنَّ مَقْدَمُهُمْ لَهُنَّ
إِلَّا قَلِيلًا مِمَّا تَحْصُرُونَ ﴿٤٨﴾

ثُمَّ يَأْتِي مِنْ بَعْدِ ذَلِكَ عَامٌ فِيهِ يُغَارِقُ السَّمَاءُ
وَيُفِيضُ يَعْصُرُونَ ﴿٤٩﴾

وَقَالَ الْمَلِكُ أَتَمْنَى بِيَوْمٍ فَلَمَجَلَّهُهُ الرُّسُولُ قَالَ أَرْجِعْ
إِلَى رَبِّكَ فَسَعَاهُ مَا بَالُ النِّسْوَةِ الَّتِي قَطَعْنَ
أَيْدِيَهُنَّ إِنَّ رَبِّي بِكَافٍ عَلَيْهِنَّ ﴿٥٠﴾

قَالَ مَا خَطْبُكُنَّ إِذْ رَوَدْتُنَّ يُوسُفَ عَنْ نَفْسِهِ قُلْنَ
حَسْبُ لَنَا مَا عَمِلْنَا عَلَيْهِ مِنْ سَوْءٍ قَالَتْ أَمْرَأَتُ الْعَزِيزِ
الَّتِي حَصَصَ لَهَا أَنَا فَوَدَدْتُ مَعَهُ نَفْسِي وَلَوْلَا
لَيْنُ الصَّدُوقِينَ ﴿٥١﴾

ذَلِكَ لِيَعْلَمَ أَنِّي لَمْ أَخُنْهُ بِالْغَيْبِ وَأَنَّ اللَّهَ لَا يَهْدِي
كَيْدَ الْكَافِرِينَ ﴿٥٢﴾

¹¹ (V.12:52) a) Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "For every betrayer (perfidious person), a flag will be raised on the Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 196)

b) See the footnote of (V.4:145).

53. "And I free not myself (from the blame). Verily, the (human) self is inclined to evil, except when my Lord bestows His Mercy (upon whom He wills). Verily, my Lord is Oft-Forgiving, Most Merciful."

54. And the king said: "Bring him to me that I may attach him to my person." Then, when he spoke to him, he said: "Verily, this day, you are with us high in rank and fully trusted."

55. [Yûsuf (Joseph)] said: "Set me over the store-houses of the land; I will indeed guard them with full knowledge" (as a minister of finance in Egypt).

56. Thus did We give full authority to Yûsuf (Joseph) in the land, to take possession therein, when or where he likes. We bestow of Our Mercy on whom We will, and We make not to be lost the reward of *Al-Muhsinûn* (the good-doers — See V.2:112).

57. And verily, the reward of the Hereafter is better for those who believe and used to fear Allâh and keep their duty to Him (by abstaining from all kinds of sins and evil deeds and by performing all kinds of righteous good deeds).

58. And Yûsuf's (Joseph) brethren came and they entered to him, and he recognized them, but they recognized him not.

59. And when he had furnished them with their provisions (according to their need), he said: "Bring me a brother of yours from your father (he meant Benjamin). See you not that I give full measure, and that I am the best of the hosts?"

60. "But if you bring him not to me, there shall be no measure (of corn) for you with me, nor shall you come near me."

وَمَا أَنزِلْنَاهُ إِلَّا أَنفُسًا إِلَىٰ أَنفُسِهِمْ لَئِن لَّمْ يَأتُوا بِآيَاتِنَا لَا يُخَفِّرُوا
إِلَّا أَنفُسَهُمْ إِنِّي رَافِعُ عُقُوبَتِي ۖ تَجِدُهُمْ

وَقَالَ الْمَلِكُ إِنِّي أُرِيدُ أَن مَّا تَقْبِضُهُ لِقَابِي فَلَمَّا
كَلَّمَهُ قَالَ إِنَّكَ الْبَرُّ لَدَيْنَا مَكِينٌ ۖ آمِينَ ۝

قَالَ اجْعَلْنِي عَلَىٰ خَزَائِنِ الْأَرْضِ إِنِّي حَفِيظٌ عَلَيْهَا ۝

وَكَذَلِكَ مَكَّنَّا لِيُوسُفَ فِي الْأَرْضِ يَتَّبِعُوا مِنْهَا حَيْثُ
يَشَاءُ نُصِيبُ بِرَحْمَتِنَا مَن نَّشَاءُ وَلَا نُضِيعُ أَجْرَ
الْمُحْسِنِينَ ۝

وَلَأَجْرُ الْآخِرَةِ خَيْرٌ لِّلَّذِينَ آمَنُوا وَكَانُوا
يَتَّقُونَ ۝

وَجَاءَ إِخْوَتُهُ يُوسُفَ فَدَخَلُوا عَلَيْهِ فَصَلُّوا لَهُمْ وَهَمُّوا
لَهُ مُنْكَرُونَ ۝

وَلَمَّا جَاهَزَهُمْ بِنَاهُ قَالَ أَتُنَبِّئُونِي بِأَخٍ لَّكُمْ مِّن
أَيِّكُمُ الْأَقْرَبُونَ أَلَيْسَ لِي بِأَخٍ لَّكُم مِّن قَبْلِ هَٰذَا ۚ وَلَٰكِنِّي أَخَذْتُ
الْكَيْلَ وَالْخَافِضُ الْمُنْزِلِينَ ۝

فَإِن لَّمْ يَأْتُوا بِيَوْمِي فَلَا كَيْلَ لَّكُمْ بِيَوْمِي
وَلَا تَخَفُونِ ۝

61. They said: "We shall try to get permission (for him) from his father, and verily, we shall do it."

62. And [Yûsuf (Joseph)] told his servants to put their money (with which they had bought the corn) into their bags, so that they might know it when they go back to their people; in order they might come again.

63. So, when they returned to their father, they said: "O our father! No more measure of grain shall we get (unless we take our brother). So send our brother with us, and we shall get our measure and truly we will guard him."

64. He said: "Can I entrust him to you except as I entrusted his brother [Yûsuf (Joseph)] to you aforetime? But Allâh is the Best to guard, and He is the Most Merciful of those who show mercy."

65. And when they opened their bags, they found their money had been returned to them. They said: "O our father! What (more) can we desire? This, our money has been returned to us; so we shall get (more) food for our family, and we shall guard our brother and add one more measure of a camel's load. This quantity is easy (for the king to give)."

66. He [Ya'qûb (Jacob)] said: "I will not send him with you until you swear a solemn oath to me in Allâh's Name, that you will bring him back to me unless you are yourselves surrounded (by enemies)." And when they had sworn their solemn oath, he said: "Allâh is the Witness to what we have said."

67. And he said: "O my sons! Do not enter by one gate, but enter by different gates, and I cannot avail you against Allâh at all. Verily, the decision rests only with Allâh. In Him, I put my trust and let all those that trust,

قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

وَقَالَ يٰٓأَسْفُورُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

قَالَ هَلْ أُمِيتُكُمْ عَلَىٰ الْأَرْضِ أَمْ أُمِيتُكُمْ عَلَىٰ أَخِيهِمْ مِنْ قَبْلُ ۚ قَالُوا خَيْرٌ خَافُوا وَهُمْ أَوْسَعُ الْيَمِينِ ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

وَلَمَّا فَتَحُوا مَتَاعَهُمْ وَجَدُوا بِضْعَتَهُمْ رُدَّتْ إِلَيْهِمْ ۚ قَالُوا يَا أَبَانَا مَا نَبْهِي هٰذَا بِضْعَتُنَا رُدَّتْ إِلَيْنَا وَنَبْهِي أَعْتَاكَ وَنَرَادُكَ كَيْلَ بَيْعٍ ذٰلِكَ كَيْلَ بَيْعٍ ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

قَالَ لَنْ أُرْسِلَهُ مَعَكُمْ حَتَّىٰ تُؤْتُوا مَوْثِقًا مِنِّي ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

وَقَالَ يٰٓأَسْفُورُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ قَالُوا لَنُؤَدِّيَنَّ لَهُ مَا تَدْعُوْنَا إِلَيْهِ وَنُنَاقِشُكَ بِآيَاتِنَا ۚ

put their trust in Him.”^[1]

68. And when they entered according to their father's advice, it did not avail them in the least against (the Will of) Allâh; it was but a need of Ya'qûb's (Jacob) inner-self which he discharged. And verily, he was endowed with knowledge because We had taught him, but most men know not.

69. And when they went in before Yûsuf (Joseph), he took his brother (Benjamin) to himself and said: "Verily, I am your brother, so grieve not for what they used to do."

70. So, when he had furnished them forth with their provisions, he put the (golden)

فَلْيَرْكَبْ كُلُّ الْمَرْكُوبِينَ ﴿٦٨﴾

وَلَمَّا دَخَلُوا مِنْ حَيْثُ أَمَرَهُ أَبُوهُمْ مَا كَانَ يُفْتِي عَنْهُمْ
مِنَ اللَّهِ مِنْ شَيْءٍ إِلَّا حَاجَةً فِي نَفْسِ يَعْقُوبَ
قَضَاهَا وَإِنَّهُ لَكُدُوْعٌ لِمَا عَلَّمْنَاهُ وَلَٰكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٦٩﴾

وَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوْتَىٰ إِلَيْهِ أَخَاهُ قَالَ إِنِّي
أَنَا أَخُوكَ فَلَا تَبْتَئِسْ بِمَصَابِكِ فَأَوْفَعَمَلُونَ ﴿٧٠﴾

فَلَمَّا جَهَّزَهُمْ بِجَهَّازِهِمْ جَعَلَ السِّقَايَةَ فِي رَحْلِ

^[1] (V. 12:67)

a) Narrated Ibn 'Abbâs رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Seventy thousand people of my followers will enter Paradise without account, and they are those who do not practise *Ar-Ruqyah*" and do not see an evil omen in things, and put their trust in their Lord." (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No. 479)

* *Ar-Ruqyah*: See the glossary.

b) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "An Israeli man asked another Israeli to lend him one thousand dinars. The second man required witnesses. The former replied, 'Allâh is Sufficient as a witness.' The second said, 'I want a surety.' The former replied, 'Allâh is Sufficient as a Surety.' The second said, 'You are right' and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted in it one thousand dinars and a letter to the lender and then closed (i.e. sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allâh! You know well that I took a loan of one thousand dinars from so-and-so. He demanded a surety from me but I told him that Allâh's Guarantee was sufficient and he accepted Your Guarantee. He then asked for a witness and I told him that Allâh was sufficient as a Witness, and he accepted You as a Witness. No doubt, I have tried hard to find a conveyance so that I could pay his money back but could not find, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile he started searching for a conveyance in order to reach the creditor's country. One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood (in which his money had been deposited). He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came bringing one thousand dinars to him and said, 'By Allâh, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allâh has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the Right Path.' " (*Sahih Al-Bukhârî*, Vol.3, *Hadith* No.488B).

bowl in his brother's bag. Then a crier cried: "O you (in) the caravan! Surely, you are thieves!"

71. They, turning towards them, said: "What is it that you have lost?"

72. They said: "We have lost the (golden) bowl of the king and for him who produces it is (the reward of) a camel load; and I will be bound by it."

73. They said: "By Allâh! Indeed you know that we came not to make mischief in the land, and we are no thieves!"

74. They [Yûsuf's (Joseph) men] said: "What then shall be the penalty of him, if you are (proved to be) liars."

75. They [Yûsuf's (Joseph) brothers] said: "His penalty should be that he, in whose bag it is found, should be held for the punishment (of the crime). Thus we punish the *Zâlimûn* (wrong doers)!"

76. So, he [Yûsuf (Joseph)] began (the search) in their bags before the bag of his brother. Then he brought it out of his brother's bag. Thus did We plan for Yûsuf (Joseph). He could not take his brother by the law of the king (as a slave), except that Allâh willed it. (So, Allâh made the brothers to bind themselves with their way of "punishment, i.e. enslaving of a thief.") We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing (Allâh).

77. They [(Yûsuf's (Joseph) brothers)] said: "If he steals, there was a brother of his [Yûsuf (Joseph)] who did steal before (him)." But these things did Yûsuf (Joseph) keep in himself, revealing not the secrets to them. He said (within himself): "You are in worst case, and Allâh is the Best Knower of that which you describe!"

لَيْسَ بِشَيْءٍ أَتَى مُؤْنَدًا إِلَيْهَا إِلَّا لَيْسَ بِشَيْءٍ
لَيْسَ بِشَيْءٍ ٧١

قَالُوا وَأَقْبَلُوا عَلَيْهِمْ مَاذَا تَفْقَدُونَ ٧٢

قَالُوا أَنْفَقْنَا مِصْرَاجَ الْمَلِكِ وَلَمْ يَجِدْ بِهِ جِلْدَ بَعِيرٍ
وَأَنَا بِوَدْعِهِمْ ٧٣

قَالُوا قَاتَلَهُ لَقَدْ عَلِمْتُمْ مَا جِئْتَنَا بِتَفْسِدٍ فِي
الْأَرْضِ وَمَا كُنَّا سِرَّيْنَ ٧٤

قَالُوا فَمَا جَزَاؤُهُ إِنْ كُنْتُمْ كَاذِبِينَ ٧٥

قَالُوا جَزَاؤُهُ مَنْ وَجِدَ فِي رَحْلِهِ فَهُوَ جَزَاؤُهُ
كَذَلِكَ نَجْزِي الظَّالِمِينَ ٧٦

فَبَدَأَ بِأَوْعَيْنَتِهِمْ قَبْلَ رِيعَاءِ أَخِيهِ ثُمَّ أَشْرَحَ رِحْلَهَا
مِنْ رِيعَاءِ أَخِيهِ كَذَلِكَ كَانَتْ يَدُ يُوسُفَ مَا كَانَ
يَأْخُذُ أَخَاهُ فِي دِينِ الْمَلِكِ إِلَّا أَنْ يَشَاءَ اللَّهُ
نَرْفَعُ دَرَجَاتٍ مَنْ نَشَاءُ وَنَعْلَمُ كُلَّ شَيْءٍ
عَلِيمٌ ٧٧

هَؤُلَاءِ أَلَمْ يَسْرِقُوا فَقَدْ سَرَقَ أَخٌ لَهُمْ مِنْ قَبْلُ
فَأَسْرَبَهَا وَيُوسُفُ فِي نَفْسِهِ وَلَمْ يُبْدِهَا لَهُمْ قَالَ
أَسْرَبْتُ مَكَا وَأَنَا وَاللَّهُ أَتَعْلَمُ بِمَا تَفْقَهُونَ ٧٨

78. They said: "O ruler of the land! Verily, he has an old father (who will grieve for him); so take one of us in his place. Indeed, we think that you are one of the *Muhsinîn* (good-doers — see the footnote of V.9:120)."

79. He said: "Allâh forbid, that we should take anyone but him with whom we found our property. Indeed (if we did so), we should be *Zâlimûn* (wrong-doers)."

80. So, when they despaired of him, they held a conference in private. The eldest among them said: "Know you not that your father did take an oath from you in Allâh's Name, and before this you did fail in your duty with Yûsuf (Joseph)? Therefore, I will not leave this land until my father permits me, or Allâh decides my case (by releasing Benjamin), and He is the Best of the judges."

81. "Return to your father and say, 'O our father! Verily, your son (Benjamin) has stolen, and we testify not except according to what we know, and we could not know the Unseen!'"

82. "And ask (the people of) the town where we have been, and the caravan in which we returned; and indeed we are telling the truth."

83. He [Ya'qûb (Jacob)] said: "Nay, but your own selves have beguiled you into something. So patience is most fitting (for me). May be Allâh will bring them (back) all to me. Truly He! Only He is the All-Knowing, the All-Wise."

84. And he turned away from them and said: "Alas, my grief for Yûsuf (Joseph)!" And he lost his sight because of the sorrow that he was suppressing.

85. They said: "By Allâh! You will never cease remembering Yûsuf (Joseph) until you become weak with old age, or until you be of the dead."

قَالُوا يَا أَيُّهَا الْعَزِيزُ إِنَّ لَهُ أَبًا شَيْخًا كَبِيرًا فَخُذْ أَحَدًا مَكَّةَ إِنَّهُ بِرَأْيِكَ رَبَّنَا مِنَ الْعَمِيعِينَ ﴿٧٨﴾

قَالَ مَعَاذَ اللَّهِ أَنْ نَأْخُذَ إِلَّا مَنْ وَجَدْنَا مَتَاعَنَا عَنْدهُ إِنَّآ إِنَّا لَأَنَاطِلُ مَوْتَ ﴿٧٩﴾

فَلَمَّا أَسْتَسْتَسِرُّوهُ خَصِمُوا فِي حَيْثٍ قَالَ كَبِيرُهُمْ أَلَمْ تَعْلَمُوا أَنَّ أَبَاكُمْ قَدْ أَخَذَ عَلَيْكُمْ مَوْثِقًا مِنَ اللَّهِ وَمِنْ قَبْلُ مَا قَرِطُمْ عَلَى يُسُفَ فَلَنْ أَنجِي الْأَرْضَ حَتَّى يَأْتِيَ فِيهَا الْوَعْدُ ثُمَّ يَرْجِعُ اللَّهُ إِلَيْنَا وَنُحْكِمُ الْخَوَاصِ ﴿٨٠﴾

أَرْجِعُوا إِلَى آبَائِكُمْ فَقُولُوا إِنَّا نَزَّاتُكُمْ سَرَقَ وَمَا شَهِدْنَا إِلَّا بِمَا عَلَّمْنَا وَمَا كُنَّا بِالْغَيْبِ حَافِظِينَ ﴿٨١﴾

وَسْأَلِ الْقَرْيَةَ الَّتِي كُنَّا فِيهَا وَالْبُدَّاءَ الَّتِي آمَنَّا فِيهَا وَإِنَّا لَصَادِقُونَ ﴿٨٢﴾

قَالَ بَلْ سَوَّيْتُمْ لَكُمْ أَنْفُسَكُمْ أَفَرَأَيْتُمْ جَوِيلَ عَمَى أَفَنَ أَنْ يَأْتِيَنِي بِهِمْ جَمِيعًا إِنَّه هُوَ أَعْلَمُ الْخَوَاصِ ﴿٨٣﴾

وَوَلَّى عَنْهُمْ وَقَالَ يَا أَسَفَى عَلَى يُسُفَ وَابْتَصَّتْ عَيْنَاهُ مِنَ الْحُزْنِ فَهُوَ كَظِيمٌ ﴿٨٤﴾

قَالُوا إِنَّ اللَّهَ تَعَالَى لَا تَذَكَّرُ يُونُسَ حَتَّى تَكُونَ حَرًّا أَوْ تَكُونَ مِنَ الْهَالِكِينَ ﴿٨٥﴾

86. He said: "I only complain of my grief and sorrow to Allâh, and I know from Allâh that which you know not."

87. "O my sons! Go you and enquire about Yûsuf (Joseph) and his brother, and never give up hope of Allâh's Mercy. Certainly, no one despairs of Allâh's Mercy, except the people who disbelieve."

88. Then, when they entered to him [Yûsuf (Joseph)], they said: "O ruler of the land! A hard time has hit us and our family, and we have brought but poor capital, so pay us full measure and be charitable to us. Truly, Allâh does reward the charitable."

89. He said: "Do you know what you did with Yûsuf (Joseph) and his brother, when you were ignorant?"

90. They said: "Are you indeed Yûsuf (Joseph)?" He said: "I am Yûsuf (Joseph), and this is my brother (Benjamin). Allâh has indeed been gracious to us. Verily, he who fears Allâh with obedience to Him (by abstaining from sins and evil deeds, and by performing righteous good deeds), and is patient, then surely, Allâh makes not the reward of the *Muhsinûn* (good-doers — see V.2:112) to be lost."

91. They said: "By Allâh! Indeed Allâh has preferred you to us, and we certainly have been sinners."

92. He said: "No reproach on you this day; may Allâh forgive you, and He is the Most Merciful of those who show mercy!"¹¹

قَالَ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ وَإِنِّي إِلَى اللَّهِ مَعْبُودٌ ٨٦
مِثْلُكُمْ مَا لَا تَعْلَمُونَ ٨٦

يَا بَنِيَّ أَذْهَبُوا بِمَنَاسِكُمْ إِلَى اللَّهِ وَلَا تَهِنُوا فِيهِ إِنَّهُ لَا يُغْنِي عَنْكُمْ كَثْرَةُ أَمْوَالِكُمْ إِلَّا الْقَلِيلُ ٨٧
وَلَا تَقْنَسُوا فِيهِ رِزْقَ اللَّهِ إِنَّهُ لَا يَبْغِضُ مَنِ ٨٧

فَلَمَّا دَخَلُوا عَلَيْهِ قَالُوا يَا أَيُّهَا الْمَلِكُ مَسَّنَا
وَأَلْمَسْنَا الضَّرَّ وَجِئْنَا بِصِبْغٍ مُرْجُوٍّ فَكُفِّ
لَنَا الْعِقْلَ وَصَلِّ عَلَىْنَا إِنَّ اللَّهَ يُجْزِي
الْمُتَصَدِّقِينَ ٨٨

قَالَ هَلْ عَلِمْتُمْ مَا فَعَلْتُمْ بِيُوسُفَ وَآخِيهِ
إِذْ أَنتُمْ جَاهِلُونَ ٨٩

قَالُوا لَا إِلَهَ إِلَّا أَنْتَ يَا يُوسُفَ قَالَ أَنَا يُوسُفُ وَهَذَا
أَخِي فَقَدِمْنَا اللَّهُ عَلَيْنَا إِنَّهُ مَن بَيْنِي وَبَيْنَ أَخِيهِ
لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ ٩٠

قَالَ إِنَّا أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ
لِخَلْقِي ٩١

قَالَ لَا تَجْعَلْ لِي دِينًا سِوَاكَ يَا إِلَهُ الْعَالَمِينَ ٩٢
وَهُوَ أَجْمَرُ الرَّاحِمِينَ ٩٢

¹¹ (V.12:92) Narrated Abu Hurairah رضى الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying, "Verily, Allâh created mercy. The day He created it, He made it into one hundred parts. He withheld with Him ninety-nine parts, and sent its one part to all His creatures. Had a disbeliever known of all the mercy which is in the Hands of Allâh, he would not have lost hope of entering Paradise, and had a believer known of all the punishment which is present with Allâh, he would not have considered himself safe from the Hell-fire." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.476).

93. "Go with this shirt of mine, and cast it over the face of my father, he will become clear-sighted, and bring me all your family."

94. And when the caravan departed, their father said: "I do indeed feel the smell of Yûsuf (Joseph), if only you think me not a dotard (a person who has weakness of mind because of old age)."

95. They said: "By Allâh! Certainly, you are in your old error."

96. Then, when the bearer of the glad tidings arrived, he cast it (the shirt) over his face, and he became clear-sighted. He said: "Did I not say to you, 'I know from Allâh that which you know not.'"

97. They said: "O our father! Ask Forgiveness (from Allâh) for our sins, indeed, we have been sinners."

98. He said: "I will ask my Lord for forgiveness for you, verily, He! Only He is the Oft-Forgiving, the Most Merciful."

99. Then, when they came in before Yûsuf (Joseph), he took his parents to himself and said: "Enter Egypt, if Allâh wills, in security."

100. And he raised his parents to the throne and they fell down before him prostrate. And he said: "O my father! This is the interpretation of my dream aforetime! My Lord has made it come true! He was indeed good to me, when He took me out of the prison, and brought you (all here) out of the bedouin-life, after the *Shaitân* (Satan) had sown enmity between me and my brothers. Certainly, my Lord is the Most Courteous and Kind to whom He wills. Truly, He! Only He is the All-Knowing, the All-Wise.

101. "My Lord! You have indeed bestowed on me of the sovereignty, and taught me

أَذْهَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَى وَجْهِ أَبِي
يَأْتِ بَصِيرًا وَأُنْزِلْ بِأَمْرِكُمْ أَجْمَعِينَ ﴿٩٣﴾

وَلَمَّا فَصَلَ الْكَارِوَانُ قَالَ أَبُوهُمْ إِنَّ لَاحِذُ
رِيحَ يَوْسُفَ قَوْلًا كَانُوا يَكْفُرُونَ ﴿٩٤﴾

قَالُوا تالله إنك لفي ضلالك القديم ﴿٩٥﴾

فَلَمَّا أَتَتْهُمُ الْبَشِيرُ الْفَتَى عَلَى وَجْهِهِمْ فَارْتَدَّ
بَصِيرًا قَالَ أَوَلَمْ أَقُلْ لَكُمْ إِنِّي أَنَا رَسُولُ اللَّهِ
لَا تَقْلُبُونَ ﴿٩٦﴾

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ ﴿٩٧﴾

قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْغَفُورُ
الرَّحِيمُ ﴿٩٨﴾

فَلَمَّا دَخَلُوا عَلَى يُوسُفَ أَوَدَّى إِلَيْهِمْ أَبُوهُمْ وَقَالَ
أَدْخِلُونِي مَعَ رِجَالِ سُلَيْمَانَ إِنَّهُ هُوَ الْعَلِيمُ ﴿٩٩﴾

وَوَفَّى أَبُوهُمْ عَلَى الْعَرْشِ وَسَخَّرَ لَهُمْ سُلْجَدًا وَقَالَ
يَا أَبَتِ هَذَا تَأْوِيلُ رُؤْيَايَ مِن قَبْلُ قَدْ جَعَلَنِي رَبِّي حَقًّا
وَقَدْ أَهَنَّتْ مِنِّي إِذْ أَخَذْتَنِي مِنَ الْبَيْتِ وَجَاءَ بِكُمْ
مِنَ الْبَدْوِ مِن بَعْدِ أَنْ نَزَعَ الشَّيْطَانُ بَيْنِي وَبَيْنَ
إِخْوَتِي إِنَّ رَبِّي لَطِيفٌ لِّمَا يَشَاءُ إِنَّهُ هُوَ الْعَلِيمُ
الْكَبِيرُ ﴿١٠٠﴾

* رَبِّ قَدْ آتَيْتَنِي مِنَ الْمُلْكِ وَعَلَّمْتَنِي

something of the interpretation of dreams — the (Only) Creator of the heavens and the earth! You are my *Wali* (Protector, Helper, Supporter, Guardian, God, Lord.) in this world and in the Hereafter. Cause me to die as a Muslim (the one submitting to Your Will), and join me with the righteous.”

102. That is of the news of the *Ghaib* (Unseen) which We reveal to you (O Muhammad (صلى الله عليه وسلم)). You were not (present) with them when they arranged their plan together, and (while) they were plotting.

103. And most of mankind will not believe even if you desire it eagerly.

104. And no reward you (O Muhammad (صلى الله عليه وسلم)) ask of them (those who deny your Prophethood) for it; it (the Qur'ân) is no less than a Reminder and an advice to the *'Alamîn* (men and jinn).

105. And how many a sign in the heavens and the earth they pass by, while they are averse therefrom.

106. And most of them believe not in Allâh except that they attribute partners to Him [i.e. they are *Mushrikûn* i.e. polytheists. See verse 6:121].

107. Do they then feel secure from the coming against them of the covering veil of the Torment of Allâh, or of the coming against them of the (Final) Hour, all of a sudden while they perceive not?

108. Say (O Muhammad (صلى الله عليه وسلم)): “This is my way; I invite to Allâh (i.e. to the Oneness of Allâh — Islâmic Monotheism) with sure knowledge, I and whosoever follows me (also must invite others to Allâh i.e. to the Oneness of Allâh — Islâmic Monotheism with sure knowledge). And Glorified and Exalted is Allâh (above all that they associate

تأويل الأحاديث فاطر السموات والأرض أنت ولي في الدنيا والآخرة توفّي مسلماً والحقني بالصالحين ﴿٥٥﴾

ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ اتَّخَذُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ ﴿٥٦﴾

وَمَا أَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِينَ ﴿٥٧﴾

وَمَا تَسْأَلُهُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٥٨﴾

وَكَمْ أَيْنَ مِنْ آيَاتٍ فِي السَّمَوَاتِ وَالْأَرْضِ يَمُرُّونَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُونَ ﴿٥٩﴾

وَمَا لَوْ إِنْ أَكْثَرَهُمْ بِاللَّهِ إِلَّا وَهُمْ مُشْرِكُونَ ﴿٦٠﴾

أَفَأَمِنُوا أَنْ تَأْتِيَهُمْ غَشِيَةٌ مِنْ عَذَابِ اللَّهِ أَنْ تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً وَهُمْ لَا يَتَعْلَمُونَ ﴿٦١﴾

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعِيَ وَسُجِّدُوا لِلَّهِ وَمَا أَتَانِي الشِّرْكَاءُ ﴿٦٢﴾

as partners with Him). And I am not of the *Mushrikûn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh; those who worship others along with Allâh or set up rivals or partners to Allâh).”

109. And We sent not before you (as Messengers) any but men to whom We revealed, from among the people of the townships. Have they not travelled in the land and seen what was the end of those who were before them? And verily, the home of the Hereafter is the best for those who fear Allâh and obey Him (by abstaining from sins and evil deeds, and by performing righteous good deeds). Do you not then understand?

110. (They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help, and whomsoever We willed were rescued. And Our punishment cannot be warded off from the people who are *Mujrimûn* (criminals, sinners, disbelievers, polytheists).

111. Indeed in their stories, there is a lesson for men of understanding. It (the Qur’ân) is not a forged statement but a confirmation of (Allâh’s existing Books) which were before it [i.e. the Taurât (Torah), the Injeel (Gospel) and other Scriptures of Allâh] and a detailed explanation of everything and a guide and a Mercy for a people who believe.¹¹¹

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ مِنْ
أَهْلِ الْقُرَىٰ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا
كَيْفَ كَانَتْ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَدَارُ الْآخِرَةِ خَيْرٌ لِلَّذِينَ آمَنُوا أَفَلَا تَعْقِلُونَ ﴿١٠٩﴾

حَتَّىٰ إِذَا اسْتَيْسَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ
كُذِّبُوا جَاءَهُمْ نَصْرُنَا فَنُجِّيَ مَنْ نَشَاءُ وَلَا يُرِى
بِأَسْئَارِهِمْ الْقَوْمَ الْمُجْرِمِينَ ﴿١١٠﴾

لَقَدْ كَانَ فِي قَصَصِهِمْ عِبْرَةٌ لِأُولِي الْأَلْبَابِ مَا كَانَ
حَدِيثًا يُنْفِرُ بَلْ وَكَانَ تَنْذِيرًا لِلَّذِينَ بَيْنَ يَدَيْهِ
وَقَصَصِيلَ كُلِّ نَفْسٍ وَهُدًى وَرَحْمَةً لِّقَوْمٍ
يُؤْمِنُونَ ﴿١١١﴾

¹¹¹ (V.12:111) See the footnote of V.6:125.

Sûrat Ar-Ra'd (The Thunder) XIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mim-Râ.

[These letters are one of the miracles of the Qur'ân; and none but Allâh (Alone) knows their meanings].

These are the Verses of the Book (the Qur'ân), and that which has been revealed to you (Muhammad صلى الله عليه وسلم) from your Lord is the truth, but most men believe not.

2. Allâh is He Who raised the heavens without any pillars that you can see. Then, He rose above (*Istawâ*) the Throne (really in a manner that suits His Majesty). He has subjected the sun and the moon (to continue going round), each running (its course) for a term appointed. He manages and regulates all affairs; He explains the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that you may believe with certainty in the meeting with your Lord.

3. And it is He Who spread out the earth, and placed therein firm mountains and rivers and of every kind of fruits He made *Zawjain Ithnain* (two in pairs — may mean two kinds or it may mean: of two varieties, e.g. black and white, sweet and sour, small and big). He brings the night as a cover over the day. Verily, in these things, there are *Ayât* (proofs, evidences, lessons, signs, etc.) for a people who reflect.

4. And in the earth are neighbouring tracts, and gardens of vines, and green crops (fields), and date-palms, growing into two or three from a single stem root, or otherwise (one stem root for every palm), watered with



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اَلَمْ تَرَ فَاِذَا دَاوُدُ الْكَلْبُ وَالَّذِي اَنْزَلَ اِلَيْكَ مِنْ رَبِّكَ
الْحَقُّ وَلَكِنْ اَكْثَرُ الْاَنَامِ لَا يَعْقِلُوْنَ ﴿١﴾

اَللّٰهُ الَّذِي رَفَعَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا اَنْزَلَ سُبْحٰنًا
عَلَى الْمَرْثُ وَسَمَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِاَجَلٍ
مَّسْـُٔومٍ يَدْبُرُ الْاَمْرَ فَيُفَصِّلُ الْاٰيٰتِ لِمَنْ يَّهْدِيْهِ لَعَلَّكُمْ تَعْلَمُوْنَ
رَبِّكُمْ رُوْنُوْنَ ﴿٢﴾

وَمَنْ اَلَّذِي مَدَّ الْاَرْضَ بِحَلٍّ بِهٖمَا رَوْنًا وَتَرَوْنَهَا كُلَّ
الْفَرْجِ جَعَلَ فِيْهَا رَوْنًا اَنْثٰنِ يَنْشُؤُ الْاَيْلَ النَّهَارُ
لَا اِلٰهَ اِلَّا ذٰلِكَ لَا يَنْتَبِعُوْنَ يَتَفَكَّرُوْنَ ﴿٣﴾

وَفِي الْاَرْضِ قَطْعٌ مِّنْ بَرَكٰتٍ رَّجَعَتْ مِنْ اَنْفُسِ
وَرَوْنٍ وَتَحِيْلٌ صَبَوْنًا وَغَيْرُ صَبَوْنٍ يَسْقٰى بِمَلُوْ
وَكَبِدٍ مَّقْصُوْلٍ بَعْضُهَا عَلَى بَعْضٍ فِي الْاَكْصٰلِ لَا فِى
ذٰلِكَ لَا يَنْتَبِعُوْنَ يَتَفَكَّرُوْنَ ﴿٤﴾

the same water; yet, some of them We make more excellent than others to eat. Verily, in these things there are *Ayât* (proofs, evidences, lessons, signs) for the people who understand.

5. And if you (O Muhammad صلى الله عليه وسلم) wonder (at these polytheists who deny your message of Islâmic Monotheism and have taken besides Allâh others for worship who can neither harm nor benefit), then wondrous is their saying: "When we are dust, shall we indeed then be (raised) in a new creation?" They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be the dwellers of the Fire to abide therein.

6. They ask you to hasten the evil before the good, while (many) exemplary punishments have indeed occurred before them. But verily, your Lord is full of Forgiveness for mankind inspite of their wrong-doing. And verily, your Lord is (also) Severe in punishment.

7. And the disbelievers say: "Why is not a sign sent down to him from his Lord?" You are only a warner, and to every people there is a guide.

8. Allâh knows what every female bears, and by how much the wombs fall short (of their time or number) or exceed. Everything with Him is in (due) proportion.

9. All-Knower of the Unseen and the seen, the Most Great, the Most High.

10. It is the same (to Him) whether any of you conceal his speech or declares it openly, whether he be hid by night or goes forth freely by day.

11. For him (each person), there are angels in succession, before and behind him.¹¹ They

۞ وَلَنْ نَجْعَبَ لِمَقَالِهِمْ ذِكْرًا
أَمْ نَأْتِي خَلْقًا حَدِيدًا أَوَلَيْكَ الَّذِينَ كَفَرُوا
يَرْبُّهُمْ وَأُولَئِكَ الْأَعْمَلُ ۚ أَفَتُفَاهِتُهُمْ وَأُولَئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ٥

وَسْتَغْفِرُونَكَ بِالسَّيْفَةِ قَبْلَ الْحَسَةِ وَقَدْ
خَلَقْتَ مِنْ قَبْلِهِمُ الْمَشْأَلَةَ وَلَئِنْ رُبَّمَا لَذُو مَقَرٍّ
لِلنَّاسِ عَلَى ظُلْمِهِمْ وَإِنْ رُبَّمَا لَشَدِيدُ الْعِقَابِ ٦

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا أُنْزِلَ عَلَيْهِ آيَةٌ مِنْ
رَبِّهِ فَاذْكُمَ أَنْتُمْ مُنَادٍ وَلِكُلِّ قَوْمٍ هَادٍ ٧

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا يَضُنُّ الْأَرْحَامُ
وَمَا تَزِدُّنَ أَنْتُمْ قُنًى مِنْهُ يَوْمَ يُقَالُ ٨

عَنْ يَمِينِهِ وَالشَّهَادَةِ الْكَبِيرِ الْمُنْتَهَى ٩

سَوَاءٌ يَكْفُرُونَ أَمْ يَرْفَعُونَ أَسْمَاءَ الْقَوْلِ وَمَنْ حَبْرٌ بِهِ
وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ ١٠

لَهُمْ مَقَاصِدٌ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ

¹¹ (V.13:11) See the footnote (B) of (V.6:61).

guard him by the Command of Allâh. Verily, Allâh will not change the (good) condition of a people as long as they do not change their state (of goodness) themselves (by committing sins and by being ungrateful and disobedient to Allâh). But when Allâh wills a people's punishment, there can be no turning back of it, and they will find besides Him no protector.

12. It is He Who shows you the lightning, as a fear (for travellers) and as a hope (for those who wait for rain). And it is He Who brings up (or originates) the clouds, heavy (with water).

13. And *Ar-Ra'd*^[1] (thunder) glorifies and praises Him, and so do the angels because of His Awe. He sends the thunderbolts, and therewith He strikes whom He wills, yet, they (disbelievers) dispute about Allâh. And He is Mighty in strength and Severe in punishment.

14. For Him (Allah, Alone) is the Word of Truth (i.e. none has the right to be worshipped but Allah). And those whom they (polytheists and disbelievers) invoke besides Him, answer them no more than one who stretches forth his hand (at the edge of a deep well) for water to reach his mouth, but it reaches him not; and the invocation of the disbelievers is nothing but an error (i.e. of no use).

15. And to Allâh (Alone) falls in prostration whoever is in the heavens and the earth, willingly or unwillingly, and so do their shadows in the mornings and in the afternoons.

16. Say (O Muhammad صلى الله عليه وسلم): "Who is the Lord of the heavens and the earth?" Say: "(It is) Allâh." Say: "Have you then taken (for worship) *Auliya'* (protectors) other than Him, such as have no power either

يَحْفَظُونَ مِنْ أَمْرِ اللَّهِ إِنَّ اللَّهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتَّى يُغَيِّرُوا مَا بِأَنْفُسِهِمْ وَإِذَا أَرَادَ اللَّهُ بِقَوْمٍ سُوءًا فَلَا مَرَدَ لَهُ وَمَا لَهُمْ مِنْ دُونِهِ مِنْ وَالٍ ﴿١٢﴾

هُوَ الَّذِي يُرِيكُمْ الْآزِقَ أَخْرَافًا وَطُمَعَانًا وَيُنْشِئُ السَّحَابَ الْثِقَالَ ﴿١٣﴾

وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ مِنْهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ الْحِجَالِ ﴿١٤﴾

لَهُ رُخْوَةٌ فِي الْحَيَاةِ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ وَهُمْ لَا تَسْبِيحُ لَهُمْ إِلَى الْعَمَلِ لِيَنْتَفِعُوا وَمَا هُمْ بِبَالِغِيهِ وَمَا دَعَا الْكَافِرِينَ إِلَّا فِي ضَلَالٍ ﴿١٥﴾

وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا وَكَرْهًا وَظِلَالُهُمُ النَّدَى وَالْآصَالُ ﴿١٦﴾

قُلْ مَنْ رَبُّ السَّمَوَاتِ وَالْأَرْضِ قُلْ اللَّهُ قُلْ أَفَتَعْبُدُونَ دُونَهُ لَا إِلَهَ إِلَّا هُوَ لَا تَسْبِيحُ لَهُمْ تَعْمَا وَلَا مَعْرَافٌ قُلْ تَسْبِيحُ الْأَعْمَى وَالْأَعْمَى أَمْ هَلْ تَسْمَعُ أَطْلَعْتُ

^[1] (V.13:13) *Ar-Ra'd*: It is said that he is the angel in charge of clouds and he drives them as ordered by Allâh, and he glorifies His Praises. (*Tafsir Al-Qurtub*).

be like him who is blind? But it is only the men of understanding that pay heed.

20. Those who fulfil the Covenant of Allâh and break not the *Mithâq* (bond, treaty, covenant).

21. And those who join that which Allâh has commanded to be joined (i.e. they are good to their relatives and do not sever the bond of kinship), and fear their Lord, and dread the terrible reckoning (i.e. abstain from all kinds of sins and evil deeds which Allâh has forbidden and perform all kinds of good deeds which Allâh has ordained).

22. And those who remain patient, seeking their Lord's Countenance, perform *As-Salât* (*Iqâmat-as-Salât*), and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end.

23. 'Adn (Eden) Paradise (everlasting Gardens), which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter to them from every gate (saying):

24. "*Salâmun 'Alaikum* (peace be upon you) for you persevered in patience! Excellent indeed is the final home!"

25. And those who break the Covenant of Allâh, after its ratification, and sever that which Allâh has commanded to be joined (i.e. they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse (i.e. they will be far away from Allâh's Mercy), and for them is the unhappy (evil) home (i.e. Hell)¹¹.

الَّذِينَ يُوفُونَ بِعَهْدِ اللَّهِ وَلَا يَنْفُضُونَ الْعَيْثَ ﴿٢٠﴾

وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَخْشَوْنَ رَبَّهُمْ وَيَخَافُونَ سُوءَ الْحِسَابِ ﴿٢١﴾

وَالَّذِينَ صَبَرُوا بِتِلْكَ أَعْيُنِهِمْ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَذُوقُونَ الْخَيْرَ الْبَاقِيَ أُولَئِكَ لَهُمْ عِزٌّ فِي الدَّارِ ﴿٢٢﴾

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا وَأَمَّا جَنَّتُهُمْ فَلَا يَذُوقُونَ وَلَا يُرْجَعُونَ ﴿٢٣﴾

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَبِعِزَّتِ الْعِزِّ الْبَاقِيَةِ ﴿٢٤﴾

وَالَّذِينَ يَنْفُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِمْ أَنْ يُوصَلَ وَيَفْعَلُونَ فِي الْأَرْضِ أَلْفَنَةً وَلَهُمْ فِي الدَّارِ الْآخِرَةِ

¹¹ (V.13:25) See the footnote of (V.2:27).

26. Allāh increases the provision for whom He wills, and straitens (it for whom He wills), and they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ ۚ وَفِرْحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الْحَيَاةُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَتَاعٌ ﴿٢٦﴾

27. And those who disbelieved say: "Why is not a sign sent down to him (Muhammad صلى الله عليه وسلم) from his Lord?" Say: "Verily, Allāh sends astray whom He wills and guides to Himself those who turn to Him in repentance."

وَيَقُولُ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ قُلْ إِنَّ اللَّهَ يَضِلُّ ذُرِّيَّتًا مِّنْ شِئْءٍ وَيَهْدِي إِلَى صِرَاطٍ مُّبِينٍ ﴿٢٧﴾

28. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and whose hearts find rest in the remembrance of Allāh: verily, in the remembrance of Allāh do hearts find rest¹¹.

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴿٢٨﴾

29. Those who believed (in the Oneness of Allāh — Islāmic Monotheism), and work righteousness, *Tubbā* (all kinds of happiness or name of a tree in Paradise) is for them and a beautiful place of (final) return.

الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَى لَهُمْ وَحُسْنُ مَّآبٍ ﴿٢٩﴾

30. Thus have We sent you (O Muhammad

كَذَٰلِكَ أَرْسَلْنَاكَ فِي أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكَ

¹¹ (V.13:28) The superiority of *Dhikr Allāh* ذكر الله [remembering Allāh (i.e. glorifying and praising Him..)]

a) Narrated Abu Mūsā رضي الله عنه : The Prophet صلى الله عليه وسلم said, "The example of the one who remembers (glorifies the Praises of) his Lord, (Allāh) in comparison to the one who does not remember (glorify the Praises of) his Lord, is that of a living creature compared to a dead one." (*Sahih Al-Bukhārī*, Vol.8, *Hadith* No.416).

b) Narrated Abu Hurairah رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whoever says, *Subhān Allāhi wa bihamdihi*, one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (*Sahih Al-Bukhārī*, Vol.8, *Hadith* No.414).

c) Narrated Abu Hurairah رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "Whoever says: *Lā ilāha illallāhu wahdahū lā sharika lahū, lahu'l-mulku wa lahu'l-hamdu wa Huwa 'alā kulli shai'in Qadir*," one hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (*Sahih Al-Bukhārī*, Vol.8, *Hadith* No.412).

*None has the right to be worshipped but Allāh (Alone) Who has no partner; to Him belongs the kingdom (of the universe), and for Him are all the praises, and He has the power to do everything.

to a community before which other communities have passed away, in order that you might recite to them what We have revealed to you, while they disbelieve in the Most Gracious (Allâh) Say: "He is my Lord! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He)! In Him is my trust, and to Him will be my return with repentance."

31. And if there had been a Qur'ân with which mountains could be moved (from their places), or the earth could be cloven asunder, or the dead could be made to speak (it would not have been other than this Qur'ân). But the decision of all things is certainly with Allâh. Have not then those who believed yet known that had Allâh willed, He could have guided all mankind? And a disaster will not cease to strike those who disbelieved because of their (evil) deeds or it (i.e. the disaster) settles close to their homes, until the Promise of Allâh comes to pass. Certainly, Allâh breaks not His Promise.

32. And indeed (many) Messengers were mocked at before you (O Muhammad صلى الله عليه وسلم), but I granted respite to those who disbelieved, and finally I punished them. Then how (terrible) was My punishment!

33. Is then He (Allâh) Who takes charge (guards, maintains, provides) of every person and knows all that he has earned (like any other deities who know nothing)? Yet, they ascribe partners to Allâh. Say: "Name them! Is it that you will inform Him of something He knows not in the earth or is it (just) a show of false words." Nay! To those who disbelieved, their plotting is made fair-seeming, and they have been hindered from the Right Path; and whom Allâh sends astray, for him there is no guide.

34. For them is a torment in the life of this world, and certainly, harder is the torment of

أَمْ أَمْسَتْ أَعْيُنُهُمْ الَّذِي أُوْحِيَ إِلَيْكَ مِنْ رَبِّهِمْ
يَكْفُرُونَ بِالرَّحْمَنِ قُلْ هُوَ إِلَهُ الْاَوَّلِ وَالْاٰخِرِ
وَالظَّاهِرِ وَالْبَاطِنِ ۗ تَوَكَّلْ عَلَى اللَّهِ ۚ إِنَّهُ يَحْكُمُ
بِمَنْ يَشَاءُ ۗ إِنَّهُ عَلِيمٌ ذِكْرٌ ۝٣١

وَلَوْ أَنَّ قُلُوبَنَا سُيِّرَتْ بِهِ لُجُلَالُ اَوْ قُطِعَتْ بِهِ الْاَرْضُ
اَوْ كُنْزُهُ بِالنَّاسِ قُلْ لِلَّهِ الْاَمْرُ جَمِيعًا اَقَمْتُمْ بَاقِي
الَّذِينَ يَدْعُونَ اَنْ تَرْسَلَهُ اللَّهُ لَهْدَى النَّاسِ جَمِيعًا
وَلَا يَزَالُ الَّذِينَ كَفَرُوا تُصِيبُهُمْ بِمَا صَنَعُوا قَارِعَةٌ
اَوْ تَخِلْ فَرِيسَتُهُمْ ذَارِعَةٌ سَتَىٰ بِأَنَّ وَعْدَ اللَّهِ اِنْ اَلَّهُ
لَا يَخْلِفُ الْوَعْدَ ۗ ۝٣٢

وَلَقَدْ اَسْلَمْتُمْ لِرُسُلٍ مِنْ بَيْنِ قَبَائِلِكُمْ فَآمَنَ الَّذِينَ
كَفَرُوا ثُمَّ اَخَذْتُمُوهُمْ كَيْفَ كَانَ عِقَابِ ۗ ۝٣٣

اَفَمَنْ هُوَ قَائِمٌ عَلَىٰ كُلِّ نَفْسٍ بِمَا كَسَبَتْ وَرَحْمَلًا لَوْ
شَرَكًا قُلْ سَمِعْتُمْ قَوْلَهُ تَبْتَغُونَ بِمَا لَا يَمْلِكُ فِي الْاَرْضِ
اَمْ يَظَاهِرُ مِنْ قَوْلِكَ بَلْ رُبُّنَ الَّذِينَ كَفَرُوا مَكْرَهُ
وَصُدُّوا عَنِ السَّبِيلِ ۗ وَمَنْ يُضِلِلِ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ۝٣٤

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ ۗ وَالَّذِيْنَ اَلْمَلٰٓئِكَةُ اَلْفَوْحُ

the Hereafter. And they have no Wâq (defender or protector) against Allâh.

35. The description of the Paradise which the *Muttaqûn* (the pious — See V.2:2) have been promised: Underneath it rivers flow, its provision is eternal and so is its shade; this is the end (final destination) of *Al-Muttaqûn* (the pious — See V.2:2), and the end (final destination) of the disbelievers is Fire. (See Verse 47:15)

36. Those to whom We have given the Book (such as 'Abdullâh bin Salâm and other Jews who embraced Islâm), rejoice at what has been revealed to you (i.e. the Qur'ân),¹¹¹ but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad صلى الله عليه وسلم): "I am commanded only to worship Allâh (Alone) and not to join partners with Him. To Him (Alone) I call and to Him is my return."

37. And thus have We sent it (the Qur'ân) down to be a judgement of authority in Arabic. Were you (O Muhammad صلى الله عليه وسلم) to follow their (vain) desires after the knowledge which has come to you, then you will not have any *Wali* (protector) or *Wâq* (defender) against Allâh.

38. And indeed We sent Messengers before you (O Muhammad صلى الله عليه وسلم), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allâh's Leave. (For) every matter there is a Decree (from Allâh). [*Tafsîr At-Tabarî*]

39. Allâh blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (*Al-Lauh Al-Mahfûz*)

وَمَا لَهُمْ مِنَ اللَّهِ مِن دَافِعٍ ﴿١٤﴾

مَثَلُ الْجَنَّةِ الَّتِي وُعدَ الْمُتَّقُونَ تَجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ أُكُلُهَا دَائِمٌ وَظِلُّهَا تِلْكَ عُقْبَى الَّذِينَ
اتَّقَوْا وَعُقْبَى الْكَافِرِينَ النَّارُ ﴿١٥﴾

وَالَّذِينَ آمَنُوا بِمَا نُكَلِّمُكَ بِهِ الْكِتَابَ يَقُولُونَ وَمَا أُنْزِلَ إِلَيْكَ
وَمِنَ الْأَحْزَابِ مَنْ يُدْرِكُهُ الْفِتْنَةُ فَيَلْزَمُ النَّارَ
أَنْ تُبْعِدَ اللَّهُ وَلَا تُشْرِكْ بِهِ لِيَأْخُذُوا بِآيِهِ
مَتَابِ ﴿١٦﴾

وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا وَعَمْرًا وَلَنْ يَنْفَعَكَ أَهْوَاؤُهُمْ
بَعْدَ مَا جَاءَكَ مِنَ الْوَحْيِ مَا لَكَ مِنَ اللَّهِ مِن دَافِعٍ
وَلَا وَاقٍ ﴿١٧﴾

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِنْ قَبْلِكَ وَرَعَيْنَا لَهُمْ أَزْوَاجًا
وَزَوْجًا وَمَا كَانَ رِسَالَةٌ إِلَّا فِي لَوْحٍ وَإِلَى اللَّهِ
يُحْجَلُ حِسَابُ ﴿١٨﴾

يَسْجُدُ لِلَّهِ مَا يَشَاءُ يُفْثَنُ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿١٩﴾

¹¹¹ (V.13:36) See the footnote of (V. 5:66).

40. Whether We show you (O Muhammad صلى الله عليه وسلم) part of what We have promised them or cause you to die, your duty is only to convey (the Message), and on Us is the reckoning.

41. See they not that We gradually reduce the land (of the disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning.

42. And verily, those before them did devise plots, but all planning is Allâh's. He knows what every person earns, and the disbelievers will know who gets the good end (final destination).

43. And those who disbelieved say: "You (O Muhammad صلى الله عليه وسلم) are not a Messenger." Say: "Sufficient as a witness between me and you is Allâh, and those too who have knowledge of the Scripture (such as 'Abdullâh bin Salâm and other Jews and Christians who embraced Islâm)."

وَلَنْ مَّا يَنْتَكَ بَعْضَ الَّذِي قَدْ هَمُّوا أَنْ نَنْفُذَ نَكَتَكَ
فَإِنَّمَا عَلَيْكَ الْبَلْغُ وَعَلَيْنَا الْحِسَابُ ﴿٤٠﴾

أَوَلَمْ يَرَوْا أَنَّا نَأْتِي الْأَرْضَ نَنْقُصُهَا مِنْ أَطْرَافِهَا
وَاللَّهُ يَكْفُرُ لَمْ يُغَيَّبْ لِحُكْمِهِ وَهُوَ سَرِيعُ
الْحِسَابِ ﴿٤١﴾

رَقَدَ مَكَرَ الَّذِينَ مِنْ قَبْلِهِمْ دَبَّرُوا الْمَكْرَ جَمِيعًا ثَمَّ
مَا تَكِيدُ كُلُّ فِتْنَةٍ لِرُسُلِهِمْ وَاللَّهُ عَاقِبَةُ
الْأَعْمَارِ ﴿٤٢﴾

وَيَقُولُ الَّذِينَ كَفَرُوا لَسْتَ مُرْسَلًا قُلْ كَفَى بِاللَّهِ
شَهِيدًا بَيْنِي وَبَيْنَكُمْ وَمَنْ عِنْدَهُ الْكِتَابُ ﴿٤٣﴾

Sûrat Ibrâhîm (Abraham) XIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Râ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

(This is) a Book which We have revealed to you (O Muhammad صلى الله عليه وسلم) in order that you might lead mankind out of darkness (of disbelief and polytheism) into light (of belief in the Oneness of Allâh and Islâmic Monotheism) by their Lord's Leave to the Path of the All-Mighty, the Owner of all Praise.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الرَّحْمَنُ أَنْزَلْنَاهُ الْكِتَابَ فِي رَجَبِ الْأَوَّلِ
الْأَوَّلِ إِلَى الْأَوَّلِ الْأَوَّلِ الْأَوَّلِ
الْمُعِزِّ الْحَمِيدِ ﴿١﴾

2. Allâh to Whom belongs all that is in the heavens and all that is in the earth! And woe to the disbelievers from a severe torment.

3. Those who prefer the life of this world to the Hereafter, and hinder (men) from the Path of Allâh (i.e. Islâm) and seek crookedness therein — they are far astray.

4. And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them. Then Allâh misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

5. And indeed We sent Mûsâ (Moses) with Our *Ayât* (signs, proofs, and evidences) (saying): "Bring out your people from darkness into light, and remind them of the Blessings of Allâh. Truly, therein are *Ayât* (evidences, proofs and signs) for every patient, thankful (person)" [Tafsîr Ibn Kathîr]."

6. And (remember) when Mûsâ (Moses) said to his people: "Call to mind Allâh's Favour to you, when He delivered you from Fir'aun's (Pharaoh) people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women alive; and in it was a tremendous trial from your Lord."

7. And (remember) when your Lord proclaimed: "If you give thanks (by accepting Faith and worshipping none but Allâh), I will give you more (of My Blessings); but if you are thankless (i.e. disbelievers), verily My punishment is indeed severe."

8. And Mûsâ (Moses) said: "If you disbelieve, you and all on earth together, then verily Allâh is Rich (Free of all needs), Owner of all Praise."

9. Has not the news reached you, of those before you, the people of Nûh (Noah), and

اللَّهُ الَّذِي لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَوَيْلٌ لِلْكَٰفِرِينَ مِنْ عَذَابٍ شَدِيدٍ ٥

الَّذِينَ يَسْتَحِبُّونَ الْحَيٰوةَ الدُّنْيَا عَلَى الْآٰخِرَةِ
وَصُدُّوا عَنْ سَبِيلِ اللَّهِ وَيَمُوتُوْنَ كَمَا
أُوْتُوا فِي ضَلٰلٍ مُّبِينٍ ٥

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ
يُتَبَيَّنُ لَهُمْ فَيُحِضِلُ اللَّهُ مِنْ يَشَاءُ وَيَهْدِي
مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ٥

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيٰتِنَا أَنْ أَخْرِجْ قَوْمَكَ
مِنَ الظُّلُمٰتِ إِلَى النُّوْرِ وَكَذٰبُوا بِآيٰتِنَا
اللَّهُ إِنِّي فِي ذٰلِك لَآبِتٌ لِيَسْكُنَ مِنَا
شَكُورٍ ٥

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ اذْكُرُوا نِعْمَةَ اللَّهِ
عَلَيْكُمْ إِذْ أَخْرَجَكُمْ مِنْ ظُلُمٰتٍ إِلَى النُّوْرِ
يَسْمُونَ كُرْسًى الْقَدَابِ وَهُمْ يَدْعُونَ آبَاءَهُمْ
وَلَيْسَتْ أَبْنَاءُهُمْ إِلَهُهُمْ بَلْ هُمْ بَرَكَةٌ
لِّقَوْمٍ غٰثٍ ٥

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ
وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ ٥

وَقَالَ مُوسَىٰ إِنَّ تَعٰلَوْا أَنْتُمْ وَمَنْ فِي
الْأَرْضِ جَمِيعًا فَأَنَا اللَّهُ تَعَالَىٰ حَسْبُكَ ٥

أَرَأَيْتُمْ كَذٰبُوا الَّذِينَ مِنْ قَبْلِكُمْ قَوْمُ نُوحٍ

'Ád, and Thamûd? And those after them? None knows them but Alláh. To them came their Messengers with clear proofs, but they put their hands in their mouths (biting them from anger) and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us (i.e. Islâmic Monotheism)."

10. Their Messengers said: "What! Can there be a doubt about Alláh, the Creator of the heavens and the earth? He calls you (to Monotheism and to be obedient to Alláh) that He may forgive you of your sins and give you respite for a term appointed." They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority (i.e. a clear proof of what you say)."

11. Their Messengers said to them: "We are no more than human beings like you, but Alláh bestows His Grace to whom He wills of His slaves. It is not ours to bring you an authority (proof) except by the Permission of Alláh. And in Alláh (Alone) let the believers put their trust.

12. "And why should we not put our trust in Alláh while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us, and in Alláh (Alone) let those who trust, put their trust."

13. And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion." So their Lord revealed to them: "Truly, We shall destroy the *Zâlimûn* (polytheists, disbelievers and wrong-doers).

14. "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me (on the Day of

وَعِلَادٍ وَتَسْمُدٍ وَالَّذِينَ مِنْ بَعْدِهِمْ لَا يَمْلِكُهُمْ إِلَّا اللَّهُ جَاءَهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرَدُّوا أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ وَقَالُوا إِنَّا كَفَرْنَا وَمَا أَرْسَلْنَاكَ إِلَّا نَفْسًا مِّنَّا تَدْعُونَا إِلَىٰ آلِهَتِهِمْ ①

• قَالَ رُسُلُهُمْ إِنِّي أَنَا اللَّهُ شَيْءٌ فَاطِرُ السَّمَوَاتِ وَالْأَرْضِ يَدْعُوكُمْ لِيَغۡفِرَ لَكُمْ ذُنُوبَكُمْ وَرُدُّوهُمۡ إِلَىٰ آبَائِهِمۡ مُّسَمًّى قَالُوا إِنَّا أَنۡشَرۡهُ إِلَّا يَشۡرُ مِثْلَنَا وَيَذۡبَحُونَ أَن تَصۡبُرُوا عَمَّا كَانَ بُغۡدُءُ آبَائِكُمۡ إِنَّا فَتَوٰنَا سُلٰطِينَ مُّجۡرِمِينَ ②

قَالَتِ لَهُمْ رُسُلُهُمۡ إِنۡ شِئۡنَا إِلَّا بِإِذۡنِ اللَّهِ وَنَحۡنُ كَعَمَلِكُمۡ وَلَٰكِنۡ اللَّهُ يَمُنُّ عَلَىٰ مَن يَشَآءُ مِنۡ عِبَادِهِ وَمَا كَانَ لَنَا أَن نَأۡتِيَكُمۡ بِسُلٰطَنٍ إِلَّا بِإِذۡنِ اللَّهِ وَعَلَىٰ أَنۡفُسِكُمۡ تَرۡكُلُ الْمُؤۡمِنُونَ ③

وَمَا لَنَا أَلَّا تَتَوَكَّلَ عَلَىٰ اللَّهِ وَقَدۡ هَدٰنَا سُبُلَنَا وَلَنَصۡبِرَ عَلَىٰ مَا أَذۡبَحۡنَا وَمَا كَانَ لِلَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ④

وَقَالَ الَّذِينَ كَفَرُوا لِرُسُلِهِمۡ لَنُصۡبِرَنَّكُمْ وَنُنَصِّرَنَّكُمْ وَنَقۡضِيَنَّ أَعۡدَآؤَكُمۡ وَلَيُصۡبِرَنَّ أَكۡثَرُ النَّاسِ وَلَٰكِنۡ أَكۡثَرُهُمۡ لَفِي ضَلٰلٍۭةٍۭ عَظِيمَةٍ ⑤

وَالَّذِينَ هُكَمُوا فِي الْأَرْضِ مِنْ بَعۡدِهِمۡ ذَٰلِكَ لَنَنۡزِلَنَّ خَآفَ مَقَامِي وَعَآفَ عِيَادِي ⑥

Resurrection or fears My punishment) and also fears My threat."

15. And they (the Messengers) sought victory and help [from their Lord (Allâh)]; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allâh) was brought to a complete loss and destruction.

16. In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water.

17. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat¹¹; and death will come to him from every side, yet he will not die and in front of him, will be a great torment.

18. The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the Right Path).

19. Do you not see that Allâh has created the heavens and the earth with truth? If He wills, He can remove you and bring (in your place) a new creation!

20. And for Allâh that is not hard or difficult.

21. And they all shall appear before Allâh (on the Day of Resurrection); then the weak will say to those who were arrogant (chiefs): "Verily, we were following you; can you avail us anything against Allâh's Torment?" They will say: "Had Allâh guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these

وَأَسْتَفْتَحُوا وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ ﴿٥﴾

فَإِنَّ دَرَأَيْهِ جَهَنَّمُ نَارُهَا خَالِدَةٌ مِنْ تَلَوِّ صُلَيْبٍ ﴿٦﴾

يَسْجُرُّهُمْ وَلَا يَسْكُدُ يُسْقَوْنَ مِنْهَا الْحَمَاقُ مِنْ كُلِّ مَكَانٍ وَمَا هُمْ بِمَيِّتٍ وَمِنْ دَرَأَيْهِ عَذَابٌ غَلِيظٌ ﴿٧﴾

مَثَلُ الَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَشْبَهُ مَا أَشْبَهَتْ بِهِ الرَّيحُ فِي يَوْمٍ عاصِفٍ لَا يَقْدِرُونَ وَمَا كَسَبُوا عَلَى نَفْسٍ ذَلِكَ هُوَ الصَّلَافُ الْبَعِيدُ ﴿٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ إِنْ يَشَاءُ يُدْهِمُكُمْ وَأَنْتُمْ غُلَّامٌ جَوِيدٌ ﴿٩﴾

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَظِيمٍ ﴿١٠﴾

وَيَوْمَ لَا إِلَهَ إِلَّا اللَّهُ قَالُوا لَوْ كُنَّا نَعْلَمُ أَنَّكُمْ مَقْفُورُونَ غَتَّيْنِ عَذَابِ اللَّهِ مِنْ تَوْفَى قَالُوا لَوْ هَدَانَا اللَّهُ لَهْدَيْنَاكُمْ سَوْفَ نَكُونُ عَلَيْكُمْ بِأَعْيُنِنَا أَمْ حَبِيبَاتٍ مَا تَأْنِينَ مَقْبُوحِينَ ﴿١١﴾

¹¹ (V.14:17) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ The Prophet صلى الله عليه وسلم said, "The width between the two shoulders of a Kâfir (disbeliever) will be equal to the distance covered by a fast rider in three days." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.559A).

torments) with patience; there is no place of refuge for us."

22. And *Shaitân* (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves. I cannot help you, nor can you help me. I deny your former act in associating me (Satan) as a partner with Allâh (by obeying me in the life of the world). Verily, there is a painful torment for the *Zâlimûn* (polytheists and wrong-doers)."

23. And those who believed (in the Oneness of Allâh and His Messengers and whatever they brought) and did righteous deeds, will be made to enter Gardens under which rivers flow, — to dwell therein forever (i.e. in Paradise), with the Permission of their Lord. Their greeting therein will be: *Salâm* (peace!).^[1]

24. See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e. very high).

25. Giving its fruit at all times, by the Leave of its Lord, and Allâh sets forth parables for mankind in order that they may remember.

26. And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

27. Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter.^[2] And Allâh will cause to go astray

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الْأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِي عَلَيْكُمْ مِنْ سُلْطَانٍ إِلَّا أَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلَا تَلُمُونِي وَلَوْلَا أَنْفُسُكُمْ مَا آتَاكُمْ مَصْرِحَكُمْ وَمَآ أَنْتُمْ بِمُفْرِحِينَ
إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِنْ قَبْلُ إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٢﴾

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ فِيهَا يَجْزِيهِمْ مِنْهَا سَائِرٌ ﴿٢٣﴾

الْوَرَقِ كَيْفَ مَرَرْنَا اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴿٢٤﴾

تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٥﴾

وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثِّلَتْ مِنْ تَوْبِ الْأَرْضِ مَا لَهَا مِنْ قَرَارٍ ﴿٢٦﴾

يَتَذَكَّرُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ وَيُجْعَلُ اللَّهُ مَثَلًا ﴿٢٧﴾

^[1] (V.14:23) See the footnote of (V.4:86).

^[2] (V.14:27) i.e. immediately after their death (in their graves, etc.), when the angels (*Munkar* and *Nakir*) will ask them three questions: As to: (1) Who is your Lord? (2) What is

those who are *Zâlimûn* (polytheists and wrong-doers), and Allâh does what He wills.^[1]

28. Have you not seen those who have changed the Blessings of Allâh into disbelief (by denying Prophet Muhammad صلى الله عليه وسلم and his Message of Islâm), and caused their people to dwell in the house of destruction?

29. Hell, in which they will burn, — and what an evil place to settle in!

30. And they set up rivals to Allâh, to mislead (men) from His Path! Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!"

31. Say (O Muhammad صلى الله عليه وسلم) to 'Ibâdî (My slaves) who have believed, that they should perform *As-Salât* (*Iqâmat-as-Salât*)^[2], and spend in charity out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

32. Allâh is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His Command; and He has made rivers (also) to be of service to you.

33. And He has made the sun and the moon, both constantly pursuing their courses,

۞ أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا
وَأَحْلَوْا قُلُوبَهُمْ دَارَ الْبَوَارِ ۝

جَهَنَّمَ يَصْلَوْنَ فِيهَا وَلَيْسَ الْفِرَاقُ

وَسِعَ لِقَائُهُمْ أَنَدَاؤُا يُضِلُّونَ عَنْ سَبِيلِهِ قُلْ
تَمَتَّعُوا فَإِن مَّصِيرَكُمْ إِلَى النَّارِ ۝

قُلْ لِّعِبَادِيَ الَّذِينَ آمَنُوا يُقِيمُوا الصَّلَاةَ وَيُؤْتُوا
مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً مِن قَبْلِ أَن يَأْتِيَ
يَوْمٌ لَا يَجْعَلُ فِيهِ مَصْرًا ۝

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ
السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ
وَسَخَّرَ لَكُمُ الْفَلَاحَ لِيَجْزِيَ فِي الْبَحْرِ بَأْمِرِهِ
وَسَخَّرَ لَكُمُ الْلَّيْلَ وَالنَّهَارَ ۝

وَسَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ

your religion? and (3) What do you say about this man (Prophet Muhammad صلى الله عليه وسلم) who was sent to you? The believers will give the correct answers, i.e. (1) My Lord is Allâh; (2) My religion is Islâm; and (3) This man (Muhammad صلى الله عليه وسلم) is Allâh's Messenger, and he came to us with clear signs and we believed in him, - while the wrong-doers who believed not in the Message of Prophet Muhammad صلى الله عليه وسلم will not be able to answer these questions. [See *Tafsîr Ibn Kathîr*].

^[1] (V.14:27) See the footnotes of (V.3:85) and (V.6:93).

^[2] (V.14:31) See the footnotes of (V.2:238).

to be of service to you; and He has made the night and the day, to be of service to you.

34. And He gave you of all that you asked from Him, and if you count the Blessings of Allâh, never will you be able to count them. Verily, man is indeed an extreme wrong-doer, a disbeliever (an extreme ingrate who denies Allâh's Blessings by disbelief, and by worshipping others besides Allâh, and by disobeying Allâh and His Prophet Muhammad صلى الله عليه وسلم).

35. And (remember) when Ibrâhîm (Abraham) said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

36. "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

37. "O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah) in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits so that they may give thanks.^[1]

وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ ﴿٣٧﴾

وَمَا تَعْدُكُمْ مِنْ كُلِّ مَآسٍ أَتُوعَدُونَ ۚ تَعْدُونَ
يَحْتَسِبُ أَفْئِدَةً لَا تُحْصَوْنَهَا إِنَّ الْإِنْسَانَ لَظَلُومٌ
كَفَّارٌ ﴿٣٨﴾

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذِهِ الْبَلَدَ أَمِنًا
وَأَجْنِبْنِي وَبَنِيَّ أَنْ نَعْبُدَ الْأَصْنَامَ ﴿٣٩﴾

رَبِّ إِنَّمَنْ أَضَلَّنَ كَثِيرًا مِنَ النَّاسِ فَمَنْ يَبْعَثِ
فِيهِمْ رُسُلًا وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ ﴿٤٠﴾

رَبَّنَا إِنِّي أَسْكَنْتُ مِنْ ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ
عِنْدَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُوا الصَّلَاةَ
فَاجْعَلْ أَفْئِدَةً مِنَ النَّاسِ تَهْوِي إِلَيْهِمْ وَارْزُقْهُمْ
مِنْ الثَّمَرَاتِ لَعَلَّهُمْ يَشْكُرُونَ ﴿٤١﴾

^[1] (V.14:37). The Story of the building of the Ka'bah at Makkah:

Narrated Ibn 'Abbâs عنهما رضي الله عنهما: {On the authority of the Prophet صلى الله عليه وسلم (See *Fath Al-Bârî*, Vol. 7, Page 210)}. The first lady to use a girdle was the mother of Ismâ'îl (Ishmael). She used a girdle so that she might hide her tracks from Sârah. * Ibrâhîm (Abraham) brought her and her son Ismâ'îl (Ishmael) while she used to nurse him at her breast, near the Ka'bah under a tree on the spot of Zamzam, at the highest place in the mosque. During those days there was nobody in Makkah, nor was there any water. So he made them sit over there and placed near them a leather bag containing some dates, and a small water-skin containing some water, and set out homeward. Ismâ'îl's (Ishmael) mother followed him saying, "O Ibrâhîm (Abraham)! Where are you going, leaving us in this valley where there is no person whose company we may enjoy, nor is there anything (to enjoy)?" She repeated that to him many times, but he did not look back at her. Then she asked him, "Has Allâh ordered you to do so?" He said, "Yes." She said, "Then He will not neglect us."

and returned while Ibrâhîm (Abraham) proceeded onwards, and on reaching the Thaniyyah where they could not see him, he faced the Ka'bah, and raising both hands invoked Allâh saying the following supplication:

'O our Lord! I have made some of my offspring to dwell in an uncultivable valley by Your Sacred House (the Ka'bah at Makkah); in order, O our Lord, that they may perform *As-Salât* (*Iqâmat-as-Salât*). So fill some hearts among men with love towards them, and (O Allâh) provide them with fruits, so that they may give thanks.' (V.14:37)

Ismâ'il's (Ishmael) mother went on suckling Ismâ'il (Ishmael) and drinking from the water (she had). When the water in the water-skin had all been used up, she became thirsty and her child also became thirsty. She started looking at him [i.e. Ismâ'il (Ishmael)] tossing in agony; she left him, for she could not endure looking at him, and found that the mountain of As-Safâ was the nearest mountain to her on that land. She stood on it and started looking at the valley keenly so that she might see somebody, but she could not see anybody. Then she descended from As-Safâ and when she reached the valley, she tucked up her robe and ran in the valley like a person in distress and trouble, till she crossed the valley and reached Al-Marwah mountain where she stood and started looking, expecting to see somebody, but she could not see anybody. She repeated that (running between As-Safâ and Al-Marwah) seven times." The Prophet صلى الله عليه وسلم said, "This is the source of the tradition of the Sa'y (the going) of people between them (i.e. As-Safâ and Al-Marwah). When she reached Al-Marwah (for the last time) she heard a voice and she asked herself to be quiet and listened attentively. She heard the voice again and said, 'O (whoever you may be)! You have made me hear your voice; have you got something to help me?' And behold! She saw an angel at the place of Zamzam, digging the earth with his heel (or his wing), till water flowed from that place. She started to make something like a basin around it, using her hands in this way and started filling her water-skin with water with her hands, and the water was flowing out after she had scooped some of it." The Prophet صلى الله عليه وسلم added, "May Allâh bestow mercy on Ismâ'il's (Ishmael) mother! Had she let the Zamzam (flow without trying to control it) (or had she not scooped from that water) (to fill her water-skin), Zamzam would have been a stream flowing on the surface of the earth." The Prophet صلى الله عليه وسلم further added, "Then she drank (water) and suckled her child. The angel said to her, 'Don't be afraid of being neglected, for this is the House of Allâh which will be built by this boy and his father, and Allâh never neglects His people.' The House (i.e. Ka'bah) at that time was on a high place resembling a hillock, and when torrents came, they flowed to its right and left. She lived in that way till some people from the tribe of Jurhum or a family from Jurhum passed by her and her child, as they (i.e. the Jurhum people) were coming through the way of Kadâ'. They landed in the lower part of Makkah where they saw a bird that had the habit of flying around water and not leaving it. They said, 'This bird must be flying around water, though we know that there is no water in this valley.' They sent one or two messengers who discovered the source of water, and returned to inform them of the water. So, they all came (towards the water)." The Prophet صلى الله عليه وسلم added, "Ismâ'il's (Ishmael) mother was sitting near the water. They asked her, 'Do you allow us to stay with you?' She replied, 'Yes, but you will have no right to possess the water.' They agreed to that." The Prophet صلى الله عليه وسلم further said, "Ismâ'il's (Ishmael) mother was pleased with the whole situation as she used to love to enjoy the company of the people. So, they settled there, and later on they sent for their families who came and settled with them so that some families became permanent residents there. The child [i.e. Ismâ'il (Ishmael)] grew up and learnt Arabic from them and (his virtues) caused them to love and admire him as he grew up, and when he reached the age of puberty they made him marry a woman from amongst them. After Ismâ'il's (Ishmael) mother had died, Ibrâhîm (Abraham) came after Ismâ'il's (Ishmael) marriage in order to see his family that he had left before, but he did not find Ismâ'il (Ishmael) there. When he asked Ismâ'il's (Ishmael) wife about him, she replied, 'He has

gone in search of our livelihood.' Then he asked her about their way of living and their condition, and she replied, 'We are living in misery; we are living in hardship and destitution,' complaining to him. He said, 'When your husband returns, convey my salutation to him and tell him to change the threshold of the gate (of his house).' When Ismâ'il (Ishmael) came, he seemed to have felt something unusual, so he asked his wife, 'Has anyone visited you?' She replied, 'Yes, an old man of such and such description came and asked me about you and I informed him, and he asked about our state of living, and I told him that we were living in a hardship and poverty.' On that Ismâ'il (Ishmael) said, 'Did he advise you anything?' She replied, 'Yes, he told me to convey his salutation to you and to tell you to change the threshold of your gate.' Ismâ'il (Ishmael) said, 'It was my father, and he has ordered me to divorce you. Go back to your family.' So, Ismâ'il (Ishmael) divorced her and married another woman from amongst them (i.e. Jurhum). Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished and called on them again but did not find Ismâ'il (Ishmael). So he came to Ismâ'il's (Ishmael) wife and asked her about Ismâ'il (Ishmael). She said, 'He has gone in search of our livelihood.' Ibrâhîm (Abraham) asked her, 'How are you getting on?' asking her about their sustenance and living. She replied, 'We are prosperous and well-off (i.e. we have everything in abundance).' Then she thanked Allâh عز وجل. Ibrâhîm (Abraham) said, 'What kind of food do you eat?' She said, 'Meat.' He said, 'What do you drink?' She said, 'Water.' He said, 'O Allâh! Bless their meat and water.' " The Prophet صلى الله عليه وسلم added, "At that time they did not have grain, and if they had grain, he would have also invoked Allâh to bless it." The Prophet صلى الله عليه وسلم added, "If somebody has only these two things as his sustenance, his health and disposition will be badly affected, unless he lives in Makkah." The Prophet صلى الله عليه وسلم added, "Then Ibrâhîm (Abraham) said to Ismâ'il's (Ishmael) wife, 'When your husband comes, give my regards to him and tell him that he should keep firm the threshold of his gate.' When Ismâ'il (Ishmael) came back, he asked his wife, 'Did anyone call on you?' She replied, 'Yes, a good-looking old man came to me,' so she praised him and added, 'He asked about you, and I informed him, and he asked about our livelihood and I told him that we were in a good condition.' Ismâ'il (Ishmael) asked her, 'Did he give you any piece of advice?' She said, 'Yes, he told me to give his regards to you and ordered that you should keep firm the threshold of your gate.' On that Ismâ'il (Ishmael) said, 'It was my father, and you are the threshold (of the gate). He has ordered me to keep you with me.' Then Ibrâhîm (Abraham) stayed away from them for a period as long as Allâh wished, and called on them afterwards. He saw Ismâ'il (Ishmael) under a tree near Zamzam, sharpening his arrows. When he saw Ibrâhîm (Abraham), he rose up to welcome him (and they greeted each other as a father does with his son or a son does with his father). Ibrâhîm (Abraham) said, 'O Ismâ'il (Ishmael)! Allâh has given me an order.' Ismâ'il (Ishmael) said, 'Do what your Lord has ordered you to do.' Ibrâhîm (Abraham) asked, 'Will you help me?' Ismâ'il (Ishmael) said, 'I will help you.' Ibrâhîm (Abraham) said, 'Allâh has ordered me to build a house here,' pointing to a hillock higher than the land surrounding it.' " The Prophet صلى الله عليه وسلم added, "Then they raised the foundations of the House (i.e. the Ka'bah). Ismâ'il (Ishmael) brought the stones and Ibrâhîm (Abraham) was building; and when the walls became high, Ismâ'il (Ishmael) brought this stone and put it for Ibrâhîm (Abraham) who stood over it and carried on building, while Ismâ'il (Ishmael) was handing him the stones, and both of them were saying, 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer the All-Knower.' " (V.2:127).

The Prophet صلى الله عليه وسلم added, "Then both of them went on building and going round the Ka'bah saying 'O our Lord! Accept (this service) from us. Verily, You are the All-Hearer, the All-Knower.' " (V.2:127) [Sahih Al-Bukhârî, Vol. 4, Hadith No. 583].

* When Ibrâhîm (Abraham) married Hâjar and she conceived Ismâ'il (Ishmael), Sârah, Ibrâhîm's (Abraham) first wife, became jealous of her and swore that she would cut three

38. "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allâh.

39. "All praise and thanks are Allâh's Who has given me in old age Ismâ'il (Ishmael) and Ishâq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

40. "O my Lord! Make me one who performs *As-Salât* (*Iqâmat-as-Salât*), and (also) from my offspring, our Lord! And accept my invocation.

41. "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

42. Consider not that Allâh is unaware of that which the *Zâlimûn* (polytheists, wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror.

43. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty (from thinking because of extreme fear).

44. And warn (O Muhammad صلى الله عليه وسلم) mankind of the Day when the torment will come to them; then the wrong-doers will say: "Our Lord! Respite us for a little while, we will answer Your Call and follow the Messengers!" (It will be said): "Had you not sworn aforetime that you would not leave (the world for the Hereafter).

45. "And you dwelt in the dwellings of men who wronged themselves, and it was

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِنْ شَيْءٍ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ ﴿٣٨﴾

الْحَمْدُ لِلَّهِ الَّذِي وَبَّأَنِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَاقَ إِنَّ رَبِّي أَسْمِعُ الدُّعَاءَ ﴿٣٩﴾

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ ﴿٤٠﴾

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ﴿٤١﴾

وَلَا تَحْسَبَنَّ اللَّهُ غَافِلًا عَمَّا يَعْمَلُ الظَّالِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِیَوْمٍ تَشْخَصُ فِيهِ الْأَبْصَارُ ﴿٤٢﴾

مُنْطَبِعِينَ مُقْنِبِينَ رُءُوسَهُمْ لَا يَرْجِعُونَ الْإِبْهَامَ ظُنُفُهُمْ وَاظْفَادُهُمْ هَوَاجَةً ﴿٤٣﴾

وَأَذِذْ لِلنَّاسِ يَوْمَ تَأْتِيهِمُ الْعَذَابُ قُلُوبٌ الَّتِي لَمْ يَكُونُوا يَشْعُرُونَ ظَلَمُوا وَأَرْبَا أَجْرًا إِلَى أَجَلٍ مُرْسٍ يُحِبُّ دَعْوَتَكَ وَتَتَّبِعُ الرُّسُلَ أُولَئِكَ كُفِرُوا فَمَا يَسْمُرُونَ قَبْلَ مَا كُفِرُوا زَوَالٍ ﴿٤٤﴾

وَسَكَنْتُمْ فِي سَكَنٍ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ وَنَبَّيْنُ

parts from her body. So Hajar tied a girdle round her waist and ran away, dragging her robe behind her so as to wipe out her tracks lest Sarah should pursue her. "Allâh knows better."

clear to you how We had dealt with them.
And We put forth (many) parables for you."

46. Indeed, they planned their plot, and their plot was with Allâh, though their plot was not such as to remove the mountains (real mountains or the Islâmic law) from their places (as it is of no importance) [*Tafsîr Ibn Kathîr*]^[1].

47. So think not that Allâh will fail to keep His Promise to His Messengers. Certainly, Allâh is All-Mighty, All-Able of Retribution.

48. On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allâh, the One, the Irresistible.

49. And you will see the *Mujrimûn* (criminals, disbelievers in the Oneness of Allâh — Islâmic Monotheism, polytheists) that Day *Muqarranûn*^[2] (bound together) in fetters.

50. Their garments will be of pitch, and fire will cover their faces.

51. That Allâh may requite each person according to what he has earned. Truly, Allâh is Swift at reckoning.

52. This (Qur'ân) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One *Ilâh* (God — Allâh) — (none has the right to be worshipped but Allâh) — and that men of understanding may take heed.

لَكُمْ كَيْفَ قُلْنَا بِهِمْ وَفَرَّغْنَا إِلَهُكُمْ
الْأَمْتَالُ ﴿٤٦﴾

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِنْدَ اللَّهِ مَكْرُهُمْ وَإِنْ
كَانَ مَكْرُهُمْ لِيَتَزُولَ إِلَهُ الْجِبَالِ ﴿٤٧﴾

فَلَا تَحْزَنْ إِنَّ اللَّهَ مَخْلِفٌ وَعْدُهُ رُسُلَهُ
إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ ﴿٤٨﴾

يَوْمَ يُبَدِّلُ الْأَرْضَ عَرْضَ الْأَرْضِ وَالسَّمَوَاتِ
وَيُرْزَقُونَ أَقْوَامًا الْوَاحِدَ الْقَهَّارَ ﴿٤٩﴾

وَنَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُقَرَّنِينَ
بِالْأَشْقَادِ ﴿٥٠﴾

سَرَابِطُهُمْ فِي النَّارِ وَقَدْ نُفِثَ رُجُومُهُمْ أَنَّ النَّارَ

لَيَجْزِيَنَّ اللَّهُ كُلَّ نَفْسٍ بِمَا كَسَبَتْ إِنَّ اللَّهَ
سَرِيعُ الْحِسَابِ ﴿٥١﴾

هَذَا بَلَاغٌ لِلنَّاسِ وَلَعَلَّهُمْ يَتَعَلَّمُونَ أَلَمْ نَكُنْ
مَوْلَاهُ وَجَدْ وَلَيْدَعْبَرِ أُولَ الْأَنْبِيَاءِ ﴿٥٢﴾

^[1] (V.14:46) It is said by some interpreters regarding this Verse that the Quraish pagans plotted against Prophet Muhammad صلى الله عليه وسلم to kill him but they failed and were unable to carry out their plot which they plotted.

^[2] (V.14:49) *Muqarranûn* In fetters mean with their hands and feet tied to their necks with chains.

Sûrat Al-Hijr
(The Rocky Tract) XV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. *Alif-Lâm-Râ.* [These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Book and a plain Qur'ân.

2. How much would those who disbelieved wish that they had been Muslims [those who have submitted themselves to Allâh's Will in Islâm i.e. Islâmic Monotheism — this will be on the Day of Resurrection when they will see the disbelievers going to Hell and the Muslims going to Paradise].¹¹

3. Leave them to eat and enjoy, and let them be preoccupied with (false) hope. They will come to know!

4. And never did We destroy a township but there was a known decree for it.

5. No nation can advance its term, nor delay it.

6. And they say: "O you (Muhammad صلى الله عليه وسلم) to whom the *Dhikr* (The Qur'ân) has been sent down! Verily, you are a mad man!

7. "Why do you not bring angels to us if you are of the truthful?"

8. We send not the angels down except with the truth (i.e. for torment), and in that case, they (the disbelievers) would have no respite!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمَنُ الرَّحِيمُ الرَّحْمَنُ الرَّحِيمُ الرَّحْمَنُ الرَّحِيمُ

وَيَا أَيُّهَا الَّذِينَ كَفَرُوا لَوْ كُنْتُمْ مُسْلِمِينَ

ذَرُهُمْ يَأْكُلُوا وَيَشْتَبِعُوا وَيَهْتَرُوا لَأَمَلٌ مُسَوِّفٌ
يَعْمَلُونَ

وَمَا أَهْلَكْنَا مِنْ قَرْيَةٍ إِلَّا وَلَهَا كِتَابٌ
مَعْلُومٌ

فَاتَّبَعُوا مِنْ أَفْوَةٍ لَا يَسْمَعُونَ

وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ لَأَنَّا نَمُوتُ
لَمْ نُخَمَّرُوا

لَوْ أَنَّا نُمَاتُ بِأَلَمَاتِكَ إِن كُنْتَ مِنَ الصَّادِقِينَ

مَنْ نَزَّلَ الْمَلَكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا
إِنَّا نُنْظِرِينَ

¹¹ (V.15:2): See the footnote of (V.3:85).

9. Verily, We, it is We Who have sent down the *Dhikr* (i.e. the Qur'ân) and surely, We will guard it (from corruption)^[1].

10. Indeed, We sent (Messengers) before you (O Muhammad صلى الله عليه وسلم) amongst the sects (communities) of old.

11. And never came a Messenger to them but they did mock at him.

12. Thus do We let it (polytheism and disbelief) enter the hearts of the *Mujrimûn* [criminals, polytheists and pagans (because of their mocking at the Messengers)].

13. They would not believe in it (the Qur'ân); and already the example of (Allâh's punishment of) the ancients (who disbelieved) has gone forth.

14. And even if We opened to them a gate from the heaven and they were to keep on ascending thereto (all the day long)

15. They would surely say (in the evening): "Our eyes have been (as if) dazzled (we have not seen any angel or heaven). Nay, we are a people bewitched."

16. And indeed, We have put the big stars in the heaven and We beautified it for the beholders.^[2]

17. And We have guarded it (the near heaven) from every outcast *Shaitân* (devil).

18. Except him (devil) who steals the

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَنَظِيرُونَ ﴿٩﴾

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فِي شَرِيعِ الْأَوَّلِينَ ﴿١٠﴾

وَمَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿١١﴾

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿١٢﴾

لَا يُؤْمِنُونَ بِهِ وَقَدْ خَلَتْ سُنَّةُ الْأَوَّلِينَ ﴿١٣﴾

وَلَوْ فَتَحْنَا لَكَ الْأَبْوَابَ فَظَلُّوا فِيهِ يَعْرُجُونَ ﴿١٤﴾

لَقَالُوا إِنَّمَا سُكَّرَتْ أَنْعَابُنَا بَلْ نَحْنُ قَوْمٌ مَسْمُورُونَ ﴿١٥﴾

وَلَقَدْ جَعَلْنَا فِي السَّمَاءِ بُرُوجًا وَزَيَّنَّاهَا بِالنَّجْمِ الْمُنِيرِ ﴿١٦﴾

وَحَفِظْنَاهَا مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ ﴿١٧﴾

إِلَّا مَنْ أَسْرَفَ أَتَعْرِفُ الْفِتْنَةَ مِمَّا يَنْهَابُ مُبِينٌ ﴿١٨﴾

^[1] (V.15:9) This Verse is a challenge to mankind and everyone is obliged to believe in the miracles of this Qur'ân. It is a clear fact that more than 1400 years have elapsed and not a single word of this Qur'ân has been changed, although the disbelievers tried their utmost to change it in every way, but they failed miserably in their efforts. As it is mentioned in this holy Verse: "We will guard it." By Allâh! He has guarded it. On the contrary, all the other holy Books [the Taurât (Torah), the Injeel (Gospel)] have been corrupted in the form of additions or subtractions or alterations in the original text.

^[2] (V.15:16) See the footnote of (V.6:97).

hearing then he is pursued by a clear flaming fire.

19. And the earth We have spread out, and have placed therein firm mountains, and caused to grow therein all kinds of things in due proportion.

20. And We have provided therein means of living, for you and for those whom you provide not [moving (living) creatures, cattle, beasts, and other animals].

21. And there is not a thing, but with Us are the stores thereof. And We send it not down except in a known measure.

22. And We send the winds fertilizing (to fill heavily the clouds with water), then cause the water (rain) to descend from the sky, and We give it to you to drink, and it is not you who are the owners of its stores [i.e. to give water to whom you like or to withhold it from whom you like].

23. And certainly We! We it is Who give life, and cause death, and We are the Inheritor.

24. And indeed, We know the first generations of you who had passed away, and indeed, We know the present generations of you (mankind), and also those who will come afterwards.

25. And verily, your Lord will gather them together. Truly, He is All-Wise, All-Knowing.

26. And indeed, We created man from dried (sounding) clay of altered mud.

27. And the jinn, We created aforetime from the smokeless flame of fire.

28. And (remember) when your Lord said to the angels: "I am going to create a man

وَالْأَرْضَ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنبَتْنَا فِيهَا
مِنْ كُلِّ شَيْءٍ مَّزْجُورٍ ﴿١٩﴾

وَجَعَلْنَا لِكُلِّ فِئَةٍ مَعْيَشٍ وَمِنْ أَسْمَاءِ
لَهُمْ يُرْزَقُونَ ﴿٢٠﴾

وَأَن مِّن شَيْءٍ إِلَّا عِنْدَنَا خِزْيَانُهُ وَمَا نُنْزِلُهُ إِلَّا
بِقَدَرٍ مَّعْلُومٍ ﴿٢١﴾

وَأَرْسَلْنَا الرِّيحَ لَوْفِحَ لَوْنٍ فَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً
فَأَنبَتْنَا كُفْرًا وَآثَرًا لَهُمْ يَخْرُجُونَ ﴿٢٢﴾

وَأَنَّا لَنَحْنُ غَنِيٌّ وَرُءُوسُ نَارٍ أَوْرُوقُونَ ﴿٢٣﴾

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا
الْمُسْتَخْفِينَ ﴿٢٤﴾

وَأَن زَيْدًا لَّهُ وَجْهٌ يُحْسِنُ الْعَمَلُ عَلَيْهِ ﴿٢٥﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ صَلْصَالٍ مِن حَمَإٍ مَسْنُونٍ ﴿٢٦﴾

وَالْجَانَّ خَلَقْنَا مِنْ قَبْلُ مِنْ نَّارِ السَّمُومِ ﴿٢٧﴾

وَلَمَّا قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن صَلْصَالٍ مِّن

(Adam) from dried (sounding) clay of altered mud.

29. "So, when I have fashioned him completely and breathed into him (Adam) the soul which I created for him, then fall (you) down prostrating yourselves to him."

30. So the angels prostrated themselves, all of them together.

31. Except *Iblis* (Satan) — he refused to be among the prostrators.

32. (Allâh) said: "O *Iblis* (Satan)! What is your reason for not being among the prostrators?"

33. [*Iblis* (Satan)] said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud."

34. (Allâh) said: "Then, get out from here, for verily, you are *Rajim* (an outcast or a cursed one)." [*Tafsir Al-Tabari*]

35. "And verily, the curse shall be upon you till the Day of Recompense (i.e. the Day of Resurrection)."

36. [*Iblis* (Satan)] said: "O my Lord! Give me then respite till the Day they (the dead) will be resurrected."

37. Allâh said: "Then verily, you are of those reprieved,

38. "Till the Day of the time appointed."

39. [*Iblis* (Satan)] said: "O my Lord! Because you misled me, I shall indeed adorn the path of error for them (mankind) on the earth, and I shall mislead them all.

40. "Except Your chosen, (guided) slaves among them."

41. (Allâh) said: "This is a Way which will lead straight to Me."

حَمَّاسُونَ ﴿٢٩﴾

فَإِذَا سَوَّيْتُهُ وَنَفَخْتُ فِيهِ مِنْ رُوحِي فَقَعُوا لَهُ

سَاجِدِينَ ﴿٣٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٣١﴾

إِلَّا إِبْلِيسَ أَبَى أَنْ يَكُونَ مَعَ السَّاجِدِينَ ﴿٣٢﴾

قَالَ يَا إِبْلِيسُ مَا لَكَ الْآتِكُونَ مَعَ السَّاجِدِينَ ﴿٣٣﴾

قَالَ أَنَا خَيْرٌ مِنْ سَاجِدِكَ لِشَرِّ خَلْقِهِ مِنْ صَلَافِي

مِنْ حَمَّاسُونَ ﴿٣٤﴾

قَالَ فَخُذْ مِنْهَا ذَاكَ زَجْجِرٌ ﴿٣٥﴾

فَإِنَّ عَلَيْكَ اللَّعْنَةَ إِلَى يَوْمِ الْبَرِّ ﴿٣٦﴾

قَالَ رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿٣٧﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٣٨﴾

إِلَى يَوْمِ الْوَعْدِ الْأَعْلَى ﴿٣٩﴾

قَالَ رَبِّ بِمَا أَغْوَيْتَنِي لَأَتَّبِعَنَّ لَوْ كُنَّ الْأَرْضُ

وَالْأَعْوَى يَتَّبِعُهُ أَجْمَعُونَ ﴿٤٠﴾

إِلَّا عِبَادَكَ الْمَخْلُوسِينَ ﴿٤١﴾

قَالَ هَذَا صِرَاطٌ عَلَيَّ مُسْتَقِيمٌ ﴿٤٢﴾

42. "Certainly, you shall have no authority over My slaves, except those who follow you of the *Ghâwûn* (*Mushrikûn* and those who go astray, criminals, polytheists, and evil-doers)."

43. "And surely, Hell is the promised place for them all."

44. "It (Hell) has seven gates, for each of those gates is a (special) class (of sinners) assigned."

45. "Truly! The *Muttaqûn* (the pious — See V.2:2) will be amidst Gardens and water-springs (Paradise).

46. "(It will be said to them): 'Enter therein (Paradise), in peace and security.'

47. "And We shall remove from their breasts any deep feeling of bitterness (that they may have). (So they will be like) brothers facing each other on thrones."

48. "No sense of fatigue shall touch them, nor shall they (ever) be asked to leave it."

49. Declare (O Muhammad صلى الله عليه وسلم) to My slaves, that truly, I am the Oft-Forgiving, the Most Merciful.

50. And that My Torment is indeed the most painful torment.

51. And tell them about the guests (the angels) of Ibrâhîm (Abraham).

52. When they entered to him, and said: *Salâm* (peace)! [Ibrâhîm (Abraham)] said: "Indeed! We are afraid of you."

53. They (the angels) said: "Do not be afraid! We give you glad tidings of a boy (son) possessing much knowledge and wisdom."

54. [Ibrâhîm (Abraham)] said: "Do you give me glad tidings (of a son) when old age

إِنِّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ إِلَّا
مَنِ اتَّبَعَكَ مِنَ الْغَايِينَ ﴿٤٢﴾

وَأَنَّ جَهَنَّمَ لَمَوْعِدُهُمْ أَجْمَعِينَ ﴿٤٣﴾

لَهَا سَبْعَةُ أَبْوَابٍ لِّكُلِّ بَابٍ مِّنْهُمْ
جُزْءٌ مَّقْسُومٌ ﴿٤٤﴾

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَعُيُونٍ ﴿٤٥﴾

أَدْخُلُوهَا بِسَلَامٍ وَأَمِينٍ ﴿٤٦﴾

وَنُزِّلْنَا مَاءً صَدْرُوهُمْ فِيهَا خُرُوجًا
عَلَى سُرُرٍ مُّتَقَابِلِينَ ﴿٤٧﴾

لَا يَمَسُّهُمْ فِيهَا هَاضِبٌ وَمَا هُم بِثَمَلٍ
يُخْرِجُونَ ﴿٤٨﴾

* نَبِّئْ عِبَادِي أَنِّي أَنَا الْغَفُورُ الرَّحِيمُ ﴿٤٩﴾

وَأَنَّ عَذَابِي هُوَ الْعَذَابُ الْأَلِيمُ ﴿٥٠﴾

وَنَبِّئُهُمْ عَنْ صَافٍ إِنَّ هُوَ ﴿٥١﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا
مِنْكُمْ وَكُونُوا ﴿٥٢﴾

قَالُوا لَا تَعْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَظِيمٍ ﴿٥٣﴾

قَالَ ابَشِّرُونِي عَلَىٰ أَن مِّنْ شَيْءٍ أَلَسَّ بِكَ

has overtaken me? Of what then is your news?"

55. They (the angels) said: "We give you glad tidings in truth. So be not of the despairing."

56. [Ibrâhîm (Abraham)] said: "And who despairs of the Mercy of his Lord except those who are astray?"

57. [Ibrâhîm (Abraham) again] said: "What then is the business on which you have come, O Messengers?"

58. They (the angels) said: "We have been sent to a people who are *Mujrimûn* (criminals, disbelievers, polytheists, sinners).

59. "(All) except the family of Lût (Lot). Them all we are surely going to save (from destruction).

60. "Except his wife, of whom We have decreed that she shall be of those who remain behind (i.e. she will be destroyed)."

61. Then when the Messengers (the angels) came to the family of Lût (Lot).

62. He said: "Verily, you are people unknown to me."

63. They said: "Nay, we have come to you with that (torment) which they have been doubting.

64. "And we have brought you the truth (the news of the destruction of your nation) and certainly, we tell the truth.

65. "Then travel in a part of the night with your family, and you go behind them in the rear, and let no one amongst you look back, but go on to where you are ordered."

66. And We made known this decree to him, that the root of those (sinners) was to be

فَيَمْشُونَ ۝

قَالُوا بَشِّرْكَ الْغَافِقِينَ ۝
الْقَانِطِينَ ۝

قَالَ وَمَنْ يَقْنَطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ۝

قَالَ فَمَا خَطْبُكُمْ أَيُّهَا الْمُرْسَلُونَ ۝

قَالُوا إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ مُّجْرِمِينَ ۝

إِلَّا آلَ لُوطٍ إِنَّا لَمَنَجُّهُمْ أَجْمَعِينَ ۝

إِلَّا أَمْرًا نَّهَدْنَاهَا لِمَنْ الْغَائِبِينَ ۝

فَلَمَّا جَاءَ آلَ لُوطٍ الْمُرْسَلُونَ ۝

قَالَ إِنَّكُمْ قَوْمٌ مَّعْرُوفُونَ ۝

قَالُوا بَلْ جِئْنَاكَ بِمَا كَانُوا فِيهِ يَسْتَمِرُّونَ ۝

وَأَتَيْنَاكَ بِالْحَقِّ وَإِنَّا لَصَادِقُونَ ۝

فَأَسْرِ بِأَهْلِكَ بِطُغْيَانِ اللَّيْلِ وَأْتِجِ بِأَهْلِكَ ۝
يَتَخَفَتُونَ مِنْكُمْ لَمَّا خَلَّوْا مِنْكُمْ وَأَنْتُمْ مُّؤْمِرُونَ ۝

وَقَضَيْنَا إِلَٰهَهُمْ ذَٰلِكَ الْأَمْرَ أَنَّ دَابِرَ هَٰؤُلَاءِ مَقْطُوعٌ

cut off in the early morning.

67. And the inhabitants of the city came rejoicing (at the news of the young men's arrival).

68. [Lût (Lot)] said: "Verily, these are my guests, so shame me not.

69. "And fear Allâh and disgrace me not."

70. They (the people of the city) said: "Did we not forbid you from entertaining (or protecting) any of the 'Ālamîn (people, foreigners and strangers from us)?"

71. [Lût (Lot)] said: "These (the girls of the nation) are my daughters (to marry lawfully), if you must act (so)."

72. Verily, by your life (O Muhammad صلى الله عليه وسلم), in their wild intoxication, they were wandering blindly.

73. So *As-Saiḥah* (torment — awful cry) overtook them at the time of sunrise.

74. And We turned (the towns of Sodom in Palestine) upside down and rained down on them stones of baked clay.

75. Surely! In this are signs for those who see (or understand or learn the lessons from the Signs of Allâh).

76. And verily, they (the cities) were right on the highroad (from Makkah to Syria i.e. the place where the Dead Sea is now)¹¹.

77. Surely, therein is indeed a sign for the believers.

78. And the Dwellers in the Wood [i.e. the people of Madyan (Midian) to whom Prophet Shu'aib (عليه السلام) was sent by Allâh], were also *Zâlimûn* (polytheists and wrong-doers).

مُصْبِحِينَ ﴿٦٧﴾

وَجَاءَ أَهْلَ الْمَدِينَةِ يَسْتَبْشِرُونَ ﴿٦٨﴾

قَالَ إِنَّ هَؤُلَاءِ ضَيْفِي فَلَا تَفْضَحُونِ ﴿٦٩﴾

وَاتَّقُوا اللَّهَ وَلَا تُخْزُونِ ﴿٧٠﴾

قَالُوا لَوْلَا نَهَيْكَ عَنِ الْعَالَمِينَ ﴿٧١﴾

قَالَ هَؤُلَاءِ بَنَاتِي إِنْ كُنْتُمْ فَاعِلِينَ ﴿٧٢﴾

لَقَدْ رَكِبْتُمْ فِي سَكَنِهِمْ رِجْمًا مَوْرُونَ ﴿٧٣﴾

فَأَعَدْتُمْ لَهُمُ الصَّيْحَةَ مُشْرِقِينَ ﴿٧٤﴾

فَجَعَلْنَا عَلَيْهِمْ سَافِلَهَا وَأَمْطَرْنَا عَلَيْهِمْ حِجَارَةً ﴿٧٥﴾

وَمِنْ سِجِّيلٍ ﴿٧٦﴾

إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّمَنْ يَعْلَمُ الْيُسُوسَ ﴿٧٧﴾

لَأَنَّهُنَّ الْيَسِيرُ الْمُقْبِرُ ﴿٧٨﴾

إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ يَعْلَمُ الْيُسُوسَ ﴿٧٩﴾

وَإِنْ كَانَ لَصَحَابُكَ لَظَالِمِينَ ﴿٨٠﴾

¹¹ (كتاب التاريخ لابن كثير) (V.15:76) Please see the Book of History by Ibn Kathir.

79. So, We took vengeance on them. They are both on an open highway, plain to see.

80. And verily, the dwellers of *Al-Hijr* (the rocky tract) denied the Messengers.

81. And We gave them Our Signs, but they were averse to them.

82. And they used to hew out dwellings from the mountains, (feeling themselves) secure.

83. But *As-Saihah* (torment — awful cry) overtook them in the early morning (of the fourth day of their promised punishment days).

84. And all that they used to earn availed them not.

85. And We created not the heavens and the earth and all that is between them except with truth, and the Hour is surely coming, so overlook (O Muhammad صلى الله عليه وسلم), their faults with gracious forgiveness. [This was before the ordainment of *Jihād* — holy fighting in Allāh's cause].

86. Verily, your Lord is the All-Knowing Creator.

87. And indeed, We have bestowed upon you seven of *Al-Mathāni* (seven repeatedly recited Verses), (i.e. *Sûrat Al-Fâtihah*) and the Grand Qur'ān.^[1]

88. Look not with your eyes ambitiously at what We have bestowed on certain classes of them (the disbelievers), nor grieve over them. And lower your wings for the believers (be courteous to the fellow-believers).

89. And say (O Muhammad صلى الله عليه وسلم): "I am indeed a plain warner."

فَاتَّخَذْنَا دُونَهُمْ وَادًّا مَعْلُومًا ۝٧٩

وَالَّذِينَ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسِلِينَ ۝٨٠

وَمَا كُنْزُهُمْ لِدِينِنَا كَمَا كُنْزُهُمْ لِدِينِهِمْ ۝٨١

وَكَانُوا يَنْجُوتُونَ مِنَ الْجِبَالِ يَنْقُوعًا لَوِيزِينَ ۝٨٢

فَأَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِينَ ۝٨٣

فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ۝٨٤

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ ۖ إِنَّ السَّاعَةَ لَأَتِيَةٌ ۖ فَاصْفَحِ الصَّفْحَ الْجَمِيلَ ۝٨٥

إِنَّ رَبَّكَ هُوَ الْخَلْقُ الْعَلِيمُ ۝٨٦

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِّنَ الْمَثَانِ وَالْقُرْآنَ الْعَظِيمَ ۝٨٧

لَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُ فِي مَا اسْتَغْنَاهُمْ ۖ وَأَوْبَهْهُمْ وَأَخْضَعْ بَنَاتُكَ لِلْمُؤْمِنِينَ ۝٨٨

وَقُلْ إِنِّي أَنَا نَذِيرٌ مُّبِينٌ ۝٨٩

^[1] (V.15:87) See the footnote of (V.1:2).

90. As We have sent down on the dividers,
(Quraish pagans or Jews and Christians).

91. Who have made the Qur'ân into parts
(i.e. believed in one part and disbelieved in
the other). [*Tafsîr At-Tabarî*]

92. So, by your Lord, (O Muhammad
(صلى الله عليه وسلم), We shall certainly call all of
them to account.

93. For all that they used to do,

94. Therefore proclaim openly (Allâh's
Message — Islâmic Monotheism) that which
you are commanded, and turn away from
Al-Mushrikûn (polytheists, idolaters, and
disbelievers — See V.2:105).

95. Truly! We will suffice you against the
scoffers,

96. Who set up along with Allâh another
ilâh (god); but they will come to know.

97. Indeed, We know that your breast is
straitened at what they say.

98. So glorify the praises of your Lord
and be of those who prostrate themselves (to
Him).^[1]

99. And worship your Lord until there
comes to you the certainty (i.e. death).^[2]

كَمَا أَرْسَلْنَا عَلَى الْمُقْتَسِبِينَ ﴿٩٠﴾

الَّذِينَ جَعَلُوا الْقُرْآنَ عِضِينَ ﴿٩١﴾

فَوَيْلٌ لَّكَ لِلْمَلَائِكَةِ أَتَسْمِعِينَ ﴿٩٢﴾

عَمَّا كَانُوا يَعْمَلُونَ ﴿٩٣﴾

فَأَصْحِبْ مَا تَأْمُرُ وَأَعْرِضْ عَنِ الْمُسْرِكِينَ ﴿٩٤﴾

إِنَّا كَفَيْنَاكَ الْمُسْتَهْزِئِينَ ﴿٩٥﴾

الَّذِينَ يَجْعَلُونَ مَعَ اللَّهِ إِلَهًا آخَرَ فَسَوْفَ

يَعْلَمُونَ ﴿٩٦﴾

وَلَقَدْ نَعْلَمُ أَنَّكَ يَضِيقُ صَدْرَكَ بِمَا يَقُولُونَ ﴿٩٧﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُن مِّنَ السَّاجِدِينَ ﴿٩٨﴾

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

^[1] (V. 15:98).

a) Narrated Abu Ma'bad, the freed slave of Ibn 'Abbâs: Ibn 'Abbâs رضي الله عنهما told me, "In the lifetime of the Prophet صلى الله عليه وسلم, it was the custom to remember Allâh (*Dhikr*) by glorifying, praising and magnifying Allâh aloud after the compulsory congregational prayers." Ibn 'Abbâs further said, "When I heard the *Dhikr*, I would learn that the compulsory congregational prayer had ended." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.802).

b) Narrated Ibn 'Abbâs رضي الله عنهما I used to recognize the completion of the prayer of the Prophet صلى الله عليه وسلم by hearing *Takbîr*. (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.803).

^[2] (V. 15:99) Narrated Anas رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "None of you should long for death because of a calamity that had befallen him; and if he cannot, but long for death, then he should say, 'O Allâh! Let me live as long as life is better for me, and take my life if death is better for me.'" (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.362).

Sûrat An-Nahl (The Bees) XVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The Commandment (the Hour or the punishment of disbelievers and polytheists or the Islâmic laws or commandments) ordained by Allâh will come to pass, so, seek not to hasten it. Glorified and Exalted is He above all that they associate as partners with Him.

2. He sends down the angels with the *Rûh* (revelation) of His Command to whom of His slaves He wills (saying): "Warn (mankind) that *Lâ ilâha illâ Ana* (none has the right to be worshipped but I), so fear Me (by abstaining from sins and evil deeds).

3. He has created the heavens and the earth with truth. High is He, Exalted above all that they associate as partners with Him.

4. He has created man from *Nutfah* (mixed drops of male and female sexual discharge), then behold, this same (man) becomes an open opponent.

5. And the cattle, He has created them for you; in them there is warmth (warm clothing), and numerous benefits, and of them you eat.

6. And wherein is beauty for you, when you bring them home in the evening, and as you lead them forth to pasture in the morning.

7. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of Kindness, Most Merciful.

8. And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.

9. And upon Allâh is the responsibility to

سُورَةُ النَّحْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
أَن أَمْرًا فَلَا تَسْتَعْجِلُوهُ سُبْحَنَهُ وَقَسَمًا
بِشَيْءٍ ۝

يُنَزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ
يَشَاءُ مِنْ عِبَادِهِ أَنْ أَنْذِرُوا أَنَّهُ لَا إِلَهَ إِلَّا
أَنَا فَاقْصِرُوا ۝

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى
عَمَّا يُشْرِكُونَ ۝

خَلَقَ الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِنَّا هُوَ
حَصِيدٌ مُبِينٌ ۝

وَالْأَنْعَامَ خَلَقَهَا لَكُمْ فِيهَا دِفْءٌ وَمَنْفَعٌ
وَمِنْهَا تَأْكُلُونَ ۝

وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ
تُفْرَجُونَ ۝

وَيَحْمِلُنَّ أَثْقَالَكُمْ إِلَى بَلَدٍ لَمْ تَكُونُوا لِيَفِيهِ
لَا يَشِقُّ الْإِنْشَاءُ إِنَّ رَبَّكُمْ رءُوفٌ رَحِيمٌ ۝

وَالْفَحِيلَ وَالْإِبَالَ وَالْجُمُودَ لِتَكْبُرُوا وَزِينَةً
وَيَخْلُقُ مَا لَا تَعْلَمُونَ ۝

وَعَلَى اللَّهِ قَصْدُ السَّبِيلِ وَمِنْهَا جَاسِرٌ وَلَوْ شَاءَ

explain the Straight Path.¹¹¹ But there are ways that turn aside (such as Paganism, Judaism and Christianity). And had He willed, He would have guided you all (mankind).

10. He it is Who sends down water (rain) from the sky; from it you drink and from it (grows) the vegetation on which you send your cattle to pasture.

11. With it He causes to grow for you the crops, the olives, the date-palms, the grapes, and every kind of fruit. Verily, in this is indeed an evident proof and a manifest sign for a people who give thought.

12. And He has subjected to you the night and the day, and the sun and the moon; and the stars are subjected by His Command. Surely, in this are proofs for a people who understand.

13. And whatsoever He has created for you on the earth of varying colours [and qualities from vegetation and fruits (botanical life) and from animals (zoological life)]. Verily, in this is a sign for a people who remember.

14. And He it is Who has subjected the sea (to you), that you eat thereof fresh tender meat (i.e. fish), and that you bring forth out of it ornaments to wear. And you see the ships ploughing through it, that you may seek (thus) of His Bounty (by transporting the goods from place to place) and that you may be grateful.

15. And He has affixed into the earth mountains standing firm, lest it should shake with you; and rivers and roads, that you may guide yourselves.

16. And landmarks (signposts during the day) and by the stars (during the night), they (mankind) guide themselves.

لَهُدًى لَكُمْ تَجْتَمِعُونَ ﴿١١﴾

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ ﴿١٢﴾

يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْتَبِرُونَ ﴿١٣﴾

وَسَخَّرَ لَكُمْ الَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ سَخَّرَهَا بِأَمْرِ رَبِّهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُفَكِّرُونَ ﴿١٤﴾

وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا أَلْوَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَذْكُرُونَ ﴿١٥﴾

وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لَكُمْ تَكُونُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُ مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلَ يَكْفِئُ فِيهِ وَلِيَّتَيْنِ مِنْ قَضَائِهِ وَلَهُ لَكُمْ تَشْكُرُونَ ﴿١٦﴾

وَالْفُقُوفُ فِي الْأَرْضِ رَوَايَ أَنْ يَضِلَّ بِهِكُمْ وَلَقَدْ زُكِّرْتُمْ ﴿١٧﴾

وَاللَّامِزَاتُ بِالنُّجُومِ هُمْ يَهْتَدُونَ ﴿١٨﴾

¹¹¹ (V.16:9) i.e. Islâmic Monotheism for mankind i.e. to show them legal and illegal, good and evil things; so whosoever accepts the guidance, it will be for his own benefit and whosoever goes astray, it will be for his own destruction.

from directions they did not perceive.

27. Then, on the Day of Resurrection, He will disgrace them and will say: "Where are My (so called) partners concerning whom you used to disagree and dispute (with the believers, by defying and disobeying Allâh)?" Those who have been given the knowledge (about the Torment of Allâh for the disbelievers) will say: "Verily, disgrace and misery this Day are upon the disbelievers.

28. "Those whose lives the angels take while they are doing wrong to themselves (by disbelief and by associating partners in worship with Allâh and by committing all kinds of crimes and evil deeds)." Then, they will make (false) submission (saying): "We used not to do any evil." (The angels will reply): "Yes! Truly, Allâh is All-Knower of what you used to do.

29. "So enter the gates of Hell, to abide therein,¹¹ and indeed, what an evil abode will be for the arrogant."

30. And (when) it is said to those who are the *Muttaqûn* (the pious — See V.2:2) "What is it that your Lord has sent down?" They say: "That which is good." For those who do good in this world, there is good, and the home of the Hereafter will be better. And excellent indeed will be the home (i.e. Paradise) of the *Muttaqûn* (the pious — See V.2:2).

31. *Adn* (Eden) Paradise (Gardens of Eternity) which they will enter, under which rivers flow, they will have therein all that they wish. Thus Allâh rewards the *Muttaqûn* (the pious — See V.2:2).

32. Those whose lives the angels take while they are in a pious state (i.e. pure from all evil, and worshipping none but Allâh Alone)

لَتَرْوِيهِمُ الْيَوْمَ يُخْرِجُونَ قُلُوبُهُمْ بِمَا كَانُوا يُسْخَرُونَ
الَّذِينَ كَانُوا يُشْتَقُونَ فِيهِمْ قَالَ الَّذِينَ أُوتُوا
الْعِلْمَ إِنَّ الْآخِرَىٰ خَيْرٌ مِنَ الْأُولَىٰ وَعَلَىٰ الْمُكَذِّبِينَ ٢٧

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ خَالَيْنَ أَنْفُسِهِمْ فَالتَّلَافُ
الَّتِي كَانُوا يَعْمَلُونَ مِنَ سُوءِ بَقَايَ إِنَّ اللَّهَ عَلِيمٌ
بِمَا كَانُوا يَعْمَلُونَ ٢٨

فَادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا فَبِئْسَ
مَثْوًى لِلْمُتَكَبِّرِينَ ٢٩

* وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرٌ
الَّذِينَ أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةٌ وَالَّذِينَ
الْآخِرَةُ خَيْرٌ وَلَهُمْ فِيهَا الدُّنْيَا حَسَنَةٌ ٣٠

جَنَّاتُ عَدْنٍ يَدْخُلُونَهَا يُجْرِي مِنْ تَحْتِهَا
الْأَنْهَارُ فِيهَا مَا يَشَاءُونَ مِنْ ثَمَرَاتٍ كُلَّ شَيْءٍ جَدِيدٍ
الْمُتَّقِينَ ٣١

الَّذِينَ تَتَوَفَّيهِمُ الْمَلَائِكَةُ بَيِّنَاتٍ يَقُولُونَ سَلَامٌ
عَلَيْكُمْ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ تَعْمَلُونَ ٣٢

¹¹ (V.16:29) See the footnote of (V.2:31)

saying (to them): *Salâmun 'Alaikum* (peace be on you) enter you Paradise, because of that (the good) which you used to do (in the world)."

33. Do they (the disbelievers and polytheists) await but that the angels should come to them [to take away their souls (at death)], or there should come the command (i.e. the torment or the Day of Resurrection) of your Lord? Thus did those before them. And Allâh wronged them not, but they used to wrong themselves.

34. Then, the evil results of their deeds overtook them, and that at which they used to mock at surrounded them.

35. And those who joined others in worship with Allâh said: "If Allâh had so willed, neither we nor our fathers would have worshipped aught but Him, nor would we have forbidden anything without (Command from) Him." So did those before them. Then! Are the Messengers charged with anything but to convey clearly the Message?

36. And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming): "Worship Allâh (Alone), and avoid (or keep away from) *Tāghûl*"^[1] (all false deities i.e. do not worship *Tāghûl* besides Allâh)." Then of them were some whom Allâh guided, and of them were some upon whom the straying was justified. So travel through the land and see what was the end of those who denied (the truth).

37. If you (O Muhammad صلى الله عليه وسلم) covet for their guidance,^[2] then verily Allâh

هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يُرْسِلَ
أَمْرًا رَبًّا كَذَلِكَ هَلَكَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا ظَنُّهُمْ
أَلَّهُ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٣٧﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَخَالَى بِهِمْ
كَافُؤُهُمْ يَسْتَوُونَ ﴿٣٨﴾

وَقَالَ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا عَبَدْنَا مِنْ
دُونِهِ مِنْ شَيْءٍ نَحْنُ وَلَا آبَاؤُنَا وَلَا حَزَمْنَا
مِنْ دُونِهِمْ شَيْئًا كَذَلِكَ هَلَكَ الَّذِينَ مِنْ قَبْلِهِمْ
هَلْ عَلَى الرُّسُلِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٣٩﴾

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنْ اعْبُدُوا
اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَنْ هَدَى اللَّهُ
وَمِنْهُمْ مَنْ حَقَّقْنَا عَلَيْهِ الضَّلَالَةَ فَمِمَّا فِي
الْأَرْضِ نَنْظُرُوكُمْ وَإِكْفَ كَانَ عَذَابُهُ
الْمَكِيدُ ﴿٤٠﴾

إِنْ تَحْسَبْ عَلَى هَذِهِمْ فَإِنَّ اللَّهَ لَا يَهْدِي مَنْ
يُضِلُّ وَمَا لَهُمْ مِنْ نَاصِرِينَ ﴿٤١﴾

^[1] *Tāghut*: See the footnote of (V.2:256).

^[2] (V.16:37) Narrated Abû Hurairah رضى الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling in the fire) but they overpowered him and rushed into the fire." The Prophet صلى الله عليه وسلم added; "Now, similarly, I take hold of the

guides not those whom He makes to go astray (or none can guide him whom Allâh sends astray). And they will have no helpers.

38. And they swear by Allâh their strongest oaths, that Allâh will not raise up him who dies. Yes, (He will raise them up), — a promise (binding) upon Him in truth, but most of mankind know not.

39. In order that He may make manifest to them (the truth of) that wherein they differ, and that those who disbelieved (in Resurrection, and in the Oneness of Allâh) may know that they were liars.

40. Verily, Our Word (command) to a thing when We intend it, is only that We say to it: "Be!" — and it is.^[1]

41. And as for those who emigrated for the Cause of Allâh, after they had been wronged, We will certainly give them goodly residence in this world, but indeed the reward of the Hereafter will be greater; if they but knew!

42. (They are) those who remained patient (in this world for Allâh's sake), and put their trust in their Lord (Allâh Alone).

43. And We sent not (as Our Messengers) before you (O Muhammad صلى الله عليه وسلم) any but men, whom We sent revelation, (to preach and invite mankind to believe in the Oneness of Allâh). So ask (you, O pagans of Makkah) of those who know the Scripture [learned men of the Taurât (Torah) and the Injeel (Gospel)], if you know not.

44. With clear signs and Books (We sent the Messengers). And We have also sent down to you (O Muhammad صلى الله عليه وسلم)

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا يَرُدُّهُمْ آلِهَهُمْ
يَمُوتُونَ بَلْ وَعْدًا عَلَيْهِمْ حَقًّا وَلَكِنَّ أَكْثَرَ النَّاسِ
لَا يَعْلَمُونَ ﴿٣٨﴾

لِيُخَيِّرَ لَهُمُ الَّذِي يُخْتَلَفُونَ فِيهِ وَلِيَعْلَمَ الَّذِينَ
كَذَبُوا أَنَّهُمْ كَاذِبِينَ ﴿٣٩﴾

إِنَّمَا أَوْفَاءُ لِمَعْدَاةٍ إِذَا أَوْفَدْنَاهُمْ لَمْ يَكُنْ بِكَوْنٍ ﴿٤٠﴾

وَالَّذِينَ هَاجَرُوا إِلَى اللَّهِ مِنْ بَعْدِ مَا ظَلَمُوا لَنَسْجِنَهُمْ
فِي الدُّنْيَا حَسَنَةً وَلَا خَيْرَ الْآخِرَةِ أَكْثَرُ لَوْ كَانُوا
يَعْلَمُونَ ﴿٤١﴾

الَّذِينَ صَبَرُوا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴿٤٢﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ
فَقَسَّوْا أَهْلَ الدِّيكِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

بِالْبَيِّنَاتِ وَالزُّبُرِ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِيُبَيِّنَ لِلنَّاسِ
مَآزِلَهُمْ وَلَقَدْ كُنتُمْ مِنْ قَبْلِهِمْ سَمَرَاتٍ ﴿٤٤﴾

knots at your waist (belts) to prevent you from falling into the fire, but you insist on falling into it."* (Sahih Al-Bukhârî, Vol.8, Hadîth No.490).

*The fire symbolizes the unlawful deeds which the Prophet صلى الله عليه وسلم warned the people of.

^[1] (V.16:40) See the footnote of (V.51:30).

(وسلم) the *Dhikr* [reminder and the advice (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.

45. Do then those who devise evil plots feel secure that Allâh will not sink them into the earth, or that the torment will not seize them from directions they perceive not?

46. Or that He may catch them in the midst of their going to and fro (in their jobs), so that there be no escape for them (from Allâh's punishment)?

47. Or that He may catch them with gradual wasting (of their wealth and health)? Truly! Your Lord is indeed full of Kindness, Most Merciful.

48. Have they not observed things that Allâh has created: (how) their shadows incline to the right and to the left, making prostration to Allâh, and they are lowly?

49. And to Allâh prostrate all that is in the heavens and all that is in the earth, of the moving (living) creatures and the angels, and they are not proud [i.e. they worship their Lord (Allâh) with humility].

50. They fear their Lord above them, and they do what they are commanded.

51. And Allâh said (O mankind!): "Take not *ilâhain* (two gods in worship). Verily, He (Allâh) is (the) only One Ilâh^[1] (God). Then, fear Me (Allâh جل جلاله) much [and Me (Alone), i.e. be away from all kinds of sins and evil deeds that Allâh has forbidden and do all that Allâh has ordained and worship none but Allâh]^[2].

الَّذِينَ مَكَرُوا السَّيِّئَاتِ أَنْ يَخْسِفَ اللَّهُ بِهِمُ
الْأَرْضَ أَوْ يَأْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ
لَا يَشْعُرُونَ ﴿٤٥﴾

أَوْ يَأْخُذَهُمْ فِي تَقْلِيدِهِمْ فَهُمْ لَا يَفْعَلُونَ ﴿٤٦﴾

أَوْ يَأْخُذَهُمْ عَلَى تَخَوُّبٍ فَإِنَّ رَبَّهُمْ عَلَى كُلِّ شَيْءٍ
بَصِيرٌ ﴿٤٧﴾

أَوَلَمْ يَرَوْا إِلَى مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ يَتَّبِعُونَ ظِلَّهُ عَنِ
الْيَمِينِ وَالشَّيْءِ لَيْلٌ مُجْتَلِيَةٌ وَالْغُيُوتُ يُخْرَجْنَ ﴿٤٨﴾

وَلَهُ يَسْجُدُ مِمَّا فِي السَّمَاوَاتِ وَمِمَّا فِي الْأَرْضِ مِنَ
دَابَّةٍ وَالْمَلَائِكَةِ وَهُمْ لَا يُشْكِرُونَ ﴿٤٩﴾

يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

وَقَالَ اللَّهُ لَا تَتَّخِذُوا إِلَهَيْنِ اثْنَيْنِ إِنَّمَا تَعْبُدُونَ
وَاحِدًا فَإِنِّي فَارِهُبُونَ ﴿٥١﴾

^[1] (V.16:51) *ilâh*: He Who has all the right to be worshipped.

^[2] (V.16:51) Narrated *Ubbadah* رضي الله عنه The Prophet صلى الله عليه وسلم said, "If anyone testifies that *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone) Who has no partners, and that Muhammad صلى الله عليه وسلم is His slave and His Messenger, and that

52. To Him belongs all that is in the heavens and (all that is in) the earth and *Ad-Dîn Wâsiba* is His [(i.e. perpetual sincere obedience to Allâh is obligatory). None has the right to be worshipped but Allâh]]. Will you then fear any other than Allâh?

53. And whatever of blessings and good things you have, it is from Allâh. Then, when harm touches you, to Him you cry aloud for help.

54. Then, when He has removed the harm from you, behold! some of you associate others in worship with their Lord (Allâh).

55. So (as a result of that) they deny (with ungratefulness) that (Allâh's Favours) which We have bestowed on them! Then enjoy yourselves (your short stay), but you will come to know (with regrets).

56. And they assign a portion of that which We have provided them to what they know not (false deities). By Allâh, you shall certainly be questioned about (all) that you used to fabricate.

57. And they assign daughters to Allâh! — Glorified (and Exalted) is He above all that they associate with Him! And to themselves what they desire;

58. And when the news of (the birth of) a female (child) is brought to any of them, his face becomes dark, and he is filled with inward grief!

59. He hides himself from the people because of the evil of that whereof he has been

وَلَهُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ وَلَهُ الدِّیْنُ وَاصْبِرْ لِقَآءِ اللّٰهِ
تَتَذَكَّرْنَ ﴿٥٢﴾

وَمَا يَكْرِهْنَ یَقْتَضِرْنَ فَاِنَّ اللّٰهَ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلٰی اللّٰهِ
تَجْعَلُوْنَ ﴿٥٣﴾

ثُمَّ اِذَا كَفَّ الضُّرُّ عَنْكُمُ اِذَا فَرِیقٌ مِّنْكُمْ یُرِیْهِمْ
یُسْرِیْوْنَ ﴿٥٤﴾

یَكْفُرُوْا بِمَاۤءِیَّةَ اٰیٰتِنَا فَمَا تَصِفُوْنَ اَسْوَقَ سَآءِلُوْنَ ﴿٥٥﴾

وَيَجْعَلُوْنَ لِمَا لَا یُعٰمِلُوْنَ فَبِیْسًا مَّا رَزَقْنَاهُمْ فَاَنْتَٰهُمْ
لَسْتَ لَیِّنٌ عَنَّا كُنْتُمْ تَقْتَرُوْنَ ﴿٥٦﴾

وَيَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهُ وَلَهُمْ مَا یَشْتَهُوْنَ ﴿٥٧﴾

وَاِذَا بُرِّئَ رَءُسُهُۥٓ اِلَآ اُنْثٰی ظَلَّ وَجْهُهُ مُسْوَدًّا
وَهُوَ كَظِیْمٌ ﴿٥٨﴾

یَتَوَرَّیْۤا مِنَ الْقَوْمِ مِنْ شَرِّ مَا بَشَّرَ بِهٖ اٰیْمِسْکُمْ

'Isâ (Jesus) عليه السلام is Allâh's slave and His Messenger and His Word ("Be!" - and he was) which He bestowed on Maryam (Mary) and a spirit (Rûh) created by Him, and that Paradise is the truth, and Hell is the truth, Allâh will admit him into Paradise with the deeds which he had done even if those deeds were few." (Junadah, the subnarrator said, "Ubâdah added, 'Such a person can enter Paradise through any of its eight gates he likes.'") (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 644).

informed. Shall he keep her with dishonour or bury her in the earth¹¹⁴? Certainly, evil is their decision.

60. For those who believe not in the Hereafter is an evil description, and for Allâh is the highest description. And He is the All-Mighty, the All-Wise.

61. And if Allâh were to seize mankind for their wrong-doing, He would not leave on it (the earth) a single moving (living) creature, but He postpones them for an appointed term and when their term comes, neither can they delay nor can they advance it an hour (or a moment).

62. They assign to Allâh that which they dislike (for themselves), and their tongues assert the falsehood that the better things will be theirs. No doubt, for them is the Fire, and they will be the first to be hastened on into it, and left there neglected. (*Tafsîr Al-Qurtubî*)

63. By Allâh, We indeed sent (Messengers) to the nations before you (O Muhammad صلى الله عليه وسلم), but *Shaitân* (Satan) made their deeds fair-seeming to them. So he (Satan) is their *Wâlî* (helper) today (i.e. in this world), and theirs will be a painful torment.

64. And We have not sent down the Book (the Qur'an) to you (O Muhammad صلى الله عليه وسلم), except that you may explain clearly to them those things in which they differ, and (as) a guidance and a mercy for a folk who believe.

65. And Allâh sends down water (rain) from the sky, then He revives the earth

عَلَى هُوْنٍ أَمْ يَدْسُهُمْ فِي الْغَيْبِ ۚ لَا إِلَهَ إِلَّا اللَّهُ ۚ مَا يَكْفُرُونَ ۝٦٠

لِّلَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ مَثَلُ السَّوْءِ ۚ وَلِلَّهِ الْمَثَلُ الْأَعْلَىٰ ۚ وَهُوَ الْعَزِيزُ الْحَكِيمُ ۝٦١

وَلَوْ يَشَاءُ اللَّهُ لَآتَىٰ كُلَّ شَيْءٍ قَدَرًا ۚ وَلَٰكِنْ يُؤَخِّرُهُمْ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ أَجَلَ كُلِّ شَيْءٍ مُّحَدَّدٌ ۚ وَلَا يَسْتَجِيرُونَ سَاعَةً ۚ وَلَا يَسْتَعِزُّونَ ۝٦٢

وَيَجْعَلُونَ لِلَّهِ مَا يَكْرَهُونَ وَصِفَ الْيَسْتَنْتَهُمُ الْكَذِبُ ۚ إِنَّ لَهُمُ الْحُسْنَىٰ لَآجِرًا ۚ إِنَّ لَهُمُ الْآثَارَ وَأَنَّهُمْ مُّفْرَطُونَ ۝٦٣

ثَالِقَةً لِّذُنُوسِنَا ۚ إِلَىٰ الْأَشْمُسِ مِن قَبْلِكَ وَبَيْنَ يَدَيْهِمُ الشَّيَاطِينُ ۚ أَصْلَحْنَاهُمْ فَبَدَّلْنَاهُمُ الْيَوْمَ ۚ وَلَهُمُ عَذَابٌ أَلِيمٌ ۝٦٤

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ۚ وَاللَّهُ يَخْتَارُ ۝٦٥

وَاللَّهُ أَرْسَلَ مِنَ السَّمَاءِ مَاءً فَتَخَيَّرُوا الْأَرْضَ يُعْزَمُونَهَا

¹¹⁴ (V.16:59) Narrated Al-Mughirah: The Prophet صلى الله عليه وسلم used to forbid (1) *Qîl* and *Qâl* (sinful and useless talk like backbiling, or that you talk too much about others); (2) asking too many questions (in disputed religious matters); (3) and wasting one's wealth (by extravagance) (4) and to be undutiful to one's mother (5) and to bury the daughters alive (6) and to prevent your favours (benevolence) to others (i.e. not to pay the rights of others: *Zakât*, charity). (7) and to beg of men or to ask others for something (except when it is unavoidable). (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.395).

therewith after its death. Verily, in this is a sign (clear proof) for a people who listen (obey Allâh).

66. And verily, in the cattle, there is a lesson for you. We give you to drink of that which is in their bellies, from between excretions and blood, pure milk; palatable to the drinkers.

67. And from the fruits of date-palms and grapes, you derive strong drink and a goodly provision. Verily, therein is indeed a sign for a people who have wisdom.

68. And your Lord inspired the bees, saying: "Take you habitations in the mountains and in the trees and in what they erect.

69. "Then, eat of all fruits, and follow the ways of your Lord made easy (for you)." There comes forth from their bellies, a drink of varying colour wherein is healing for men. Verily, in this is indeed a sign for a people who think.

70. And Allâh has created you and then He will cause you to die; and of you there are some who are sent back to senility, so that they know nothing after having known (much). Truly! Allâh is All-Knowing, All-Powerful.

71. And Allâh has preferred some of you to others in wealth and properties. Then, those who are preferred will by no means hand over their wealth and properties to those (slaves) whom their right hands possess, so that they may be equal with them in respect thereof¹¹. Do they then deny the Favour of Allâh?

إِنِّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَسْمَعُونَ ﴿٦٥﴾

وَلَكُمْ فِي الْبَاقَرِ بُرْهَانٌ لِّقَوْمٍ يَعْقِلُونَ ﴿٦٦﴾
بَيْنَ قَرْنَيْنِ وَمِمَّا بَيْنَ أَيْدِيهِمَا سُلَاطِنُ لِّالشَّارِقِينَ ﴿٦٧﴾

وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالتَّابَعِثِ وَالْأَعْنَابِ فَتَجِدُونَ فِيهِ سَكَرًا
وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَعْقِلُونَ ﴿٦٨﴾

وَأَوْحَيْنَا إِلَى النَّحْلِ أَنِ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا
وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ ﴿٦٩﴾

ثُمَّ كُلِي مِنْ كُلِّ الثَّمَرَاتِ فَاتَّخِذِي سُبُلَ رَبِّكِ ذُلَالًا يَخْرُجُ
عَنِ بَطْنِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِّلنَّاسِ إِنَّ
فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ ﴿٧٠﴾

وَاللَّهُ خَلَقَكُمْ ثُمَّ يَرْفُقُكُمْ فَيَرْفُقُكُمْ كَيْفَ يَشَاءُ إِنَّكَ
أَعْمُرُ لَكِنِّي لَا يَمُرُّ بِيَدِي مَنَافِعُ النَّاسِ إِنْ أَلَّاهُ
عَلَيْهِ مَوَدَّةً ﴿٧١﴾

وَاللَّهُ فَضَّلَ بَعْضُكُمْ عَلَى بَعْضٍ فِي الرِّزْقِ وَكَمَا الَّذِينَ
فُضِّلُوا بِرَأْيِ رَبِّهِمْ عَلَى مَا سَلَكُوا أَنَّهُمْ خُفِرُوا
سَوَاءٌ أَلْقَيْنَهُ اللَّهُ يُخْذِلُهُمْ ﴿٧٢﴾

¹¹ (V.16:71) a) This example Allâh has set forth for the polytheists (pagans) who associate false deities with Allâh, that they would not agree to share their wealth and properties with their slaves, then how do they agree to share false deities with Allâh in His worship?

b) Allah's Statement: "And Allah ..." (V.16:71). Narrated Abu Hurairah عليه السلام The Prophet Ibrahim (Abraham) emigrated with Sarah and entered a village where there was a king from amongst the kings or a tyrant from amongst the tyrants. (The king) was told that Ibrahim (Abraham) had entered (the village) accompanied by a woman who was one of the most charming women. So, the king sent for

72. And Allâh has made for you *Azwāj* (mates or wives) of your own kind, and has made for you, from your wives, sons and grandsons, and has bestowed on you good provision. Do they then believe in false deities and deny the Favour of Allâh (by not worshipping Allâh Alone).

73. And they worship others besides Allâh — such as do not and cannot own any provision for them from the heavens or the earth.

74. So put not forward similitudes for Allâh (as there is nothing similar to Him, nor He resembles anything). Truly! Allâh knows and you know not.

75. Allâh puts forward the example of (two men — a believer and a disbeliever); a slave (disbeliever) under the possession of another, he has no power of any sort, and (the other), a man (believer) on whom We have bestowed a good provision from Us, and he spends thereof secretly and openly. Can they be equal? (By no means). All praise and

وَاللَّهُ جَعَلَ لَكُم مِّنْ أَنفُسِكُمْ أَزْوَاجًا لِّتَعْلَمُوا
مِنْ أَزْوَاجِكُم مَّا بَيْنَ وَرُؤُسِكُمْ مِنَ الْغَيْبِ
أَنَّى الْإِلَهَ يُؤْمِنُ وَيُنَزِّلُ الْغَيْبَ لَكُم مِّنْ سَمَوَاتِهِ
۝٧٢

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا
مِّنَ السَّمَاءِ وَلَا أَرْضًا شَيْئًا وَلَا يَسْتَعِينُونَ ۝٧٣

فَلَا تَضْرِبُوا لِلَّهِ الْأَمْثَالَ إِنِ اللَّهُ يَعْلَمُ مَا تَكْتُمُونَ
۝٧٤

• ضَرَبَ اللَّهُ مَثَلًا عَبْدًا مَمْلُوكًا لَا يَقْدِرُ عَلَى
شَيْءٍ وَرَبًّا رَاقًاهُ فَإِن تَوَلَّىٰ فَكَفَتْهُ عَنْ
يَسَارِهِ مَلَكٌ يُّسْمِعُ سَوْرَاتِ الْحَمْدِ لِلَّهِ
لَا يَسْمَعُونَ ۝٧٥

Ibrâhîm (Abraham) and asked, 'O Ibrâhîm (Abraham)! Who is this lady accompanying you?' Ibrâhîm (Abraham) replied, 'She is my sister (i.e., in religion).' Then Ibrâhîm (Abraham) returned to her and said, 'Do not contradict my statement, for I have informed them that you are my sister. By Allâh, there are not true believers on the earth except you and I.' Then Ibrâhîm (Abraham) sent her to the king. When the king got to her, she got up and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger, and have guarded my private parts from everybody except my husband, then please do not let this disbeliever overpower me.' On that the king fell in a state of unconsciousness (or had an epileptic fit) and started moving his legs. Seeing the condition of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king regained his power, and proceeded towards her but she got up again and performed ablution, offered *Salât* (prayer) and said, 'O Allâh! If I have believed in You and Your Messenger and have kept my private parts safe from all except my husband, then please do not let this disbeliever overpower me.' The king again fell in a state of unconsciousness (or had epileptic fit) and started moving his legs. On seeing that state of the king, Sârah said, 'O Allâh! If he should die, the people will say that I have killed him.' The king got either two or three attacks, and after recovering from the last attack he said, 'By Allâh! You have sent a Satan to me. Take her to Ibrâhîm (Abraham) and give her Agar (Hagar).' So she came back to Ibrâhîm (Abraham) and said, 'Allâh humiliated the disbeliever and gave us a slave-girl for service.' * (Sahîh Al-Bukhârî, Vol. 3, Hadîth No. 420)

thanks are Allâh's. Nay! (But) most of them know not.

76. And Allâh puts forward (another) example of two men, one of them dumb, who has no power over anything (disbeliever), and he is a burden on his master; whichever way he directs him, he brings no good. Is such a man equal to one (believer in the Islâmic Monotheism) who commands justice, and is himself on a Straight Path?

77. And to Allâh belongs the Unseen of the heavens and the earth. And the matter of the Hour is not but as a twinkling of the eye, or even nearer. Truly! Allâh is Able to do all things.

78. And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).

79. Do they not see the birds held (flying) in the midst of the sky? None holds them but Allâh [none gave them the ability to fly but Allâh]. Verily, in this are clear *Ayât* (proofs and signs) for a people who believe (in the Oneness of Allâh).

80. And Allâh has made for you in your homes an abode, and made for you out of the hides of the cattle (tents for) dwelling, which you find so light (and handy) when you travel and when you stay (in your travels); and of their wool, fur, and hair (sheep wool, camel fur, and goat hair), furnishings and articles of convenience (e.g. carpets, blankets), comfort for a while.

81. And Allâh has made for you out of that which He has created shades, and has made for you places of refuge in the mountains, and has made for you garments to protect you from the heat (and cold), and

وَصَرَّيْنِ اللَّهُ مَثَلًا لِّذَلَّيْنِ أَحَدُهُمَا أَبْكَمٌ لَا يَقْدِرُ عَلَى شَيْءٍ وَهُوَ كَلٌّ عَلَى مَوْلَاهُ أَيْنَمَا يُوَجَّهُهُ لَا يَأْتِي بِخَيْرٍ هَلْ يَسْتَوِي هُوَ وَمَنْ يَأْتُرُ بِالْقَدْرِ وَهُوَ عَلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٧٦﴾

وَلِلَّهِ غَيْبُ السَّمَوَاتِ وَالْأَرْضِ وَإِنْ أَتَى السَّاعَةَ لَإِنَّ السَّاعَةَ الْبَصِيرَ أَوْ هُوَ أَقْرَبُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٧﴾

وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٧٨﴾

أَلَمْ تَرَ إِلَى الطَّيْرِ مُسَخَّرِينَ فِي جَوِّ السَّمَاءِ مَا يَتَّبِعُنَّ لِأَنَّ اللَّهَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٧٩﴾

وَاللَّهُ جَعَلَ لَكُمُ مِنْ بُيُوتِكُمْ مَسَاجِدَ وَجَعَلَ لَكُمُ الْغُلُوبَ الْأَنْفُسَ بَيْتًا لَتَسْتَظِفُّوهَا يَوْمَ تَلْقَوُكُمْ ظُلُفُكُمْ وَيَوْمَ لِقَائِكُمْ وَرَبَّنَا أَنْزِلْهُنَّ أَزْوَاجًا وَتُفَافِئُهُنَّ أَنْتُمْ وَنُفُسُنَا إِلَى جَنَّةٍ ﴿٨٠﴾

وَاللَّهُ جَعَلَ لَكُمُ فِيقَافَ ظِلَالٍ وَجَعَلَ لَكُمُ فِيقَ الْجِبَالِ أَنْتُمْ وَجَعَلَ لَكُمُ سُرُودًا لِيَتَّقِيَكُمُ الْخَرُوفُ وَسُرُودًا لِيَتَّقِيَكُمْ بَاسُكُمُ

coats of mail to protect you from your (mutual) violence. Thus does He perfect His Favour to you, that you may submit yourselves to His Will (in Islâm).

82. Then, if they turn away, your duty (O Muhammad صلى الله عليه وسلم) is only to convey (the Message) in a clear way.

83. They recognise the Grace of Allâh, yet they deny it (by worshipping others besides Allâh) and most of them are disbelievers (deny the Prophethood of Muhammad صلى الله عليه وسلم).

84. And (remember) the Day when We shall raise up from each nation a witness (their Messenger), then, those who disbelieved will not be given leave (to put forward excuses), nor will they be allowed (to return to the world) to repent and ask for Allâh's Forgiveness (of their sins).

85. And when those who did wrong (the disbelievers) will see the torment, then it will not be lightened to them, nor will they be given respite.

86. And when those who associated partners with Allâh see their (Allâh's so-called) partners, they will say: "Our Lord! These are our partners whom we used to invoke besides you." But they will throw back their word at them (and say): "Surely! You indeed are liars!"

87. And they will offer (their full) submission to Allâh (Alone) on that Day, and their invented false deities [all that they used to invoke besides Allâh, e.g. idols, saints, priests, monks, angels, jinn, Jibrîl (Gabriel), Messengers] will vanish from them.

88. Those who disbelieved and hinder (men) from the Path of Allâh, for them We will add torment to the torment because they

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ
تَسْلِيُونَ ﴿٨٢﴾

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاءُ النَّبِيُّ
﴿٨٣﴾

يَعْرِفُونَ نِعْمَتَ اللَّهِ ثُمَّ يُنْكِرُونَهَا
وَكَثِيرٌ مِّنْ أَكْثَرِهِمْ لَا يَكْفُرُونَ ﴿٨٤﴾

وَيَوْمَ تَعْتَذِرُ مِنْ كُلِّ أُمَّةٍ شَهِيدٌ مِّمَّ
لَا يُؤْذَنُ لِّلَّذِينَ كَفَرُوا وَلَا لَهُمْ يُسْتَعْتَبُونَ ﴿٨٥﴾

وَإِذَا رَأَوْا الْعَذَابَ فَلَا يَخَفُّونَهُ
وَلَا لَهُمْ يَنْظُرُونَ ﴿٨٦﴾

وَإِذَا رَأَوْا الَّذِينَ أَتَوْا مُسَكِّمِينَ
هَؤُلَاءِ مُسَكِّمِينَ الَّذِينَ كَانُوا يُدْعَوْنَ
فَالْقُرْآنُ يَنْهَى الْقَوْلَ إِنَّكُمْ لَكَاذِبُونَ ﴿٨٧﴾

وَالْقَوْلُ إِلَى اللَّهِ يَوْمَ ذَٰلِكَ السَّلَامُ وَصَلَّ
عَلَيْهِمْ وَأُولَٰئِكَ يَوْمَ ذَٰلِكَ ﴿٨٨﴾

الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ
عَذَابُهُمْ أَكْثَرُ مِنَ الْعَذَابِ بِمَا كَانُوا يُفْسِدُونَ ﴿٨٩﴾

used to spread corruption [by disobeying Allâh themselves, as well as ordering others (mankind) to do so].

89. And (remember) the Day when We shall raise up from every nation a witness against them from amongst themselves. And We shall bring you (O Muhammad ﷺ) as a witness against these. And We have sent down to you the Book (the Qur'an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims).

90. Verily, Allâh enjoins *Al-'Adl* (i.e. justice and worshipping none but Allâh Alone — Islâmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet ﷺ in a perfect manner], and giving (help) to kith and kin¹¹ (i.e. all that Allâh has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help), and forbids *Al-Fahshâ* (i.e. all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right), and *Al-Munkar* (i.e. all that is prohibited by Islâmic law: polytheism of every kind, disbelief and every kind of evil deeds), and *Al-Baghy* (i.e. all kinds of oppression). He admonishes you, that you may take heed.

91. And fulfil the Covenant of Allâh (*Bai'ah*: pledge for Islâm) when you have covenanted, and break not the oaths after you have confirmed them — and indeed you have appointed Allâh your surety. Verily, Allâh knows what you do.

وَيَوْمَ نَبْعَثُ فِي كُلِّ أُمَّةٍ شَهِيدًا عَلَيْهِمْ مِنْ أَنْفُسِهِمْ وَجِئْنَا بِكَ شَهِيدًا عَلَى هَؤُلَاءِ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴿٨٩﴾

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٩٠﴾

وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدْتُمْ وَلَا تَنْقُضُوا الْأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلًا إِنَّ اللَّهَ يَسْمَعُ مَا تَعْمَلُونَ ﴿٩١﴾

¹¹ (V.16:90) Degree of kinship: First of all, your parents, then your offspring, then your brothers and sisters, then your paternal uncles and aunts (from your father's side), then your maternal uncles and aunts (from your mother's side), and then other relatives.

92. And be not like her who undoes the thread which she has spun, after it has become strong, by taking your oaths as a means of deception among yourselves, lest a nation should be more numerous than another nation. Allāh only tests you by this [i.e. who obeys Allāh and fulfils Allāh's Covenant and who disobeys Allāh and breaks Allāh's Covenant]. And on the Day of Resurrection, He will certainly make clear to you that wherein you used to differ [i.e. a believer confesses and believes in the Oneness of Allāh and in the Prophethood of Prophet Muhammad صلى الله عليه وسلم which the disbeliever denies and that is their difference amongst them in the life of this world]¹¹.

93. And had Allāh willed, He could have made you (all) one nation, but He sends astray whom He wills and guides whom He wills. But you shall certainly be called to account for what you used to do.

94. And make not your oaths a means of deception among yourselves, lest a foot should slip after being firmly planted, and you may have to taste the evil (punishment in this world) of having hindered (men) from the Path of Allāh (i.e. Belief in the Oneness of Allāh and His Messenger, Muhammad صلى الله عليه وسلم), and yours will be a great torment (i.e. the Fire of Hell in the Hereafter).

95. And purchase not a small gain at the cost of Allāh's Covenant. Verily, what is with Allāh is better for you if you did but know.

96. Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain. And those who are patient, We will certainly pay them a reward in proportion to the best of what they used to

وَلَا تَكُونُوا كَالَّذِي تَفَصَّصَ عَرَثَ الْوَالِدَيْنِ بَعْدَ قُوَّةٍ
أُكِّنَتْ تَتَّخِذُونَ أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ
أَنْ تَكُونَ أُمَّةٌ مِنْ أَرْثَى مِنْ أُمَّةٍ إِنَّمَا يَبُوءُ لِلَّهِ يَوْمَهُ
وَلَيْسَ بَيْنَ لَكُمْ قُوَّةٍ الْيَوْمَ مَا كُنْتُمْ فِيهِ
تَخْتَلِفُونَ ﴿٩٢﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ يَفْضُلُ
مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ وَلَتُسْأَلُنَّ عَنْ مَا كُنْتُمْ
تَعْمَلُونَ ﴿٩٣﴾

وَلَا تَتَّخِذُوا أَيْمَانَكُمْ دَخَلًا بَيْنَكُمْ فَتَرِلَ قَدَمٌ
بَعْدَ ثُبُوتِهَا وَتَذُوقُوا أَلْسِنَةً يَمُصُّ صَدْرُهُ عَنْ
سَبِيلِ اللَّهِ وَلَكُمْ عَذَابٌ عَظِيمٌ ﴿٩٤﴾

وَلَا تَشْتَرُوا بِعَهْدِ اللَّهِ ثَمَنًا قَلِيلًا إِنَّمَا عِنْدَ اللَّهِ
هُوَ خَيْرٌ لَكُمْ إِذَا كُنْتُمْ تَعْلَمُونَ ﴿٩٥﴾

مَا عِنْدَكُمْ يَنْفَدُ وَمَا عِنْدَ اللَّهِ بَاقٍ وَلَنَجْزِيَنَ
الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا
يَعْمَلُونَ ﴿٩٦﴾

¹¹ (V.16:92) See the footnote of (V.3:85).

do¹¹¹.

97. Whoever works righteousness — whether male or female — while he (or she) is a true believer (of Islâmic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision), and We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

98. So when you recite the Qur'ân, seek refuge with Allâh from *Shaitân* (Satan), the outcast (the cursed one).

99. Verily, he has no power over those who believe and put their trust only in their Lord (Allâh).

100. His power is only over those who obey and follow him (Satan), and those who join partners with Him (Allâh i.e. those who are *Mushrikûn* i.e. polytheists. See Verse 6:121).

101. And when We change a Verse (of the Qur'ân), in place of another — and Allâh knows best what He sends down — they (the disbelievers) say: "You (O Muhammad صلى الله عليه وسلم) are but a *Muftarîl* (forger, liar)." Nay, but most of them know not.

102. Say (O Muhammad صلى الله عليه وسلم) *Ruh-ul-Qudus* [Jibrîl (Gabriel)] has brought it (the Qur'ân) down from your Lord with truth, that it may make firm and strengthen (the Faith of) those who believe, and as a guidance and glad tidings to those who have submitted (to Allâh as Muslims).

103. And indeed, We know that they (polytheists and pagans) say: "It is only a human being who teaches him (Muhammad صلى الله عليه وسلم)." The tongue of the man they

مَنْ عَمِلَ صَالِحًا ذَكَرَ أَتَى وَهُوَ
مُؤْتَمِرٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً وَلَنَجْزِيَنَّهُمْ
أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٧﴾

لَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ
الرَّجِيمِ ﴿٩٨﴾

إِنَّهُ لَيْسَ لَهُ سُلْطٰنٌ عَلَى الَّذِينَ ءٰمَنُوا وَعَلَىٰ
رَبِّهِمْ يَتَكَلَّمُونَ ﴿٩٩﴾

إِنَّمَا سُلْطٰنُ الرَّبِّ عَلَى الَّذِينَ يَتَوَلَّوْهُمُ وَالَّذِينَ هُمْ بِهِ
مُشْرِكُونَ ﴿١٠٠﴾

وَإِذَا بَدَّلْنَا آيَةً مَّكَانَ مَآثِرٍ وَاللَّهُ أَكْبَرُ
يَسْتَأْذِنُ قَالُوا إِنَّمَا أَنتَ مُفْتَرٍ بَدَّلْ كُنُوزَ
لَّآ يَمْلِكُونَ ﴿١٠١﴾

قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِن رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ
الَّذِينَ ءٰمَنُوا وَهُدًى وَبُشْرَىٰ لِلْمُسْلِمِينَ ﴿١٠٢﴾

وَلَقَدْ عَلِمَ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ
لِّئِنِ اتَّخَذَ الْإِنسَانُ لِحَدِيثِ وَإِنَّا نَحْنُ
عَرَبٌ مُّثَرِّقُونَ ﴿١٠٣﴾

¹¹¹ (V.16:96) See the footnote of (V.9:121).

refer to is foreign, while this (the Qur'ân) is a clear Arabic tongue.

104. Verily, those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, Allâh will not guide them and theirs will be a painful torment.

105. It is only those who believe not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, who fabricate falsehood, and it is they who are liars.

106. Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith; but such as open their breasts to disbelief, on them is wrath from Allâh, and theirs will be a great torment.

107. That is because they loved and preferred the life of this world to that of the Hereafter. And Allâh guides not the people who disbelieve.

108. They are those upon whose hearts, hearing (ears) and sight (eyes) Allâh has set a seal. And they are the heedless!

109. No doubt, in the Hereafter, they will be the losers.

110. Then, verily, your Lord — for those who emigrated after they had been put to trials and thereafter strove hard and fought (for the Cause of Allâh) and were patient, verily, your Lord, afterward, is Oft-Forgiving, Most Merciful.

111. (Remember) the Day when every person will come up pleading for himself, and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِآيَاتِنَا أَقُولَ لَا يَهْدِيهِمْ
اللَّهُ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

إِنَّمَا يَتَّبِعُونَ الْكَذِبَ الَّذِينَ لَا يُؤْمِنُونَ
بِآيَاتِنَا اللَّهُ وَأُولَئِكَ هُمُ الْكَاذِبُونَ ﴿١٠٥﴾

مَنْ كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلَّا مَنْ أُكْرِهَ
وَقَلْبُهُ مُطْمَئِنٌّ بِالْإِيمَانِ وَلَكِنْ مَنْ
شَرَّحَ بِالْكُفْرِ مَذْهَبَ قَلْبِهِ فَأُولَئِكَ هُمُ
غَضَبُ اللَّهِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿١٠٦﴾

ذَٰلِكَ بِأَنَّهُمْ أَحَبَّ الْحَيَاةَ الدُّنْيَا
عَلَى الْآخِرَةِ وَأَنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿١٠٧﴾

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى أَسْمَاعِهِمْ وَتَوْبَهُمْ
وَنَاصِبِهِمْ وَأُولَئِكَ هُمُ الْغَافِلُونَ ﴿١٠٨﴾

لَا جَرَمَ لَهُمْ فِي الْآخِرَةِ هُمُ الْخَاسِرُونَ ﴿١٠٩﴾

ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا مِنْ بَعْدِ مَا
قُتِلُوا أَنْ يَمُوتُوا أَوْ صَدُرُوا بِرَبِّكَ مِنْ
بَعْدِ مَا قُتِلُوا رَءِيمٌ ﴿١١٠﴾

* يَوْمَ تَأْتِي كُلُّ نَفْسٍ بِمُؤَدَّاتِهَا وَمَنْ
كُنَّ نَفْسٌ مَعَكُمْ وَفَعَلْ كُفْرًا ﴿١١١﴾

112. And Allâh puts forward the example of a township (Makkah), that dwelt secure and well-content: its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allâh (with ungratefulness). So Allâh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad (صلی اللہ علیہ وسلم) which they (its people) used to do^[1].

113. And verily, there had come to them a Messenger (Muhammad (صلی اللہ علیہ وسلم) from among themselves, but they denied him, so the torment overtook them while they were *Zâlimûn* (polytheists and wrong-doers).

114. So eat of the lawful and good food^[2] which Allâh has provided for you. And be grateful for the Favour of Allâh, if it is He Whom you worship.

115. He has forbidden you only *Al-Maitah* (meat of a dead animal), blood, the flesh of swine, and any animal which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh's Name has not been mentioned while slaughtering). But if one is forced by necessity, without wilful disobedience, and not transgressing, — then, Allâh is Oft-Forgiving, Most Merciful.

116. And say not concerning that which your tongues put forth falsely: "This is lawful

وَصَرَّبَ اللَّهُ مَثَلًا قَوْمًا كَانَتْ لَهُمْ مَتَاعٌ يَأْتِيهَا رِزْقُهَا مِنْ ذُنُوبٍ كُلِّ مَكَانٍ فَكَفَرَتْ بِأَنَّهُمْ اللَّهُ فَأَدْبَارُهَا اللَّهُ يَأْسُ الْيَجْرِعُ وَالْخَرْفُ بِمَا كَانُوا يَصْنَعُونَ ﴿١١٢﴾

وَالْقَدْ جَاءَهُمْ رَسُولٌ مِنْهُمْ فَكَذَّبُوهُ فَأَخَذَهُمُ الْعَذَابُ وَهُمْ ظَالِمُونَ ﴿١١٣﴾

فَكُلُوا مِنْ ثَمَرِهِ إِذَا كَانَ ثَمَرُهَا طَيِّبًا وَأَنِسُوا إِلَىٰ رِزْقِ اللَّهِ وَإِنْ كُنْتُمْ إِتَائِينَ فَصَلُّوا ﴿١١٤﴾

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِزْيِيرِ وَأَهْلَ الْغَيْبِ إِلَّا بِمَنْعَةٍ مِنْ خَيْرٍ بِغَيْرِ غَوْلٍ وَلَا تَقُولُوا مَا تَكْفُرُونَ ﴿١١٥﴾

وَلَا تَقُولُوا لِمَا تَصِفُ أَلْسِنَتُكُمُ الْكَذِبَ هَذَا

^[1] (V.16:112) Narrated Ibn 'Abbâs رضي الله عنهما The Prophet صلى الله عليه وسلم said, "I was shown the Hell-fire and that the majority of its dwellers were women who were disbelievers or ungrateful." He was asked, "Do they disbelieve in Allâh?" (or are they ungrateful to Allâh?) He replied, "They are ungrateful to their husbands and are ungrateful for the favours and the good (charitable deeds) done to them. If you have always been good (benevolent) to one of them for a period of time and then she sees something in you (not of her liking), she will say, 'I have never seen any good from you.'" (Sahih Al-Bukhârî, Vol.1, Hadith No.28).

^[2] (V.16:114) The meat of cattle beast which Allâh has made lawful to you (Muslims) that are slaughtered according to Islâmic way.

and this is forbidden," so as to invent lies against Allâh. Verily, those who invent lies against Allâh will never prosper.

117. A passing brief enjoyment (will be theirs), but they will have a painful torment.

118. And to those who are Jews, We have forbidden such things as We have mentioned to you (O Muhammad صلى الله عليه وسلم) before [see Verse 6:146]. And We wronged them not, but they used to wrong themselves.

119. Then, verily, your Lord — for those who do evil (commit sins and are disobedient to Allâh) in ignorance and afterward repent and do righteous deeds, verily, your Lord thereafter, (to such) is Oft-Forgiving, Most Merciful.

120. Verily, Ibrâhîm (Abraham) was an *Ummah* (a leader having all the good righteous qualities or a nation), obedient to Allâh, *Hanîf* (i.e. to worship none but Allâh), and he was not one of those who were *Al-Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allâh, and those who joined partners with Allâh).

121. (He was) thankful for His (Allâh's) Favours. He (Allâh) chose him (as an intimate friend) and guided him to a Straight Path (Islâmic Monotheism — neither Judaism nor Christianity^[1]).

حَدَّثُوا وَهَذَا حَرَامٌ لِّتَقْرَأُوا عَلَى آلِهِ الْكَذِبَ
إِنَّ الَّذِينَ يَفْعَلُونَ عَلَى آلِهِ الْكَذِبَ لَا يُلَاحِظُونَ ﴿١١٧﴾

مَتَاعٌ قَلِيلٌ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١١٨﴾

وَعَلَى الَّذِينَ هَادُوا حَرَامًا مَّا قَضَيْنَا عَلَيْهِ مِنْ قَبْلُ
وَمَا عَلَّمْنَاهُمْ زُلْفَةً وَلَٰكِنْ كَانُوا أَفْسَاسًا يَّزِيلُوهَا ﴿١١٩﴾

لَهُمْ إِنَّ رَبَّكَ الْغَفُورُ الْعَلِيمُ عَمِلُوا الشُّرُوكَ بِجَهْلَةٍ ثُمَّ تَابُوا
مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا إِنَّ رَبَّكَ مِنْ بَعْدِهَا
لَغَفُورٌ رَحِيمٌ ﴿١٢٠﴾

إِنَّ إِبْرَاهِيمَ كَانَ أُمَّةً قَانِنًا لِّدِينِهِ حَنِيفًا مِّنْ دِينِ
إِلَٰهِ الْغَيْرِ مِنَ الْمَشْرِكِينَ ﴿١٢١﴾

شَاكِرًا لِّمَا آتَيْنَاهُ وَاجْتَنِبَتْهُ وَهَدَيْنَاهُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٢٢﴾

^[1] (V.16:121):

(A) Ibrâhîm (Abraham) was neither a Jew nor a Christian, but he was a true Muslim *Hanîf* (Islâmic Monotheism — to worship none but Allâh Alone) and he joined none in worship with Allâh. [The Qur'an, Verse 3: 67]

(B) See the footnote (B) of (V.16:71).

(C) Narrated Abu Hurairah رضى الله عنه Ibrâhîm (Abraham) عليه السلام did not tell a lie except on three occasions. Twice for the sake of Allâh عز وجل when he said, "I am sick," and he said, "(I have not done this but) the big idol has done it." The (third was) that while Ibrâhîm (Abraham) and Sârah (his wife) were going (on a journey) they passed by (the territory of) a tyrant from among the tyrants. Someone said to the tyrant, "This man (i.e. Ibrâhîm

122. And We gave him good in this world, and in the Hereafter he shall be of the righteous.

123. Then, We have sent the revelation to you (O Muhammad صلى الله عليه وسلم saying): "Follow the religion of Ibrâhîm (Abraham) *Hanif* (Islâmic Monotheism)¹¹ — to worship none but Allâh) and he was not of the *Mushrikûn* (polytheists, idolaters, and disbelievers).

124. The Sabbath was only prescribed for those who differed concerning it, and verily, your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

125. Invite (mankind, O Muhammad صلى الله عليه وسلم) to the Way of your Lord (i.e. Islâm) with wisdom (i.e. with the Divine Revelation and the Qur'ân) and fair preaching, and argue with them in a way that is better.

وَمَا كُنَّا فِي الْأَنْبِيَاءِ سَنَةً وَالَّذِينَ فِي الْآخِرَةِ
لَيُنَالِصِينَ ﴿١٢٢﴾

ثُمَّ أَوْحَيْنَا إِلَيْكَ أَنْ اتَّبِعْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٢٣﴾

لِتَسْأَلُوا بِالسَّبْتِ عَلَى الَّذِينَ ائْتَفَقُوا فِيهِ فَلَنْ نَبْدَكَ
لِيَحْكُمَ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا
كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمِ وَالْمَعِظَةِ الْحَسَنَةِ
وَجِدْ لَهُم بِالَّذِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ
بِمَنْ حَظَّلَ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُنَافِقِينَ ﴿١٢٥﴾

(Abraham) (عليه السلام) is accompanied by a very charming lady." So, he sent for Ibrâhîm (Abraham) and asked him about Sârah saying, "Who is this lady?" Ibrâhîm (Abraham) said, "She is my sister." Ibrâhîm (Abraham) went to Sârah and said, "O Sârah! There are no believers on the surface of the earth except you and I. This man asked me about you and I have told him that you are my sister, so don't contradict my statement." The tyrant then called Sârah and when she went to him, he tried to take hold of her with his hand, but (his hand got stiff and) he was confounded. He asked Sârah, "Pray to Allâh for me, and I shall not harm you." So Sârah asked Allâh to cure him and he got cured. He tried to take hold of her for the second time, but (his hand got as stiff as or stiffer than before and) he was more confounded. He again requested Sârah, "Pray to Allâh for me, and I will not harm you." Sârah asked Allâh again and he became right. He then called one of his guards (who had brought her) and said, "You have not brought me a human being but have brought me a devil." The tyrant then gave Hâjar as a girl-servant to Sârah. Sârah came back [to Ibrâhîm (Abraham)] while he was praying. Ibrâhîm (Abraham), gesturing with his hand, asked, "What has happened?" She replied "Allâh has spoiled the evil plot of the infidel (or immoral person) and gave me Hâjar for service". (Abu Hurairah then addressed his listeners saying, "That (Hâjar) was your mother, O Banî Mâ'â-is-Samâ' (i.e. the Arabs)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 578)

*The idolaters invited Ibrâhîm (Abraham) to join them in their celebrations outside the city, but he refused, claiming that he was sick. When he was left alone, he came to their idols and broke them into pieces. When the idolaters questioned him, he claimed that he had not destroyed their idols but the chief idol had, which Ibrâhîm (Abraham) left undisturbed and on whose shoulder he had put an axe to lay the accusation on it.

¹¹ (V.16:123) See the footnote of (V. 2:135).

Truly, your Lord knows best who has gone astray from His Path, and He is the Best Knower of those who are guided.

126. And if you punish (your enemy, O you believers in the Oneness of Allāh), then punish them with the like of that with which you were afflicted. But if you endure patiently, verily, it is better for *As-Sābirūn* (the patient).^[1]

127. And endure you patiently (O Muhammad صلى الله عليه وسلم), your patience is not but from Allāh. And grieve not over them (polytheists and pagans), and be not distressed because of what they plot.

128. Truly, Allāh is with those who fear Him (keep their duty to Him),^[2] and those who are *Muhsinūn* (good-doers. See the footnote of V.9:120).

وَأَن عَاقِبَتُهُمْ أَهْلُ عَاقِبَتِهِمْ
وَلَيْتَ صَبَرْتُمْ لَهُمْ خَيْرٌ لِّلصَّابِرِينَ ﴿١٢٦﴾

وَأَصْبِرْ وَمَا صَبْرُكَ إِلَّا بِأَلْفَاظٍ مِّنَ اللَّهِ
وَلَا تَكُ فِي ضَلَالٍ مِّمَّن يَمُكِّرُونَ ﴿١٢٧﴾

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ
مُحْسِنُونَ ﴿١٢٨﴾

^[1] (V.16:126)

a) The Statement of Allāh: "Only those who are patient shall receive their rewards in full, without reckoning" (V.39:10)

Narrated Abu Mūsā رضي الله عنه The Prophet صلى الله عليه وسلم said, "None is more patient than Allāh against the harmful saying He hears from the people, they ascribe a son (or offspring) to Him, yet He gives them health and (supplies them with) provision." (*Sahih Al-Bukhārī*, Vol. 8, *Hadīth* No. 121)

b) Narrated 'Abdullāh رضي الله عنه The Prophet صلى الله عليه وسلم divided and distributed something as he used to do with some of his distributions. A man from the *Ansār* said, "By Allāh! in this division the pleasure of Allāh has not been intended." I said, "I will definitely tell this to the Prophet صلى الله عليه وسلم." So I went to him while he was sitting with his companions and told him of it secretly. That was hard upon the Prophet صلى الله عليه وسلم and the colour of his face changed, and he became so angry that I wished I had not told him. The Prophet صلى الله عليه وسلم then said, "Mūsā (Moses) was harmed with more than this, yet he remained patient." (*Sahih Al-Bukhārī*, Vol. 8, *Hadīth* No. 122)

^[2] (V.16:128) Narrated Abu Hurairah رضي الله عنه Allāh's Messenger صلى الله عليه وسلم said, "The deeds of anyone of you will not save you [from the (Hell) Fire]." They said, "Even you (will not be saved by your deeds), O Allāh's Messenger?" He said, "No, even I (will not be saved) unless and until Allāh bestows His Mercy on me and protects me with His Grace. Therefore, do good deeds properly, sincerely and moderately, and worship Allāh in the forenoon and in the afternoon and during a part of the night, and always adopt a middle, moderate, regular course whereby you will reach your target (Paradise)." (*Sahih Al-Bukhārī*, Vol. 8, *Hadīth* No. 470)

Sûrat Al-Isrâ'
(The Journey by Night) XVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him]^[1] Who took His slave (Muhammad صلى الله عليه وسلم) for a journey by night from *Al-Masjid-al-Harâm* (at Makkah) to *Al-Masjid-al-Aqsâ* (in Jerusalem), the neighbourhood whereof We have blessed, in order that We might show him (Muhammad صلى الله عليه وسلم) of Our *Ayât* (proofs, evidences, lessons, signs, etc.). Verily, He is the All-Hearer, the All-Seer^[2].

2. And We gave Mûsâ (Moses) the Scripture and made it a guidance for the Children of Israel (saying): "Take none other than Me as (your) *Wakil* (Protector, Lord or Disposer of your affairs).

3. "O offspring of those whom We carried (in the ship) with Nûh (Noah)! Verily, he was a grateful slave."

4. And We decreed for the Children of Israel in the Scripture: indeed you would do mischief in the land twice and you will become tyrants and extremely arrogant!

5. So, when the promise came for the first of the two, We sent against you slaves of Ours given to terrible warfare. They entered the very innermost parts of your homes. And it was a promise (completely) fulfilled.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ
الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَا الَّذِي بَرَكْنَا حَوْلَهُ لِنُرِيَهُ
عَنِ الْاَافِقِينَ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ١

وَأَوْفَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ هُدًى لِّبَنِي
إِسْرَءِيلَ آلَاءَ اسْتَغْدُوا مِنِّي دُونِي وَحِيلًا ٢

ذُرِّيَّةَ مَنْ حَمَلْنَا نَحْنُ الْوَحْدَ كَانَتْ
عِبَادًا شُكْرًا ٣

وَقَضَيْنَا إِلَٰهَ بَنِي إِسْرَءِيلَ فِي الْكِتَابِ لَتُفْسِدُنَّ
فِي الْأَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيرًا ٤

فَلَمَّا جَاءَ وَعْدُ أُولَٰئِهِمَا بَعَثْنَا عَلَىٰكُمْ عِبَادًا
أُولِي بُأْسٍ فَجَاءُوا لِخِيَابِكُمْ فَأَخْلَلُوا الْوِبَارَ وَكَانَ
وَعْدًا مُّفْعُولًا ٥

^[1] وقد روى طلحة بن عبيدالله أنه قال للنبي صلى الله عليه وسلم ما معنى سبحان الله؟ قال تزيه الله من كل سوء (V.17:1) Narrated Talhah bin 'Ubaidallâh that he asked the prophet صلى الله عليه وسلم "what is the meaning of 'subhân Allâh'?" He said, 'Glorified (and Exalted) is He (Allâh) [above all that (evil) they associate with Him].'

^[2] (V.17:1) Narrated Jâbir bin 'Abdullâh رضي الله عنهم that he heard Allâh's Messenger صلى الله عليه وسلم saying, "When the people of Quraish did not believe me [i.e. in the story of my *Isrâ'* — (Night Journey)], I stood up in Al-Hijr and Allâh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it." (*Sahih Al-Bukhârî*, Vol.5, *Hadith* No.226).

6. Then We gave you a return of victory over them. And We helped you with wealth and children and made you more numerous in man-power.

7. (And We said): "If you do good, you do good for your own selves, and if you do evil (you do it) against yourselves." Then, when the second promise came to pass, (We permitted your enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before, and to destroy with utter destruction all that fell in their hands.

8. [And We said in the Taurât (Torah)]: "It may be that your Lord may show mercy to you, but if you return (to sins), We shall return (to Our Punishment). And We have made Hell a prison for the disbelievers.

9. Verily, this Qur'ân guides to that which is most just and right and gives glad tidings to the believers (in the Oneness of Allâh and His Messenger, Muhammad وسلم), who work deeds of righteousness, that they shall have a great reward (Paradise).

10. And that those who believe not in the Hereafter, for them We have prepared a painful torment (Hell).

11. And man invokes (Allâh) for evil as he invokes (Allâh) for good and man is ever hasty [i.e., if he is angry with somebody, he invokes (saying): "O Allâh! Curse him" and that one should not do, but one should be patient].

12. And We have appointed the night and the day as two Ayât (signs etc.). Then, We have obliterated the sign of the night (with darkness) while We have made the sign of the day illuminating, that you may seek bounty from your Lord, and that you may know the number of the years and the reckoning. And We have explained everything (in detail) with full explanation.

فَوَرَدَدْنَا لَكُمْ آلَكُمْ عَلَيْهِمْ وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ
وَبَنِينَ وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا ﴿٦﴾

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ أَنْفُسَكُمْ وَإِنْ أَسَأْتُمْ فَلَهَا
فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسْئَرُوا فِيْهَا وَتَبَدَّلُوا
الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلَئِيْلَهُمْ مَا
عَلَوْا فِيْهِ ﴿٧﴾

عَسَىٰ رَبُّكَ أَنْ يَرْحَمَكُمُ إِنَّ عُذْرَكُمْ رَجَعْنَا وَجَعَلْنَا جَهَنَّمَ
لِلكَافِرِينَ حَبِيرًا ﴿٨﴾

إِنَّ هَٰذَا الْقُرْآنُ يَهْدِي لِلَّذِي هُوَ أَقْوَمُ وَيُبَشِّرُ
الْمُؤْمِنِينَ الَّذِينَ يَقُولُونَ أَصْلَحَ لَنَا أَنْ لَّهُمْ
أَجْرًا كَبِيرًا ﴿٩﴾

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ أَفْعَدْنَا لَهُمْ عَذَابًا
أَلِيمًا ﴿١٠﴾

وَيَدْعُ الْإِنْسَانُ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَكَانَ
الْإِنْسَانُ عَجُولًا ﴿١١﴾

وَجَعَلْنَا اللَّيْلَ وَالنَّهَارَ آيَاتَيْنِ فَمَنْ حَسِبَ أَنَّهُ لَئَلْ
يَجْعَلُنَا آيَةً النَّهَارَ بَشِيرًا فَيَتَوَلَّى فُجُورًا لَّنَّيُفَعِلَنَّ
فَإِن تَوَلَّوْا لَنَعْلَمَنَّ أَعْدَادَ الْيُسُفِينَ وَلَئِيْلَهُمْ مَا
فُتِنُوا فَنَقُوبِيكُمَا ﴿١٢﴾

13. And We have fastened every man's deeds^[1] to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open.

وَكُلَّ إِنسَانٍ أَلْزَمْنَاهُ طَلْعَهُ فِي عُرْوَةٍ وَنُخْرِجُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنشُورًا ﴿١٧﴾

14. (It will be said to him): "Read your book. You yourself are sufficient as a reckoner against you this Day."

أَقْرَأْ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٨﴾

15. Whoever goes right, then he goes right only for the benefit of his ownself. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning).

مَنْ أَهْتَدَىٰ فَأَنْفَاهُ يَهْدَىٰ لِنَفْسِهِ وَمَنْ ضَلَّ سَلَكًا يَضِلَّ عَلَيْهِ وَأَوَّلَاهُ وَارِدَةٌ وَإِذْ أَخْرَجْنَا وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٩﴾

16. And when We decide to destroy a town (population), We (first) send a definite order (to obey Allâh and be righteous) to those among them [or We (first) increase in number those of its population] who lead a life of luxury. Then, they transgress therein, and thus the word (of torment) is justified against it (them). Then We destroy it with complete destruction.

وَإِذَا أَرَادْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا فِيهَا الْقُسُوفَ وَإِنَّا لَفِي عَلَيْهَا الْقَوْلَ فَلَمَّزْنَا فِيهَا فَتَوَرَّكُوا ﴿٢٠﴾

17. And how many generations have We destroyed after Nûh (Noah)! And Sufficient is your Lord as Well-Acquainted and All-Beholder of the sins of His slaves.

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِن قَبْلِهِ وَكَفَىٰ لِمَن يُرِيدُ بَصِيرًا ﴿٢١﴾

18. Whoever desires the quick-passing (transitory enjoyment of this world), We readily grant him what We will for whom We like. Then, afterwards, We have appointed for him Hell; he will burn therein disgraced and rejected (— far away from Allâh's Mercy).

مَنْ كَانَتْ تُرِيدُ الْعَالِيَةَ عَلَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَن نُّرِيدُ ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْأَلُهَا مَذْمُومًا مَّدْحُورًا ﴿٢٢﴾

19. And whoever desires the Hereafter and strives for it, with the necessary effort due for it (i.e. does righteous deeds of Allâh's

وَمَن أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا وَهُوَ مُؤْمِرٌ فَلَا يُلَاقِيكَ كِتَابٌ سَعْيُهُمْ فَتَحْكُمُوا ﴿٢٣﴾

[1] (V. 17:13) Narrated Ibn Mas'ûd رضى الله عنه A man asked the Prophet صلى الله عليه وسلم "What deeds are the best?" The Prophet صلى الله عليه وسلم said; (1) To perform the (daily compulsory) Salât (prayers) at their (early) stated fixed times; (2) To be good and dutiful to one's own parents (3) and to participate in Jihâd in Allâh's Cause." (Sahîh Al-Bukhârî, Vol.9, Hadîth No.625).

Obedience) while he is a believer (in the Oneness of Allâh — Islâmic Monotheism) — then such are the ones whose striving shall be appreciated, (thanked and rewarded by Allâh).

20. On each — these as well as those — We bestow from the Bounties of your Lord. And the Bounties of your Lord can never be forbidden.

21. See, how We prefer some of them to others (in this world), and verily, the Hereafter will be greater in degrees and greater in preferment.

22. Set not up with Allâh any other *ilâh* (god), (O man)! (This verse is addressed to Prophet Muhammad صلى الله عليه وسلم, but its implication is general to all mankind), or you will sit down reprov'd, forsaken (in the Hell-fire).

23. And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both of them attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honour.

24. And lower to them the wing of submission and humility through mercy, and say: "My Lord! Bestow on them Your Mercy as they did bring me up when I was young."

25. Your Lord knows best what is in your inner-selves. If you are righteous, then, verily, He is Ever Most Forgiving to those who turn to Him again and again in obedience, and in repentance.

26. And give to the kinsman his due and to the *Miskin*^[1] (needy) and to the wayfarer. But spend not wastefully (your wealth) in the manner of a spendthrift.^[2] (*Tafsîr At-Tabarî*)

كُلًّا نُّنِذِرُهُ أَزْوَاجًا مُّتَنَادٍ ۖ وَمِمَّا يَنْزِلُ مِنْ عَطَايَ رَبِّكَ
وَمَا كَانَ عَطَايَ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

أَنظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُ عَلَىٰ بَعْضٍ ۚ وَتِلْكَ آيَاتُ
الَّذِي يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢١﴾

لَا تَجْعَلْ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتُعَذِّبَهُ ۚ وَمَا يُغْنِيكَ
عَنِ اللَّهِ شَيْءٌ ۚ وَلَا يُلَاقِيكَ فِي الْحَقِّ بَدَلًا ﴿٢٢﴾

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِلَٰهًا ۚ وَبِالْوَٰلِدَيْنِ إِحْسَانًا
ۖ إِنَّمَا يُبَلِّغُنَّ عَنْكَ الْقَوْلَ إِذْ لَمْ يَكُن لَّهُمَا فَلَاحٌ
بَدَلًا ۚ وَإِنَّمَا إِلَٰهَ الْإِنسَانِ إِلَٰهُ أَحَدٌ ۚ لَّهْمَا قَوْلًا
كَرِيمًا ﴿٢٣﴾

وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ
ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا ﴿٢٤﴾

رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۚ إِن تَكُونُوا صَادِقِينَ فَإِنَّ
كُنَّ مِنَ الْكَافِرِينَ عَذُورًا ﴿٢٥﴾

وَأَنِ ذَا الْقُرْبَىٰ حَقُّهُ ۚ وَالْيَتَامَىٰ ۚ وَالَّذِينَ
سَأَلُوا ۚ وَلَا تَبْذُرُوا مَالَكُمْ يَتَرَفًا ﴿٢٦﴾

^[1] (V.17:26) See the footnote of (V.2:83).

^[2] (V.17:26) You have to follow a middle course in your spendings - neither a miser nor a spendthrift, and not to be like those who spend in the disobedience of Allâh and His Messenger صلى الله عليه وسلم.

27. Verily, the spendthrifts are brothers of the *Shayâtîn* (devils), and the *Shaitân* (Devil-Satan) is ever ungrateful to his Lord.

إِنَّ الْمَرْتَفِينَ كَأُولِ الْأِخْوَانِ السَّيِّئِينَ وَكَانَ الشَّيْطَانُ لِرَبِّهِمْ كَفُورًا ﴿٢٧﴾

28. And if you (O Muhammad صلى الله عليه وسلم) turn away from them (kindred, needy, wayfarer, whom We have ordered you to give their rights, but if you have no money at the time they ask you for it) and you are awaiting a mercy from your Lord for which you hope, then, speak to them a soft, kind word (i.e. Allâh will give me, and I shall give you).

وَمَا أَمْرُنَ بِكُمْ لَبِيسًا أَلَمْ نَنْهَ عَنْ مَرْيَمَ أَنْ تَبْلُغَ أَهْلَ الْحَاكِمِينَ إِنَّهَا إِذَا اسْتَأْذَنَهُمْ فَارْتَضَوْا وَلَوْ كَرِهَ الْمُؤْمِنُونَ ﴿٢٨﴾

29. And let not your hand be tied (like a miser) to your neck, nor stretch it forth to its utmost reach (like a spendthrift), so that you become blameworthy and in severe poverty.

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

30. Truly, your Lord enlarges the provision for whom He wills and straitens (for whom He wills). Verily, He is Ever Well-Acquainted, All-Seer of His slaves.

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ إِنَّكَ كَانَ بِعِبَادِهِ لَخَبِيرًا بَصِيرًا ﴿٣٠﴾

31. And kill not your children for fear of poverty. We shall provide for them as well as for you. Surely, the killing of them is a great sin.^[1]

وَلَا تَقْتُلُوا أَوْلَادَكُمْ أَذْكُرُ خَشْيَةَ إِبْنِ آدَمَ إِنِّي فَتَوْنَهُمْ قُلُوبًا كَافِرًا ﴿٣١﴾

32. And come not near to unlawful sex. Verily, it is a *Fāhishah* (i.e. anything that transgresses its limits: a great sin), and an evil way (that leads one to Hell unless Allâh forgives him).

وَلَا تَقْرُبُوا الزَّوْجَ الَّذِي هُوَ لَكُمْ فَحْشَةٌ وَسَاءَ سَبِيلًا ﴿٣٢﴾

33. And do not kill anyone whose killing Allâh has forbidden, except for a just cause. And whoever is killed wrongfully (*Mazlûman* intentionally with hostility and oppression and not by mistake), We have given his heir the authority [to demand *Qisâs*, — Law of Equality in punishment — or to forgive, or to take *Diyah* (blood-money)]. But let him not exceed limits in the matter of taking life (i.e. he should not kill except the killer). Verily, he is helped (by the Islâmic law).^[2]

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَمَن قُتِلَ مَظْلُومًا فَقَدْ جَعَلْنَا لَرِيسِهِ سُلْطَانًا فَلَا يَسْرِ فِي الْقَتْلِ إِنَّهُ كَانَ مَنصُورًا ﴿٣٣﴾

^[1] (V.17:31): See the footnote of (V.2:22).

^[2] (V.17:33): a) See the footnote of (V.5:50).

34. And come not near to the orphan's property except to improve it, until he attains the age of full strength. And fulfil (every) covenant. Verily, the covenant, will be questioned about.

35. And give full measure when you measure, and weigh with a balance that is straight. That is good (advantageous) and better in the end.

36. And follow not (O man i.e., say not, or do not or witness not) that of which you have no knowledge.¹¹ Verily, the hearing, and the sight, and the heart, of each of those one will be questioned (by Allâh).

37. And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height.

38. All the bad aspects of these (the above mentioned things) are hateful to your Lord.

39. This is (part) of *Al-Hikmah* (wisdom, good manners and high character) which your Lord has revealed to you (O Muhammad صلى الله عليه وسلم). And set not up with Allâh any other *ilâh* (god) lest you should be thrown into Hell, blameworthy and rejected, (from Allâh's Mercy).

40. Has then your Lord (O pagans of Makkah!) preferred for you sons, and taken for Himself from among the angels daughters? Verily, you indeed utter an awful saying.

41. And surely, We have explained [Our Promises, Warnings and (set forth many) examples] in this Qur'ân that they (the disbelievers) may take heed, but it increases them in naught save aversion.

42. Say (O Muhammad صلى الله عليه وسلم to these polytheists, pagans): "If there had been

وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ ۚ وَأَوْفُوا بِالْعَهْدِ ۚ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا ﴿٣٤﴾

وَأَوْفُوا الْكَيْلَ ۖ إِنَّا فَاطِرُ رَزْقِ الْفَاسِطِينَ ۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴿٣٥﴾

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ ۚ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

وَلَا تَمْشِ فِي الْأَرْضِ مَرَدًا ۚ إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَتَّبِعَ الْجِبَالَ سُلُولًا ﴿٣٧﴾

كُلُّ ذَٰلِكَ كَانَ سَيِّئُهُ عِندَ رَبِّكَ مَكْرُوهًا ﴿٣٨﴾

ذَٰلِكُمَا أَوْحَىٰ إِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ۚ وَلَا تَجْمَعُ مَعَ اللَّهِ إِلَٰهًا آخَرَ فَتَقِفَ فِي جَهَنَّمَ مَلُومًا مَّدْحُورًا ﴿٣٩﴾

أَفَأَصْفَقَدُ كُذِّبَ الْبَنِينَ وَأُتِّخِذَ مِنَ السَّائِكِ كُفْرًا ۚ إِنَّكُمْ تَقُولُونَ قَوْلًا عَجِيبًا ﴿٤٠﴾

وَلَقَدْ صَرَّفْنَا فِي هَٰذَا الْقُرْآنِ لِيَذَّكَّرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٤١﴾

قُلْ لَوْ كَانَ مَعَهُ آلِهَةٌ كَمَا إِلَٰهِي لَأُنْزِلَ إِلَيْهِ

¹¹ (V.17:36) e.g. one's saying: "I have seen," while in fact he has not seen, or "I have heard," while he has not heard.

other *alihah* (gods) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him).

43. Glorified and Exalted is He! High above (the great falsehood) that they say! (i.e. forged statements that there are other gods along with Allâh, but He is Allâh, the One, the Self-Sufficient Master, Whom all creatures need. He begets not, nor was He begotten, and there is none comparable or coequal to Him).

44. The seven heavens and the earth and all that is therein, glorify Him and there is not a thing but glorifies His Praise. But you understand not their glorification. Truly, He is Ever Forbearing, Oft-Forgiving.

45. And when you (Muhammad صلى الله عليه وسلم) recite the Qur'ân, We put between you and those who believe not in the Hereafter, an invisible veil^[1] (or screen their hearts, so they hear or understand it not).

46. And We have put coverings over their hearts lest they should understand it (the Qur'ân), and in their ears deafness. And when you make mention of your Lord Alone [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) Islâmic Monotheism (توحيد الله)] in the Qur'ân, they turn on their backs, fleeing in extreme dislike.

الْعَرْشِ مَبِيتًا ﴿١٣﴾

مُسَبِّحَهُ وَقَالُوا عَمَّا يَقُولُونَ عَالُونَ كِبَرًا ﴿١٤﴾

سُبِّحَ لَهُ أَشْمُوتُ السَّمْعِ وَالْأَرْضِ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ
إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ سُبْحَانهُ إِنَّهٗ
كَانَ عَلِيمًا غَلُوبًا ﴿١٥﴾

وَلَمَّا قُرِئَ الْقُرْآنُ جَعَلْنَا بَيْنَكَ وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ حِجَابًا مَقْشُورًا ﴿١٦﴾

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا
وَلَمَّا ذُكِّرُوا بِهِ لَمْ يَكُنْ فِي الْقُلُوبِ وَفْقًا وَهُمْ مُوَسْوِعُونَ
أَذْكُرُهُمْ يُنْفِرُونَ ﴿١٧﴾

^[1] (V.17:45) It is said as regards this Verse (17:45) in the Book of *Tafsîr* (Imâm Qurtubî) Narrated Sa'îd bin Jubair رضى الله عنه "When the Sûrah No.111 (*Tabbat Yaddâ*) was revealed, the wife of Abu Lahab came looking for the Prophet صلى الله عليه وسلم while Abu Bakr رضى الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم: "I wish if you get aside (or go away) as she is coming to us, she may harm you." The Prophet صلى الله عليه وسلم said: "There will be a screen set between me and her." So she did not see him. She said to Abu Bakr: "Your companion is saying poetry against me," Abu Bakr said: "By Allâh, he does not say poetry." She said: "Do you believe that?" Then she left. Abu Bakr said, "O Allâh's Messenger! She did not see you." The Prophet صلى الله عليه وسلم said: "An angel was screening me from her." [This *Hadîth* is quoted in *Musnad Abu Ya'la*.]

It is said that if the above Verse (17:45) is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows better). (*Tafsîr Al-Qurtubî*, Vol.10, Page 269).

47. We know best of what they listen to, when they listen to you. And when they take secret counsel, then the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a bewitched man."

48. See what examples they have put forward for you. So they have gone astray, and never can they find a way.

49. And they say: "When we are bones and fragments (destroyed), should we really be resurrected (to be) a new creation?"

50. Say (O Muhammad صلى الله عليه وسلم) "Be you stones or iron,"

51. "Or some created thing that is yet greater (or harder) in your breasts (thoughts to be resurrected, even then you shall be resurrected)." Then, they will say: "Who shall bring us back (to life)?" Say: "He Who created you first!" Then, they will shake their heads at you and say: "When will that be?" Say: "Perhaps it is near!"

52. On the Day when He will call you, and you will answer (His Call) with (words of) His Praise and Obedience, and you will think that you have stayed (in this world) but a little while!

53. And say to My slaves (i.e. the true believers of Islâmic Monotheism) that they should (only) say those words that are the best. (Because) *Shaitân* (Satan) verily, sows a state of conflict and disagreements among them. Surely, *Shaitân* (Satan) is to man a plain enemy.

54. Your Lord knows you best; if He wills, He will have mercy on you, or if He wills, He will punish you. And We have not sent you (O Muhammad صلى الله عليه وسلم) as a guardian over them.

55. And your Lord knows best all who are in the heavens and the earth. And indeed, We

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ بِهِ إِذْ يَسْتَمِعُونَ إِلَيْكَ
وَلَا تُهْمُكَ مِمَّا يُلْفُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا
مَسْحُورًا ﴿٤٧﴾

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ
سَبِيلًا ﴿٤٨﴾

وَقَالُوا أَهَذَا كُنَّا عِطْفًا وَفَتَانَا لَسَبْعُونَ خَلْقًا
جَدِيدًا ﴿٤٩﴾

• قُلْ كُونُوا حِجَارَةً أَوْ حَدِيدًا ﴿٥٠﴾

أَوْ خَلْقًا مِمَّا يَكْبُرُ فِي صُدُورِكُمْ فَسَيَقُولُونَ
مَنْ يُبِيدُنَا أَفَلِالَّذِي فَطَرَكَ أَوَّلَ مَرَّةٍ فَسَيُنْغِضُونَ
إِلَيْكَ أَعْيُنَهُمْ وَيَقُولُونَ مَتَى هُوَ هَؤُلَاءِ إِنْ يَكُونُ
قَرِينًا ﴿٥١﴾

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَقُولُونَ
إِنَّمَا أَتَيْنَاكَ بِالْأَقْبَالِ ﴿٥٢﴾

وَقُلْ لِعِبَادِي يَقُولُوا الَّتِي هِيَ أَحْسَنُ إِنَّ الشَّيْطَانَ
يَنْزِعُ بَيْنَهُمُ الْمَوْتِ الْمَوْتِ كَانَ لِلْإِنْسَانِ
عَدُوًّا مُبِينًا ﴿٥٣﴾

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنَّ يَسِيرَ رَحْمَتِكُمْ لَوْ أَنَّ يَسِيرًا
يَعْلَمُ بِكُمْ وَمَا أَرْسَلْنَاكَ عَلَيْهِمْ وَحِيدًا ﴿٥٤﴾

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَلَقَدْ

have preferred some of the Prophets to others, and to Dâwūd (David) We gave the Zabûr (Psalms).

56. Say (O Muhammad صلى الله عليه وسلم): "Call upon those — besides Him — whom you pretend [to be gods like angels, 'Isâ (Jesus), 'Uzair (Ezra), and others.]. They have neither the power to remove the adversity from you nor even to shift it from you to another person."

57. Those whom they call upon [like 'Isâ (Jesus) - son of Maryam (Mary), 'Uzair (Ezra), angel] desire (for themselves) means of access to their Lord (Allâh), as to which of them should be the nearest; and they ['Isâ (Jesus), 'Uzair (Ezra), angels and others] hope for His Mercy and fear His Torment. Verily, the Torment of your Lord is (something) to be afraid of!

58. And there is not a town (population) but We shall destroy it before the Day of Resurrection, or punish it with a severe torment. That is written in the Book (of Our Decrees)⁽¹⁾

59. And nothing stops Us from sending the *Ayât* (proofs, evidences, signs) but that the people of old denied them. And We sent the she-camel to Thamûd as a clear sign, but they did her wrong. And We sent not the signs except to warn, and to make them afraid (of destruction).

60. And (remember) when We told you: "Verily, your Lord has encompassed mankind (i.e. they are in His Grip)." And We made not the vision which We showed you (O Muhammad صلى الله عليه وسلم as an actual eye-witness and not as a dream on the night

قَضَيْنَا بَعْضَ النَّبِيِّينَ عَلَى بَعْضٍ وَأَتَيْنَا دَاوُدَ زُورًا ﴿٥٦﴾

قُلْ ادْعُوا الَّذِينَ زَعَمْتُمْ دُورِهِمْ فَلَا يَمْلِكُونَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْيِيْلًا ﴿٥٧﴾

أُولَئِكَ الَّذِينَ يَدْعُونَ يَبْتَغُونَ إِلَى رَبِّهِمُ الْوَسِيْلَةَ أَيُّهْتَ أَقْرَبَ وَيَرْجُونَ رَحْمَةً وَمَخَافَتَ عَذَابِهِمْ إِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُورًا ﴿٥٨﴾

وَلَا مِنْ مَدِيْنَةٍ إِلَّا نَحْنُ مُنْذِرُونَ لَهَا قَبْلَ ذَٰلِكَ أَوْفَوْا بِوَعْدِ رَبِّكُمْ قَدْ جَاءَكُمْ الْقُرْآنُ بِالْحَقِّ وَأَنْتُمْ كَاذِبُونَ ﴿٥٩﴾

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْآيَاتِ إِلَّا أَنْ كَذَّبَ بِهَا الْأَوَّلُونَ وَآتَيْنَا ثَمُودَ النَّاقَةَ مُبْجِرَةً فَظَلَمُوا بِهَا ﴿٦٠﴾ وَمَا نُرْسِلُ بِالْآيَاتِ إِلَّا تَخْوِيفًا ﴿٦١﴾

وَلَقَدْ عَلِمْنَا لَكَ أَنْ تَرَكَ أَسْلَمَ الْبَشَرِ لِمَا جَحَلْنَا لِرِءْيَا آتِيٍّ أَنْ تَرَكَ الْآيَاتِ لِلنَّاسِ وَالشَّجَرَةَ الْمَلْعُونَةَ فِي الْقُرْآنِ وَنُوحِيْنَاهُمْ قَمَائِدَهُمْ إِلَّا ظَنَنَّاكَ كِبِيرًا ﴿٦٢﴾

⁽¹⁾ (V.17:58) It is said by 'Abdullâh bin Mas'ûd رضى الله عنه "If the people of a town indulge in illegal sexual intercourse and practise *Ribâ* (usury of all kinds), Allâh permits its destruction." (*Tafsîr Al- Qurtubî*).

of *Al-Isrâ'*¹¹) but a trial for mankind, and (likewise) the accursed tree (*Zaqqûm*, mentioned) in the Qur'ân. We warn and make them afraid but it only increases them in naught save great disbelief, oppression and disobedience to Allâh.

61. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves except *Iblis* (Satan). He said: "Shall I prostrate myself to one whom You created from clay?"

62. [*Iblis* (Satan)] said: "See this one whom You have honoured above me, if You give me respite (keep me alive) to the Day of Resurrection, I will surely seize and mislead his offspring (by sending them astray) all but a few!"

63. (Allâh) said: "Go, and whosoever of them follows you, surely Hell will be the recompense of you (all) — an ample recompense.

64. "And befool them gradually those whom you can among them with your voice (i.e. songs, music, and any other call for Allâh's disobedience), make assaults on them with your cavalry and your infantry, share with them wealth and children (by tempting them to earn money by illegal ways — usury, or by committing illegal sexual intercourse), and make promises to them." But Satan promises them nothing but deceit.

65. "Verily, My slaves (i.e. the true believers of Islâmic Monotheism) — you have no authority over them. And All-Sufficient is your Lord as a Guardian."

66. Your Lord is He Who drives the ship for you through the sea, in order that you may seek of His Bounty. Truly, He is Ever Most Merciful towards you.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ قَالَ أَأَسْجُدُ لِمَنْ خَلَقْتَ طِينًا ﴿٦١﴾

قَالَ أَرَأَيْتَكَ هَذَا الَّذِي كَرَّمْتَ عَلَيَّ لَئِنْ أَخَّرْتَنِ
إِلَى يَوْمٍ أَلِيٍّ لَنُكَلِّمَنَّكَ لَئِن دُرِيَْتُمْ إِلَّا
فَلِئَلَّا ﴿٦٢﴾

قَالَ أَذْهَبَ فَمَنْ يَبْعَثُكَ فِيهَا جَهَنَّمَ جَزَاءً لِّدَعْوِ
جَزَاءً تَوْفُّرًا ﴿٦٣﴾

وَأَسْفُزُ مَنْ أَسْطَقَتْ مِنْهُمُ بِصُوتِكَ وَأَجْلِبُ
عَلَيْهِمْ بِعِيَالِكَ وَرِجَالِكَ وَمَا رَكِبُوا فِي الْأُمُورِ
وَالْأَلْوَادِ وَعَدَهُمْ وَمَا يَدْعُهُمُ الشَّيْطَانُ إِلَّا
عُرُورًا ﴿٦٤﴾

إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَانٌ وَكَفَى
بِكَ وَكِيلًا ﴿٦٥﴾

رَبُّكُمْ الَّذِي يُرِيكُمْ أَسْمَاءَ الْغُلَامِ فِي الْبَحْرِ لِيَتَّبِعُوا
مِنْ فَضْلِهِ إِنَّهٗ كَانَ بِكُمْ رَحِيمًا ﴿٦٦﴾

¹¹ (V.17:60) See footnote of (V.53:12) *Al-Mir'aj*.

67. And when harm touches you upon the sea, those that you call upon vanish from you except Him (Allâh Alone). But when He brings you safe to land, you turn away (from Him). And man is ever ungrateful^[1].

68. Do you then feel secure that He will not cause a side of the land to swallow you up, or that He will not send against you a violent sand-storm? Then, you shall find no *Wakil* (guardian — one to guard you from the torment).

69. Or do you feel secure that He will not send you back a second time to sea and send against you a hurricane of wind and drown you because of your disbelief? Then you will not find any avenger therein against Us.

70. And indeed We have honoured the Children of Adam, and We have carried them on land and sea, and have provided them with *At-Tayyibat* (lawful good things), and have preferred them to many of those whom We have created with a marked preferment.

71. (And remember) the Day when We shall call together all human beings with their (respective) *Imâm* [their Prophets, or their conquerors of good and bad deeds, or their Holy Books like the Qur'ân, the Taurât (Torah), the Injeel (Gospel), the leaders whom the people followed in this world.]. So

وَلَمَّا مَسَّكُمُ الْعُصْفَىٰ فِي الْبَحْرِ مَضَلَّ مَنْ تَدْعُونَ إِلَّا إِلَهُةً
فَلَمَّا نَجَّيْكُمْ إِلَى الْأَرْضِ غَرَضْتُمْ أَنَّ الْإِنْسَانَ
كُفُورًا ﴿٦٧﴾

أَفَأَمْسَرْتُمْ أَنْ يَغِيْبَ بَكُمْ جَانِبُ الْأَرْضِ أَوْ يَرْسِلَ
عَلَيْكُمْ حَالِيْبًا ثَمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٨﴾

أَفَأَمْسَرْتُمْ أَنْ يُعِيدَ كُفُوبَكُمْ ثَمَّ لَا تَجِدُوا لَكُمْ
عَلَيْكُمْ قَالِيْبًا ثَمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا ﴿٦٩﴾

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَجَعَلْنَا فِيهِمُ الْفِرْعَوْنَ
وَرَدَّ قَتْلَهُمْ قِوْتَ الْقَالِيْبَاتِ وَفَضَّلْنَا مُحَمَّدًا
كَثِيْرًا مِمَّنْ خَلَقْنَا تَفْضِيْلًا ﴿٧٠﴾

يَوْمَ نَدْعُوا كُلَّ أُنثَىٰ بِإِمَامٍ مِّمَّنْ لَهَا وَرُدُّوا
بَيْنَ يَدَيْهِ أَلْفِ الْيَوْمِ يُقْرَأُونَ كِتَابَهُمْ وَلَا يُنْظَرُ
لَهُمْ سِيْلًا ﴿٧١﴾

[1] (V.17:67) Ibn Kathir in his Book of *Tafsir* as regards this Verse (17:67) said: 'Ikrimah bin Abi Jahi fled from Allâh's Messenger صلى الله عليه وسلم (at the time) when Makkah was conquered. He rode over the (Red) Sea to cross over to Ethiopia, but (as they proceeded), a heavy stormy wind overtook their boat, and huge waves came to them from all sides, and they thought that they are encircled therein. The people of the boat said to one another: 'None can save you except Allâh (the Only True God of the heavens and earth). So invoke (call upon) Him (Allâh) (by making your Faith pure for Him Alone and none else) to deliver you safe (from drowning).' 'Ikrimah said to himself: 'By Allâh if none can benefit in the sea except Allâh (Alone) then no doubt none can benefit over the land except Allâh (Alone). O Allâh! I promise You that if You deliver me safe from this, I will go and put my hands in the hands of (Prophet) Muhammad and surely I will find him full of pity, kindness and mercy.' So they were delivered safe (by Allâh), and returned to their sea-shore and came out of the sea. 'Ikrimah then proceeded to Allâh's Messenger, Muhammad صلى الله عليه وسلم, (narrated his story), embraced Islâm (just as he promised Allâh), and became a perfect Muslim.' (Tafsir Ibn Kathir).

whosoever is given his record in his right hand, such will read their records, and they will not be dealt with unjustly in the least.

72. And whoever is blind in this world (i.e., does not see Allâh's Signs and believes not in Him), will be blind in the Hereafter, and more astray from the Path.

73. Verily, they were about to tempt you away from that which We have revealed (the Qur'ân) to you (O Muhammad صلى الله عليه وسلم), to fabricate something other than it against Us, and then they would certainly have taken you a *Khalil* (an intimate friend)!

74. And had We not made you stand firm, you would nearly have inclined to them a little.

75. In that case We would have made you taste a double portion (of punishment) in this life and a double portion (of punishment) after death. And then you would have found none to help you against Us.

76. And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed (therein) after you, except for a little while.

77. (This was Our) *Sunnah* (rule or way) with the Messengers We sent before you (O Muhammad صلى الله عليه وسلم), and you will not find any alteration in Our *Sunnah* (rule or way).

78. Perform *As-Salât* (*Iqamât-as-Salât*)¹¹ from mid-day till the darkness of the night (i.e. the *Zuhr*, '*Asr*, *Maghrib*, and '*Ishâ*' prayers), and recite the Qur'ân in the early dawn (i.e. the morning prayer). Verily, the recitation of the Qur'ân in the early dawn is ever witnessed (attended by the angels in charge

وَمَنْ كَانَ فِي هَذِهِ أَعْمَىٰ فَهُوَ فِي الْآخِرَةِ أَعْمَىٰ
وَأَضَلُّ سَبِيلًا ﴿٧٢﴾

فَلَمَّا كَانَتْ إِلَيْنَا أَنْ يُغْوِيَنَا آلَ رَبِّنَا وَلِئَلَّامُنَا
بِمَقَرِّئَةٍ عَلَيْنَا عَدُوًّا وَإِنَّا لَنُخْذِرُكَ خَلِيلًا ﴿٧٣﴾

وَلَوْلَا أَن يَبْنِيَنَّكَ اللَّهُ لَكِدْتَ تُرْجَىٰ إِلَيْنَا
فَلَوْلَا ﴿٧٤﴾

إِنَّا لَنَذْنُقُكَ الْخِيزَةَ الْغَوِيَّةَ وَنُضَعِّفُ الْمَسَاتِرَ لَوْلَا
نَجِدُكَ عَلَيْكَ يُصِيبُكَ ﴿٧٥﴾

فَلَمَّا كَانَتْ إِلَيْنَا أَنْ يُغْوِيَنَا آلَ رَبِّنَا وَلِئَلَّامُنَا
بِمَقَرِّئَةٍ عَلَيْنَا عَدُوًّا وَإِنَّا لَنُخْذِرُكَ خَلِيلًا ﴿٧٦﴾

سُنَّةَ مَنْ قَدْ أَرْسَلْنَا قَبْلَكَ مِنْ رُسُلِنَا وَلَا تَجِدُ
إِسْمِيَنَّاتُحْيِيَنَّكَ ﴿٧٧﴾

أَقِمِ الصَّلَاةَ لِلدُّلُولِ السَّاعِينَ إِلَىٰ عَشِيِّ الْيَلِ
وَلَوْلَا أَن الْفَجْرِ إِنَّ فَرَاتِ الْفَجْرِ كَاتِ
مَشْهُودًا ﴿٧٨﴾

¹¹ (V.17:78) See the glossary.

of mankind of the day and the night)¹¹.

79. And in some parts of the night (also) offer the *Salât* (prayer) with it (i.e. recite the Qur'an in the prayer), as an additional prayer (*Tahajjud* optional prayer — *Nawâfil*) for you (O Muhammad صلى الله عليه وسلم). It may be that your Lord will raise you to *Maqâm Mahmûd* (a station of praise and glory, i.e. the honour of intercession on the Day of Resurrection).¹²

80. And say (O Muhammad صلى الله عليه وسلم): My Lord! Let my entry (to the city of Al-Madinah) be good, and (likewise) my exit (from the city of Makkah) be good. And grant me from You an authority to help me (or a firm sign or a proof).

81. And say: "Truth (i.e. Islâmic Monotheism or this Qur'an or *Jihâd* against polytheists) has come and *Bâtîl* (falsehood, i.e. Satan or polytheism) has vanished. Surely *Bâtîl* is ever bound to vanish."

وَمِنَ اللَّيْلِ فَسَجُدْ لَهُ فَكُلُّ مَنَّا لَكَ عَسَىٰ أَن يَبْعَثَكَ
رَبُّكَ مَقَامًا مَّحْمُودًا ﴿٧٩﴾

وَقُلْ رَبِّ ادْخُلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ
صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا نَّصِيرًا ﴿٨٠﴾

وَقُلْ جَاءَ الْحَقُّ وَزَهَّقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوقًا ﴿٨١﴾

¹¹ (V.17:78) Narrated Abu Salâmah bin 'Abdur-Rahmân: Abu Hurairah رضى الله عنه said, "I heard Allâh's Messenger صلى الله عليه وسلم saying, 'The reward of a *Salât* (prayer) in congregation is twenty-five times superior in degrees to that of a *Salât* (prayer) offered by a person alone. The angels of the night and the angels of the day gather at the time of *Fajr* prayer."

Abu Hurairah then added, "Recite the Holy Book if you wish, for 'Verily, the recitation of the Qur'an in the early dawn (*Fajr* prayer) is ever witnessed (attended by the angels in charge of mankind of the day and the night)' (V.17:78)". (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No. 621).

¹² (V.17:79)

A) Narrated Ibn 'Umar رضى الله عنهما "On the Day of Resurrection the people will fall on their knees and every nation will follow their Prophet and they will say, 'O so-and-so! Intercede (for us with Allâh)', till (the right of) intercession will be given to the Prophet (Muhammad صلى الله عليه وسلم) and that will be the day when Allâh will raise him to *Maqâm Mahmûd* (a station of praise and glory i.e. the honour of intercession on the Day of Resurrection)". (*Sahîh Al-Bukhârî*, Vol. 6, *Hadîth* No. 242)

B) Narrated Jâbir bin 'Abdulâh رضى الله عنهما Allâh's Messenger صلى الله عليه وسلم said, "Whoever, after listening to the *Adhân* (call for the prayer) says, 'O Allâh, the Lord of this complete call and of this prayer, which is going to be established! Give Muhammad Al-Wasîlah and Al-Fadîlah* and raise him to *Maqâm Mahmûd*, which You have promised him,' will be granted my intercession for him on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 243).

**Al-Wasîlah* is the highest position in Paradise which is granted to the Prophet صلى الله عليه وسلم particularly; *Al-Fadîlah* is the extra degree of honour which is bestowed on him above all creation.

82. And We send down of the Qur'ân that which is a healing and a mercy to those who believe (in Islâmic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.

83. And when We bestow Our Grace on man (the disbeliever), he turns away and becomes arrogant (far away from the Right Path). And when evil touches him, he is in great despair.

84. Say (O Muhammad صلى الله عليه وسلم to mankind): "Each one does according to *Shakilatîhi* (i.e. his way or his religion or his intentions.), and your Lord knows best of him whose path (religion) is right."

85. And they ask you (O Muhammad صلى الله عليه وسلم) concerning the *Rûh* (the Spirit); Say: "The *Rûh* (the Spirit) is one of the things, the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little."

86. And if We willed, We could surely take away that which We have revealed to you (i.e. this Qur'ân). Then you would find no protector for you against Us in that respect.

87. Except as a Mercy from your Lord. Verily, His Grace to you (O Muhammad صلى الله عليه وسلم) is ever great.

88. Say: "If the mankind and the jinn were together to produce the like of this Qur'ân, they could not produce the like thereof, even if they helped one another."

89. And indeed, We have fully explained to mankind, in this Qur'ân, every kind of similitude, but most of mankind refuse (the truth and accept nothing) but disbelief.

90. And they say: "We shall not believe in you (O Muhammad صلى الله عليه وسلم), until

وَنُزِّلَ مِنَ الْقُرْآنِ آيَاتٌ مَّا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ
وَلَا تُزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴿٨٢﴾

وَإِذَا أَنعَمْنَا عَلَى الْإِنسَانِ أَغْرَضَ وَفَا يَحْجِبْهُ
وَإِذَا مَسَّهُ الْفَقْرُ كَانَ دُورًا ﴿٨٣﴾

قُلْ كُلٌّ يَعْمَلُ عَلَى شَاكِلَتِهِ فَرِيقًا أَغْرَضَ
هُوَ أَهْدَىٰ سَبِيلًا ﴿٨٤﴾

وَسَأَلُوكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا
أُرِيكُمْ مِنَ الْآيَاتِ إِلَّا قَلِيلًا ﴿٨٥﴾

وَلَوْ شَاءَ رَبُّنَا لَأَنزَلْنَا إِلَيْكَ كِتَابًا لَّا يَمَسُّهُ
يَدُ عَاطِلٍ تَاجِرٍ وَلَا ضَالٍّ ﴿٨٦﴾

إِلَّا رَحْمَةً مِن رَّبِّكَ إِن فَضَّلَهُ كَانَ عَلَيْكَ
كِبْرًا ﴿٨٧﴾

قُلْ لَّيْنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَن يَأْتُوا بِمِثْلِ
هَٰذَا الْقُرْآنِ لَآيَأْتُونَ بِهِ وَلَوْ كَانَ بِهِمْ خَصَافَةٌ
لَّيَبْسُ ظُهُرِهَا ﴿٨٨﴾

وَلَقَدْ صَرَّفْنَا الْفَأْسَ فِي هَٰذَا الْقُرْآنِ لِيُنذَرَ
فَأَيُّ أَكْثَرِ الْفَأْسِ إِلَّا كُفْرًا ﴿٨٩﴾

وَقَالُوا لَن نُّؤْمِنَ لَكَ حَتَّىٰ تَفْجُرَ لَنَا مِنَ

you cause a spring to gush forth from the earth for us;

91. "Or you have a garden of date-palms and grapes, and cause rivers to gush forth in its midst abundantly;

92. "Or you cause the heaven to fall upon us in pieces, as you have pretended, or you bring Allâh and the angels before (us) face to face;

93. "Or you have a house of *Zukhruf* (like silver and pure gold), or you ascend up into the sky, and even then we will put no faith in your ascension until you bring down for us a Book that we would read." Say (O Muhammad صلى الله عليه وسلم): "Glorified (and Exalted) is my Lord [(Allâh) above all that evil they (polytheists) associate with Him! Am I anything but a man, sent as a Messenger?"

94. And nothing prevented men from believing when the guidance came to them, except that they said: "Has Allâh sent a man as (His) Messenger?"

95. Say: "If there were on the earth, angels walking about in peace and security, We should certainly have sent down for them from the heaven an angel as a Messenger."

96. Say: "Sufficient is Allâh for a witness between me and you. Verily, He is Ever Well-Acquainted, All-Seer of His slaves."

97. And he whom Allâh guides, he is led aright; but he whom He sends astray, for such you will find no *Auliya'* (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces,^[1] blind, dumb and deaf, their

الْأَرْضِ يَنْبُتُوا ۝

أَوْ تَكُونَ لِلَّهِ جَنَّاتٌ مِنْ غَيْرِهَا رِجَالٌ يُفْعَلُونَ
الَّذِينَ يَخْلُقُ مَا يَشَاءُ ۝

أَوْ تُسْقَطُ السَّمَاءُ كَمَا زَعَمْتُمْ عَلَيْنَا كِسْفًا
أَوْ تَأْتِي بِلَهُ اللَّهِ وَالْمَلَائِكَةِ يَخْشَعُونَ قَبِيلًا ۝

أَوْ تَكُونَ أَلْهَ بَيْتٍ مِنْ زُخْرَفٍ أَوْ تَرْقَى فِي السَّمَاءِ وَلَنْ
نُؤْمِنَ لِرُقِيِّكَ حَتَّىٰ نُنْزِلَ عَلَيْنَا كِتَابًا تُفَرِّقُ بِهِ
قُلُوبَنَا ۚ بَلْ هِيَ كَذِبٌ أَفْرَادٌ ۝

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا بِالْآيَةِ هُمْ أَلْهَتُوا إِلَّا أَنْ
قَالُوا أَهِيَ اللَّهُ يُبَشِّرُ رَسُولًا ۝

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يمشُونَ مُطْمَئِنِّينَ لَنَزَّلْنَا
عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا ۝

قُلْ كَفَىٰ بِاللَّهِ شَهِيدًا بَيْنِي وَبَيْنَكُمْ إِنَّمَا كَانَ
رِسَالَتِي خَيْرًا فَأُبَيِّنُ ۝

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهْ هُدًى وَلَنْ يَضِلَّ قُلُوبًا يَهْدِي لَهُمْ
أَوْ لِيَاةٍ مِنْ دُونِهِمْ وَنَحْشُرُهُمْ يَوْمَ الْقِيَمَةِ عَلَى
وُجُوهِهِمْ عَذَابًا وَنُكْمًا وَنُصَبِّحُ أَصْفَرًا ۝
كُلَّمَا نَحَبَّ رُؤُوسَهُمْ سَوَّيْنَا ۝

[1] (V.17:97) Narrated Anas bin Mâlik رضى الله عنه A man said, "O Allâh's Prophet! Will Allâh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatâdah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 283).

abode will be Hell; whenever it abates, We shall increase for them the fierceness of the Fire.

98. That is their recompense, because they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and said: "When we are bones and fragments, shall we really be raised up as a new creation?"

99. See they not that Allâh, Who created the heavens and the earth, is Able to create the like of them. And He has decreed for them an appointed term, whereof there is no doubt. But the *Zâlimûn* (polytheists and wrong-doers) refuse (the truth — the Message of Islâmic Monotheism, and accept nothing) but disbelief.

100. Say (to the disbelievers): "If you possessed the treasures of the Mercy of my Lord (wealth, money, provision.), then you would surely hold back (from spending) for fear of (being exhausted), and man is ever miserly!"

101. And indeed We gave Mûsâ (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Fir'aun (Pharaoh) said to him: "O Mûsâ (Moses)! I think you are indeed bewitched."

102. [Mûsâ (Moses)] said: "Verily, you know that these signs have been sent down by none but the Lord of the heavens and the earth (as clear evidences i.e. proofs of Allâh's Oneness and His Omnipotence.). And I think you are, indeed, O Fir'aun (Pharaoh) doomed to destruction (away from all good)!"

103. So he resolved to turn them out of the land (of Egypt). But We drowned him and all who were with him.

104. And We said to the Children of Israel after him: "Dwell in the land, then, when the final and the last promise comes near [i.e. the Day of Resurrection or the

ذَٰلِكَ جَزَاءُ هُمُ الَّذِينَ كَفَرُوا بِآيَاتِنَا وَقَالُوا إِنَّا كُنَّا
عِندَ مَا نُرِثُهَا أَوْ إِنَّا لَمُبْعُوثُونَ خَلْقًا جَدِيدًا ﴿٩٨﴾

• أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
قَادِرٌ عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلَ لَا رَيْبَ
فِيهِ فَإِنَّ الظَّالِمِينَ إِلَّا كُفُورًا ﴿٩٩﴾

قُلْ أُولَٰئِكَ يَقْتُلُونَ أَنْفُسَهُمْ وَهُمْ لَا يُفْقَهُونَ
خَشْيَةَ الْإِنْفَاقِ وَكَانَ الْإِنْسَانُ قَشُورًا ﴿١٠٠﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ تِسْعَ آيَاتٍ بَيِّنَاتٍ فَقَالَ
يَحْيَىٰ ابْنُ مَرْيَمَ إِذْ جَاءَهُ مُرَقِّطًا لَهُ فِرْعَوْنُ فِي
لَا أَعْطَاكَ يَكْفُرُونَ مَشْغُورًا ﴿١٠١﴾

قَالَ لَقَدْ عَلِمْتُمْ مَا أَنزَلَ هَٰذَا إِلَّا رَبُّ السَّمَوَاتِ
وَالْأَرْضِ بَصَائِرَ وَإِنِّي لَأَعْلَمُكُمْ بِمَا تَعْبُرُونَ مَشْغُورًا ﴿١٠٢﴾

فَأَرَادَ أَنْ يَنْفِرَ فَرَأَاهُمْ مِنَ الْأَرْضِ فَاعْرَفَنَّهُمْ مِنْ
مَعَهُ رَجِيْعًا ﴿١٠٣﴾

وَقُلْنَا يَا بَنِي إِسْرَءِيلَ اسْكُنُوا الْأَرْضَ فَإِذَا جَاءَ
وَعْدُ الْآخِرَةِ جِئْنَا بِكُمْ لَوِيفًا ﴿١٠٤﴾

descent of Christ ['Isâ (Jesus), son of Maryam (Mary) عليهما السلام on the earth], We shall bring you altogether as a mixed crowd (gathered out of various nations). (Tafsîr Al-Qurtubî.).

105. And with truth We have sent it down (i.e. the Qur'ân), and with truth it has descended. And We have sent you (O Muhammad صلى الله عليه وسلم) as nothing but a bearer of glad tidings (of Paradise for those who follow your Message of Islâmic Monotheism), and a warner (of Hell-fire for those who refuse to follow your Message of Islâmic Monotheism)¹¹¹.

106. And (it is) a Qur'ân which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages (in 23 years).

107. Say (O Muhammad صلى الله عليه وسلم to them): "Believe in it (the Qur'ân) or do not believe (in it). Verily, those who were given knowledge before it (the Jews and the Christians like 'Abdullâh bin Salâm and Salmân Al-Farîsî), when it is recited to them, they fall down on their faces in humble prostration."

108. And they say: "Glorified is our Lord! Truly, the Promise of our Lord must be fulfilled."

109. And they fall down on their faces weeping and it increases their humility.

110. Say (O Muhammad صلى الله عليه وسلم): "Invoke Allâh or invoke the Most Gracious (Allâh), by whatever name you invoke Him (it is the same), for to Him belong the Best Names. And offer your Salât (prayer) neither aloud nor in a low voice, but follow a way between.

وَبِالْحَقِّ أَنْزَلْنَاهُ وَبِالْحَقِّ نَزَّلَهُ
إِلَّا مَيْمَرًا أَوْ نَفِيرًا ﴿١٠٥﴾

وَقُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَنَزَّلْنَاهُ
تَنْزِيلًا ﴿١٠٦﴾

قُلْ لِمَنْ أَمْرُهُ أَوْ لَا تَقْضُوا إِنَّا الَّذِينَ أَوْفُوا بِالْوَعْدِ قَلِيلًا
إِذْ أَتَيْنَا عَلَىٰ بَنِي إِسْرَءِيلَ أَنِ امْضُوا فِي السُّبْحَانِ ﴿١٠٧﴾

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنَّا كُنَّا وَعْدُ رَبِّنَا لَمَفْعُولًا ﴿١٠٨﴾

وَيَخْرُجُونَ لِلْأَذْقَانِ يَسْكُونُونَ فِيهَا مِن مِّنْ رُّعُودٍ أَوْ رَمَادٍ ﴿١٠٩﴾

قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَّا تَدْعُوا فَلَهُ
الْأَسْمَاءُ الْحُسْنَىٰ وَلَا تَجْهَرُوا بِهِنَّ كَمَا يَجْهَرُونَ فِيهَا وَلَا تَخَافُوا
عِيَا وَتَسْمَعُوا بَيْنَ ذَلِكَ سُبْحَانَكَ ﴿١١٠﴾

¹¹¹ (V.17:105):

a) See the footnote of (V.3:85).

b) See the footnots of (V.4:80).

111. And say: "All praise and thanks are Allâh's, Who has not begotten a son (or offspring), and Who has no partner in (His) Dominion, nor He is low to have a *Wali* (helper, protector or supporter). And magnify Him with all magnificence, [Allâhu-Akbar (Allâh is the Most Great)]."

Sûrat Al-Kahf (The Cave) XVIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. All praise and thanks are Allâh's, Who has sent down to His slave (Muhammad صلى الله عليه وسلم) the Book (the Qur'ân), and has not placed therein any crookedness.

2. (He has made it) straight to give warning (to the disbelievers) of a severe punishment from Him, and to give glad tidings to the believers (in the Oneness of Allâh — Islâmic Monotheism), who do righteous deeds, that they shall have a fair reward (i.e. Paradise).

3. They shall abide therein forever.

4. And to warn those (Jews, Christians, and pagans) who say, "Allâh has begotten a son (or offspring or children)."

5. No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths [i.e. He begot sons and daughters]. They utter nothing but a lie¹¹.

6. Perhaps, you, would kill yourself (O Muhammad صلى الله عليه وسلم) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'ân).

7. Verily, We have made that which is on earth as an adornment for it, in order that We

وَلِيَّ الْقُدْرَةِ الَّذِي لَمْ يَلِدْ وَلَمْ يَكُنْ لَهُ مِثْرًا فِي
الْمُلْكِ وَرَبُّكَ لَهُ الْعِلْمُ وَكَرِهْتَ تَكْوِينًا ۝

سُورَةُ الْكَافِرِينَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَقَدْ مَنَّ اللَّهُ عَلَى عَبْدِهِ الْكِتَابَ وَلَوْ
يَجْعَلُ لَهُ شُرَكَاءُ ۝

فَمَا يَنْبَغُ لَهُمْ أَنْ يُعَذِّبَهُمُ اللَّهُ وَيُنْزِلَ
الْعَذَابَ عَلَى الَّذِينَ يَمُنُونَ بِالْغَيْبِ إِنَّ اللَّهَ
أَعْلَمُ أَحْسَنًا ۝

تَكْفُرُونَ بِهِ إِنَّهُمْ
يُؤْتُونَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۝

ثَالِثُهُمْ يُدْعَوْنَ إِلَى الْإِسْلَامِ وَكَلِمَةُ
تُخْرِجُ مِنَ الْفَرِيقِ مَنْ يَقُولُونَ إِلَّا كَذِبًا ۝

فَلَمَّا كَفَرَ بَصَّحْتَهُ عَلَى مَا نَزَّلْنَا مِنْ
بَيْنَ الْأَعْدِيهِمْ أَسْفًا ۝

إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لَهَا لِنَبْلُوهُمْ
أَحْسَنُ عَمَلًا ۝

¹¹ (V.18:5): see the footnote of (V.2:116).

may test them (mankind) as to which of them are best in deeds. [i.e. those who do good deeds in the most perfect manner, that means to do them (deeds) totally for Allāh's sake and in accordance to the legal ways of the Prophet صلى الله عليه وسلم].

8. And verily, We shall make all that is on it (the earth) a bare dry soil (without any vegetation or trees.).

9. Do you think that the people of the Cave and the Inscription (the news or the names of the people of the Cave) were a wonder among Our Signs?

10. (Remember) when the young men fled for refuge (from their disbelieving folk) to the Cave. They said: "Our Lord! Bestow on us mercy from Yourself, and facilitate for us our affair in the right way!"

11. Therefore, We covered up their (sense of) hearing (causing them to go in deep sleep) in the Cave for a number of years.

12. Then We raised them up (from their sleep), that We might test which of the two parties was best at calculating the time period that they had tarried.

13. We narrate to you (O Muhammad صلى الله عليه وسلم) their story with truth: Truly, they were young men who believed in their Lord (Allāh), and We increased them in guidance.

14. And We made their hearts firm and strong (with the light of Faith in Allāh and bestowed upon them patience to bear the separation of their kith and kin and dwellings) when they stood up and said: "Our Lord is the Lord of the heavens and the earth, never shall we call upon any *ilāh* (god) other than Him; if we did, we should indeed have uttered an enormity in disbelief.

وَلَا يَحِيطُونَ بِمَا لَهَا صَوْرًا جُزْأً ٥

أَرَحْسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ
آيَاتِنَا عَجَبًا ٦

إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِنْ
لَدُنْكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا ٧

فَضَرَبْنَا عَلَى أَعْيُنِهِمْ فِي الْكَهْفِ سِنِينَ
عَدَدًا ٨

ثُمَّ بَعَثْنَا مِنْهُمُ اثْنَيْنِ أَنْ يَقُولَا هَؤُلَاءِ أَمْشَرُوا
أَمْرَنَا ٩

ثُمَّ نَفَخْنَا عَلَيْكَ بُرْهَانَ رَبِّكَ وَتَنَبَّأَهُمْ بِحُجَّتِهِمْ
فَرِيقَهُمْ وَرَدَدْنَاهُمْ هُدًى ١٠

وَرَبَطْنَا عَلَى قُلُوبِهِمْ إِذْ قَامُوا فَقَالُوا رَبُّنَا رَبُّ
السَّمَوَاتِ وَالْأَرْضِ أَلَنَدْعُو مِنْ دُونِهِ عَالِمًا
لَقَدْ قُلْنَا إِذَا شَطَطًا ١١

15. "These our people have taken for worship *ālihah* (gods) other than Him (Allāh). Why do they not bring for them a clear authority? And who does more wrong than he who invents a lie against Allāh.

16. (The young men said to one another): "And when you withdraw from them, and that which they worship, except Allāh, then seek refuge in the Cave; your Lord will open a way for you from His Mercy and will make easy for you your affair (i.e. will give you what you will need of provision and dwelling)."

17. And you might have seen the sun, when it rose, declining to the right from their Cave, and when it set, turning away from them to the left, while they lay in the midst of the Cave. That is (one) of the *Ayāt* (proofs, evidences, signs) of Allāh. He whom Allāh guides, he is the rightly guided; but he whom He sends astray, for him you will find no *Wali* (guiding friend) to lead him (to the right Path).

18. And you would have thought them awake, whereas they were asleep. And We turned them on their right and on their left sides, and their dog stretching forth his two forelegs at the entrance [of the Cave or in the space near to the entrance of the Cave (as a guard at the gate)]. Had you looked at them, you would certainly have turned back from them in flight, and would certainly have been filled with awe of them.

19. Likewise, We awakened them (from their long deep sleep) that they might question one another. A speaker from among them said: "How long have you stayed (here)?" They said: "We have stayed (perhaps) a day or part of a day." They said: "Your Lord (Alone) knows best how long you have stayed (here). So send one of you with this silver coin of yours to the town, and let him find out which is the good lawful food, and

هَؤُلَاءِ قَوْمُنَا اتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَوْلَا هِيَ عَلَيْهِمْ يُشْكِنُ يَذَّكَّرُ مَنْ أظْلَمُ وَجْهًا لِلْغَيْبِ عَلَى اللَّهِ كَيْدٌ بَاطِلٌ ﴿١٥﴾

وَلَا تَحْزَنْ لِمَا هُمْ وَمَا يَعْبُدُونَ إِلَّا اللَّهُ فَأُوْلَئِكَ الْكَاذِبُ بَشَرٌ لِّكَرْمٍ يُزَكَّرُونَ رَحْمَتُهُ وَهُوَ يُعْطِي لِّكَرْمٍ أَمْرًا يُزَكِّيهِ ﴿١٦﴾

وَوَجَدُوا السَّمْسَ إِذَا طَلَعَتْ تَزْوُجُ عَنْ يَمِينِهِمْ ذَاتَ الْيَمِينِ وَإِذَا غَرَبَتْ تَقَرَّبُ مِنْهُمْ ذَاتَ الشِّمَالِ وَهُمْ فِي فَجْوَةٍ مِنْهُ ذَٰلِكَ مِنْ آيَاتِ اللَّهِ لَعَلَّ الْمُؤْمِنِينَ يَتَذَكَّرُونَ فَهَؤُلَاءِ الْمُتَذَكَّرُونَ وَنَبِّئْهُمْ أَنَّ اللَّهَ وَحْدَهُ لَقَدْ خَلَقَهُمْ وَوَدَّعَاهُمْ شَرَكًا ﴿١٧﴾

وَنَحْنُ نَحْنُ أَيْقَانًا وَمَعَهُ رُؤُودٌ وَقَالُوا هَؤُلَاءِ الْيَمِينُ وَذَٰلَ الشِّمَالُ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيدِ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَلَمُلَمِثْتَ مِنْهُمْ وَغَبَا ﴿١٨﴾

وَكَذَٰلِكَ بَنَيْنَاهُمْ لِيَسْمَعُوا لَوْلَا يَسْمَعُونَ قَالُوا هَؤُلَاءِ كَيْدُكُمْ لِيُخْرِجُوا أَتَمَّ يَوْمًا يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالُوا رَبُّكُمْ أَعْلَمُ بِمَا لَبِثْتُمْ فَاطْعَمُوا أَهْلَكُمْ بِرِزْقِكُمْ هَذِهِ صَالِ السَّيِّئَةِ فَلَبَسَ ظَنُّنَا أَلَمَّا أَرَاكَ طَعَامًا فَلْيَأْكُلْكُمْ بِرِزْقِنَا وَلَيْسَ طَعَامٌ وَلَا يَشْعُرُونَ بِكُمْ أَحَدًا ﴿١٩﴾

bring some of that to you. And let him be careful and let no man know of you.

20. "For, if they come to know of you, they will stone you (to death or abuse and harm you) or turn you back to their religion; and in that case you will never be successful."

21. And thus We made their case known (to the people), that they might know that the Promise of Allâh is true, and that there can be no doubt about the Hour. (Remember) when they (the people of the city) disputed among themselves about their case, they said: "Construct a building over them; their Lord knows best about them;" (then) those who won their point said (most probably the disbelievers): "We verily shall build a place of worship over them."

22. (Some) say they were three, the dog being the fourth among them; and (others) say they were five, the dog being the sixth, — guessing at the unseen; (yet others) say they were seven, and the dog being the eighth. Say (O Muhammad صلى الله عليه وسلم): "My Lord knows best their number; none knows them but a few." So debate not (about their number) except with the clear proof (which We have revealed to you). And consult not any of them (people of the Scripture — Jews and Christians) about (the affair of) the people of the Cave.

23. And never say of anything, "I shall do such and such thing tomorrow."

24. Except (with the saying), "If Allâh wills!" And remember your Lord when you forget and say: "It may be that my Lord guides me to a nearer way of truth than this."

25. And they stayed in their Cave three hundred (solar) years, adding nine (for lunar years). (*Tafsîr Al-Qurtubî*)

26. Say: "Allâh knows best how long they stayed. With Him is (the knowledge of) the

إِنَّهُمْ إِنْ يَظَاهَرُوا عَلَيْكَ يَكْفُرُوا بِكَ
أَوْ يُعِيدُوا كُفْرَهُمْ وَلَنْ يُفْلِحَ الْكَافِرُونَ
إِذَا أُنْزِلَتْ

رَكَعَاتِكَ أَعْتَزِلُ عَنْهُمْ لِيَعْلَمُوا أَنِّي
صَاحِبُ السَّاعَةِ لَا رَيْبَ فِيهَا إِذْ يَتَنَزَّلُ عَنَّا
أَمْرُهُمْ فَقَالُوا ابْنُوا عَلَيْهِمْ بُيُوتًا
فَأَنَّهُمْ أَعْلَمُ بِمَا فِي آلِ الْيُتُوبِ غَلَبُوا عَلَى
أَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ
مَسْجِدًا

سَيَقُولُونَ ثَلَاثَةٌ رَابِعُهُمْ كَلْبُهُمْ وَيَقُولُونَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجَا أَبَا الْعَبَّاسِ
وَيَقُولُونَ سَبْعَةٌ وَرَابِعُهُمْ كَلْبُهُمْ قُلْ إِنِّي
أَعْلَمُ بِمَا يَحْكُمُونَ مَا يَكُنْ لَهُمْ إِلَّا قَلِيلٌ
فَلَا تُعْلِمُ فِيهِمْ إِلَّا مِرَّةً ظَاهِرًا وَلَا تَسْتَفْتِي فِيهِمْ
فَنُفِثَ عَنْهُمْ

وَلَا تَقُولَنَّ إِنِّي فَاعِلٌ ذَلِكَ غَدًا

إِلَّا أَنْ يَشَاءَ اللَّهُ وَأَذْكُرَنَّكَ إِذَا تَقَرَّبْتَ
عَسَى أَنْ يَهْدِيَنَا رَبِّي لَأَقْرَبَ مِنْ هَذَا رَجَا

وَلِكُنَّا فِي كَهْفِهِمْ ثَلَاثَ مِائَةٍ سِتِينَ
وَأَرْبَعًا وَاسْتِغْنَا

قُلِ اللَّهُ أَعْلَمُ بِمَا لِيَسْأَلُ اللَّهُ عَنِ السَّاعَةِ

Unseen of the heavens and the earth. How clearly He sees, and hears (everything)! They have no *Wali* (Helper, Disposer of affairs, Protector) other than Him, and He makes none to share in His Decision and His Rule."

27. And recite what has been revealed to you (O Muhammad صلى الله عليه وسلم) of the Book (the Qur'ân) of your Lord (i.e. recite it, understand and follow its teachings and act on its orders and preach it to men). None can change His Words, and none will you find as a refuge other than Him.

28. And keep yourself (O Muhammad صلى الله عليه وسلم) patiently with those who call on their Lord (i.e. your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our Remembrance, and who follows his own lusts, and whose affair (deeds) has been lost.

29. And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve. Verily, We have prepared for the *Zâlimûn* (polytheists and wrong-doers) a Fire whose walls will be surrounding them (disbelievers in the Oneness of Allâh). And if they ask for help (relief, water), they will be granted water like boiling oil, that will scald their faces. Terrible is the drink, and an evil *Murtafaq* (dwelling, resting place.)!

30. Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his (righteous) deeds in the most perfect manner to be lost.

31. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein

وَالْأَرْضِ أَبْصِرْ بِهِ وَأَسْمِعْ مَا لَهُمْ مِنْ دُونِهِ مِنْ وَلِيٍّ وَلَا يُشْرِكُ فِي حُكْمِهِ أَحَدًا ﴿٢٧﴾

وَأَقْرَأْ مَا أُلْحِيَ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا تُبَدِّلْ لِكَلِمَتِهِ وَلَنْ تُجَدِّدَ مِنْ دُونِهِ مُلْتَحَدًا ﴿٢٨﴾

وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدَ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تُطِيعْ مَنْ أَغْفَلَ قَلْبُهُ عَنْ ذِكْرِنَا وَاتَّبَعَ هَوَاهُ وَكَانَ أَمْرُهُ رُطًا ﴿٢٩﴾

وَقُلِ الْحَقُّ مِنْ رَبِّكَ مَنْ شَاءَ فَلْيُؤْمِنْ وَمَنْ شَاءَ فَلْيُكْفُرْ إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحْمَقًا يَهِيمُونَ مُرَادُّهَا وَإِنْ يَسْتَعِيزُوا يُعَاوِاْ يَمْلِكُوا كَالْمَهْلِكِ يَشْوِي الْوُجُوهَ يَفْسُ السَّرَابِ وَمَسَّتْ مُرْتَفَقًا ﴿٣٠﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا ﴿٣١﴾

أُولَئِكَ لَهُمْ جَنَّاتُ عَدْنٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُدْخِلُونَ

rivers flow underneath them; therein they will be adorned with bracelets of gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward, and what an excellent *Murtafaq* (dwelling, resting place.)!

32. And put forward to them the example of two men: to one of them We had given two gardens of grapes, and We had surrounded both with date-palms; and had put between them green crops (cultivated fields).

33. Each of those two gardens brought forth its produce, and failed not in the least therein, and We caused a river to gush forth in the midst of them.

34. And he had property (or fruit) and he said to his companion, in the course of mutual talk: "I am more than you in wealth and stronger in respect of men." (*Tafsîr Al-Qurtubî*).

35. And he went into his garden while in a state (of pride and disbelief), unjust to himself. He said: "I think not that this will ever perish.

36. "And I think not the Hour will ever come, and if indeed I am brought back to my Lord, (on the Day of Resurrection), I surely shall find better than this when I return to Him."

37. His companion said to him during the talk with him: "Do you disbelieve in Him Who created you out of dust (i.e. your father Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man?

38. "But as for my part, (I believe) that He is Allâh, my Lord, and none shall I associate as partner with my Lord.

39. "It was better for you to say, when you entered your garden: 'That which Allâh

فِيهِمَا مِنْ أَسْوَدٍ مِنْ ذَهَبٍ وَأَنْتُمْ فِيهَا كَاثِرُونَ
مُسْنَدِينَ وَأَنْتُمْ فِيهَا عَلَى الْأَرْشِ كَاثِرُونَ
الْقُرَابِ وَحَسَنَتِ مَرْقَعًا ۝

وَأَضْرِبْ لَهُم مَثَلًا زَوْجَيْنِ جَعَلْنَا لَهُمَا جَنَّتَيْنِ
أَعْنَبٍ وَخَلْفَتَهُمَا نَخِيلًا وَجَعَلْنَا بَيْنَهُمَا رِجًّا

جَلَّتَا الْجَنَّتَيْنِ بَيْنَهُمَا نَهْرٌ فَتَمْلِكُنَّهُمَا سَبَّحًا
وَجَعَلْنَا بَيْنَهُمَا نَهْرًا ۝

وَكُلًّا لَهُ زَوْجٌ فَقَالَ لِمَوْلَاهُ وَهُوَ يَحْوَاهُ وَأَنَا
أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا ۝

وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ لِنَفْسِهِ قَالَ مَا
أظُنُّ أَنْ يَبْعُدَ هَذَا بَدَأًا ۝

وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً وَلَئِنْ رُودِدْتُ إِلَى
رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا ۝

قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ وَأَنْتُمْ قَرَنَ بِالْآلِ
خَلَقَاكَ مِنْ تَرَابٍ ثُمَّ نُنْفَخُوكَ ثُمَّ يَكُونُ ذَٰلِكَ

لَكَ أَتَى اللَّهُ رَبِّي وَلَا أَشْرِي بِرَبِّي ۝

وَلَا إِلَهَ إِلَّا اللَّهُ خَلَقْتَ جَنَّتَكَ فَلَيْسَ بِنَافِلَةٍ أَنْ لَا يَمُرَّ إِلَّا

winds scatter. And Allāh is Able to do everything.

46. Wealth and children are the adornment of the life of this world. But the good righteous deeds,¹¹¹ that last, are better with your Lord for rewards and better in respect of hope.

47. And (remember) the Day We shall cause the mountains to pass away (like clouds of dust), and you will see the earth as a levelled plain, and we shall gather them all together so as to leave not one of them behind.

48. And they will be set before your Lord in (lines as) rows, (and Allāh will say): "Now indeed, you have come to Us as We created you the first time. Nay, but you thought that We had appointed no meeting for you (with Us)."

49. And the Book (one's Record) will be placed (in the right hand for a believer in the Oneness of Allāh, and in the left hand for a disbeliever in the Oneness of Allāh), and you will see the *Mujrimûn* (criminals, polytheists, sinners) fearful of that which is (recorded) therein. They will say: "Woe to us! What sort of Book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!" And they will find all that they did, placed before them, and your Lord treats no one with injustice.

50. And (remember) when We said to the angels: "Prostrate yourselves to Adam." So they prostrated themselves except *Iblis* (Satan). He was one of the jinn; he disobeyed the Command of his Lord. Will you then take him (*Iblis*) and his offspring as protectors and helpers rather than Me while they are enemies to you? What an evil is the exchange for the *Zâlimûn* (polytheists, and wrong-doers).

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبِرُّاتُ
الصَّالِحَاتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا ﴿٤٦﴾

وَنُفِخَ نَسْفًا لِبَالٍ وَتَرَى الْأَرْضَ بَارِزَةً وَحَشَرْنَا
فَعْنًا فَادْرَاكُهُمْ أَهْلَكًا ﴿٤٧﴾

وَعَرِّضُوا عَلَىٰ رَبِّكَ صَفًّا لَقَدْ جِئْتُمُوكَ كَمَا خَلَقْنَاكُمْ
أَوَّلَ مَرَّةٍ بَلْ تَعْتَمِدُونَ لَكُمْ لَعْنَةً ﴿٤٨﴾

وَوَضِعَ الْكِتَابَ يَمِينًا لِّلْمُجْرِمِينَ مُشْفِقِينَ وَمَا
يُؤْمِنُونَ فَيَقُولُونَ بَلْ يَكُونُ الْمَوْئِلُ هَٰذَا الْكِتَابُ لَا يُغَادِرُ
صُدُورَهُ وَلَا يَكْبُرُهُ إِلَّا أَتَخَصَّصْنَاهَا وَوَجَدُوا مَا عَمِلُوا
حَاضِرًا أَوْ لَا يَتَذَكَّرُونَ لَكُمُ أَسْمَاءُ ﴿٤٩﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِسَ كَانَ مِنَ الْإِثْمِ فَفَسَقَ عَنْ أَمْرِ رَبِّهِ
أَفَتَتَّخِذُونَهُ وَذُرِّيَّتَهُ أَوْلِيَاءَ مِنْ دُونِكُمْ وَأَنْتُمْ
عَدُوٌّ يَّحْسِلُ لِلظَّالِمِينَ يَذْكُرُ ﴿٥٠﴾

¹¹¹ (V.18:46) Good righteous deeds like the five compulsory prayers, deeds of Allāh's obedience, good and nice talk, remembrance of Allāh with glorification, praises and thanks.

51. I (Allâh) made them (*Iblîs* and his offspring) not to witness (nor took their help in) the creation of the heavens and the earth and not (even) their own creation, nor was I (Allâh) to take the misleaders as helpers.

52. And (remember) the Day He will say: "Call those (so-called) partners of Mine whom you pretended." Then they will cry to them, but they will not answer them, and We shall put a *Maubiq* (barrier) ^[1] between them.

53. And the *Mujrimûn* (criminals, polytheists, sinners) shall see the Fire and apprehend that they have to fall therein. And they will find no way of escape from there.

54. And indeed We have put forth every kind of example in this Qur'ân, for mankind. But, man is ever more quarrelsome than anything.

55. And nothing prevents men from believing, (now) when the guidance (the Qur'ân) has come to them, and from asking Forgiveness of their Lord, except that the ways of the ancients be repeated with them (i.e. their destruction decreed by Allâh), or the torment be brought to them face to face.

56. And We send not the Messengers except as givers of glad tidings and warners. But those who disbelieve, dispute with false argument, in order to refute the truth thereby. And they treat My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and that with which they are warned, as a jest and mockery!

57. And who does more wrong than he who is reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, but turns away from them, forgetting what (deeds) his hands have sent forth? Truly,

مَا أَشْهَدُهُمْ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَلَا خَلْقَ
أَنْفُسِهِمْ وَمَا كُنْتُمْ مُنْجِدًا الْمُضِلِّينَ عَصَاكَ ﴿٥١﴾

وَلَكُمْ دَعْوَانَا نَادُوا أَمْشَرَكَيْكُمُ الَّذِينَ زَعَمْتُمْ
فَدَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ
مُوبِقًا ﴿٥٢﴾

وَرَأَى الْمُجْرِمُونَ النَّارَ فَظَنُّوا أَنْهُمْ مَرَاغِبًا وَلَمْ
يَجِدُوا عَنْهَا مَصْرِفًا ﴿٥٣﴾

وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ
وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴿٥٤﴾

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا بِالْآيَةِ الَّتِي هُمْ يُرْسِلُونَ
وَلْيَسْتَعِظُوا بِهَا وَلَا أَنْ يَأْتِيَهُمْ مَسْئَةُ الْآخِرِينَ
أَوْ يَأْتِيَهُمُ الْعَذَابُ بَغْلاً ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا
وَيَجْعَلِ الَّذِينَ كَفَرُوا بِالْبَاطِلِ لِيُدْحِضُوا بِهِ
الْحَقَّ وَيَخْلَعُوا عَنَّا غُبَارًا وَمَا أَذْكُرُوا ﴿٥٦﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْبَسَ عَنْهَا
وَلَمْ يَمْلَأْ مَقَلَّتْ يَدَاؤُنَا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً
أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا وَإِنْ تَدْعُهُمْ

^[1] (V.18:52) In Arabic "Maubiq" also means enmity, or destruction, or a valley in Hell.

We have set veils over their hearts lest they should understand this (the Qur'ân), and in their ears, deafness. And if you (O Muhammad صلى الله عليه وسلم) call them to guidance, even then they will never be guided.

58. And your Lord is Most Forgiving, Owner of Mercy. Were He to call them to account for what they have earned, then surely, He would have hastened their punishment. But they have their appointed time, beyond which they will find no escape.

59. And these towns (population, — 'Ad, Thamûd) We destroyed them when they did wrong. And We appointed a fixed time for their destruction.

60. And (remember) when Mûsâ (Moses) said to his boy-servant: "I will not give up (travelling) until I reach the junction of the two seas or (until) I spend years and years in travelling."¹¹

إِلَى الْهَدْيِ فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٧﴾

وَرَبُّكَ الْغَفُورُ ذُو الرَّحْمَةِ لَوْ يُدَاخِلُهُمْ بِمَا كَسَبُوا
لَتَعَجَّلَ لَهُمُ الْعَذَابَ بَلْ لَهُم مَّوْعِدٌ أَنْ يَجِدُوا مِنْ
دُونِهِ مَوْجِدًا ﴿٥٨﴾

وَالَّذِ الْفِرْعَانِ أَعْلَسَتْهُمْ كَمَا ظَلَمُوا وَجَعَلْنَا
لِغَمٍّ لِّكُلِّ مَوْجِدٍ ﴿٥٩﴾

وَلَمَّا قَالَ مُوسَى لِفَتْنِهِ لَا آتِيحُ حَتَّى أَتْلُغَ مَجْمَعَ
الْبَحْرَيْنِ أَوْ أَمْوِي حَقْبًا ﴿٦٠﴾

¹¹ (V.18:60) The Story of Mûsâ (Moses) and Al-Khidr عليهم السلام. Narrated Sa'îd bin Jubair: I said to Ibn 'Abbâs, "Nauf Al-Bikâlî claims that Mûsa (Moses), the companion of Al-Khidr was not the Mûsâ (Moses) of the Children of Israel." Ibn 'Abbâs said, "The enemy of Allâh (Nauf) told a lie." Narrated 'Ubayy bin Ka'b that he heard Allâh's Messenger صلى الله عليه وسلم saying, "Mûsâ (Moses) got up to deliver a speech before the Children of Israel and he was asked, 'Who is the most learned person among the people?' Mûsâ (Moses) replied, 'I (am the most learned).' Allâh admonished him for he did not ascribe knowledge to Allâh Alone. So Allâh revealed to him: 'At the junction of the two seas there is a slave of Ours who is more learned than you.' Mûsâ (Moses) asked, 'O my Lord, how can I meet him?' Allâh said, 'Take a fish and put it in a basket and then proceed (set out and where you lose the fish, you will find him).' So Mûsâ (Moses) (took a fish and put it in a basket and) set out, along with his boy-servant Yûsha' bin Nûn, till they reached a rock (on which) they both lay their heads and slept. The fish moved vigorously in the basket and got out of it and fell into the sea and there it took its way through the sea (straight) as in a tunnel. (V.18:61) Allâh stopped the current of water on both sides of the way created by the fish, and so that way was like a tunnel. When Mûsâ (Moses) got up, his companion forgot to tell him about the fish, and so they carried on their journey during the rest of the day and the whole night. The next morning Mûsâ (Moses) asked his boy-servant 'Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.' (V.18:62)

Mûsâ (Moses) did not get tired till he had passed the place which Allâh had ordered him to seek after. His boy-servant then said to him, 'Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Satan made me forget to remember it. It took its course into the sea in a strange way.' (V.18:63)

There was a tunnel for the fish and for Mûsâ (Moses) and his boy-servant there was astonishment. Mûsâ (Moses) said, 'That is what we have been seeking'. So they went back

61. But when they reached the junction of the two seas, they forgot their fish, and it took its way through the sea as in a tunnel.

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنَهُمَا نَسِيَا ذِكْرَهُمَا فَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

retracing their footsteps. (V.18:64) They both returned, retracing their steps till they reached the rock. Behold! There they found a man covered with a garment. Mûsâ (Moses) greeted him. Al-Khidr said astonishingly, 'Is there such a greeting in your land?' Mûsâ (Moses) said, 'I am Mûsâ (Moses).' He said, 'Are you the Mûsâ (Moses) of the Children of Israel?' Mûsâ (Moses) said, 'Yes'; and added, 'I have come to you so that you may teach me something of that knowledge which you have been taught'.

Al-Khidr said, 'You will not be able to have patience with me.' (V.18:67)

'O Mûsâ (Moses)! I have some of Allâh's Knowledge which He has bestowed upon me but you do not know it; and you too, have some of Allâh's Knowledge which He has bestowed upon you, but I do not know it.' Mûsâ (Moses) said, 'If Allâh wills, you will find me patient, and I will not disobey you in aught.' (V.18:69).

Al-Khidr said to him, 'Then, if you follow me, ask me not about anything till I myself mention it to you.' (V.18:70). After that both of them proceeded along the sea coast, till a ship passed by and they requested the crew to let them go on board. The crew recognized Al-Khidr and allowed them to get on board free of charge. When they got on board, suddenly Mûsâ (Moses) saw that Al-Khidr had pulled out one of the planks of the ship with an adze. Mûsâ (Moses) said to him, 'These people gave us a free lift, yet you have scuttled their ship so as to drown its people! Verily, you have committed a thing 'Imra' (a Munkar — evil, bad, dreadful thing).' (V.18:71)

Al-Khidr said, 'Did I not tell you, that you would not be able to have patience with me?' (V.18:72)

Mûsâ (Moses) said, 'Call me not to account for what I forgot and be not hard upon me for my affair (with you.)' (V.18:73)."

Allâh's Messenger صلى الله عليه وسلم said, "The first excuse given by Mûsâ (Moses), was that he had forgotten. Then a sparrow came and sat over the edge of the ship and dipped its beak once in the sea. Al-Khidr said to Mûsâ (Moses), 'My knowledge and your knowledge, compared to Allâh's Knowledge is like what this sparrow has taken out of the sea.' Then they both got out of the ship, and while they were walking on the sea shore, Al-Khidr saw a boy playing with other boys. Al-Khidr got hold of the head of that boy and pulled it out with his hands and killed him. Mûsâ (Moses) said, 'Have you killed an innocent person who had killed none! Verily, you have committed a thing 'Nukra' (a great Munkar - prohibited, evil, dreadful thing)! (V.18:74) He said, 'Did I not tell you that you would not be able to have patience with me?' (V.18:75) (The subnarrator said, 'The second blame was stronger than the first one). Mûsâ (Moses) said, 'If I ask you anything after this, keep me not in your company; you have received an excuse from me.' (V.18:76)

Then they both proceeded until they came to the people of a town. They asked them for food but they refused to entertain them. (Then) they found there a wall on the point of falling down. (V.18:77) (Al-Khidr) set it up straight with his own hands. Mûsâ (Moses) said, 'We came to these people, but they neither fed us nor received us as guests. If you had wished, you could surely have exacted some recompense for it.' (Al-Khidr) said, 'This is the parting between me and you, (please read V. 18:79, 80-82) that is the interpretation of those (things) over which you could not hold patience.' (V.18:78-82)."

Allâh's Messenger صلى الله عليه وسلم said, "We wished Mûsâ (Moses) had more patience so that Allâh might have described to us more about their story." (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 249)

62. So when they had passed further on (beyond that fixed place), Mûsâ (Moses) said to his boy-servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey."

63. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* (Satan) made me forget to remember it. It took its course into the sea in a strange (way)!"

64. [Mûsâ (Moses)] said: "That is what we have been seeking." So they went back retracing their footsteps.

65. Then they found one of Our slaves, on whom We had bestowed mercy from Us, and whom We had taught knowledge from Us.

66. Mûsâ (Moses) said to him (Al-Khidr): "May I follow you so that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)?"

67. He (Al-Khidr) said: "Verily, you will not be able to have patience with me!

68. "And how can you have patience about a thing which you know not?"

69. Mûsâ (Moses) said: "If Allâh wills, you will find me patient, and I will not disobey you in aught."

70. He (Al-Khidr) said: "Then, if you follow me, ask me not about anything till I myself mention of it to you."

71. So they both proceeded, till, when they embarked the ship, he (Al-Khidr) scuttled it. Mûsâ (Moses) said: "Have you scuttled it in order to drown its people? Verily, you have committed a thing *Imra* (a *Munkar* — evil, bad, dreadful thing)."

72. He (Al-Khidr) said: "Did I not tell you, that you would not be able to have patience with me?"

فَلَمَّا جَاوَزَا قَالَ لِقَتَهُ إِيمَانُ عَادَتُهُمَا فَلَقَدِ اتَّبَعْتَانِ
سَفَرَنَا هَذَا تَحَبُّبًا ﴿٦٢﴾

قَالَ أَرَأَيْتَ إِذْ أَوْبَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْفِشْكَ
وَمَا أَلَسْنِي بِهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَلَقَدْ خَافْتَهُ
فِي الْبَحْرِ عَجَبًا ﴿٦٣﴾

قَالَ ذَلِكَ مَا كُنَّا نَبْتَغِ فَأَوْبَيْنَا إِلَى أَهْلِهِمَا
فَوَصَّيْنَا ﴿٦٤﴾

فَوَجَدَا عَبْدًا مِنْ عِبَادِنَا ابْتَنَاهُ رَحْمَةً مِنَّا عَيْنًا
وَعَلَّمْنَاهُ مِنْ لَدُنَّا عِلْمًا ﴿٦٥﴾

قَالَ لَهُ مُوسَى هَلْ أَتَعْلَمُ عَنْهُ أَنْ يَصِلِينَ إِلَى قَوْمِ
رُشَيْدٍ ﴿٦٦﴾

قَالَ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٦٧﴾

وَكَيْفَ صَبْرُ عَلَى مَا لَا تُحِيطُ بِهِ خُبْرًا ﴿٦٨﴾

قَالَ سَتَجِدُنِي إِن شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي
لَكَ أَمْرًا ﴿٦٩﴾

قَالَ فَإِنِ اتَّبَعْنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّى أُخْبِرَ
لَقَدْ مَنَّ اللَّهُ عَلَى عَبْدٍ لَوْ كُنَّا غُلَامًا فَوَافَّقَنَا لَحْظًا وَكَفَىٰ
إِيمَانًا ﴿٧٠﴾

فَانْظُرْ أَفَاطَفْتَهُ إِذَا كُنَّا فِي الْبَارِ فَتُفَكِّرُ بِهِ عِندَ
أَهْلِهَا خُفِرَ فِي أَعْيُنِهِمْ فَلَقَدِ اسْتُكْبِرَ إِلَىٰ
أَهْلِهَا كِبَرًا ﴿٧١﴾

قَالَ أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا ﴿٧٢﴾

73. [Mûsâ (Moses)] said: "Call me not to account for what I forgot,^[1] and be not hard upon me for my affair (with you)."

74. Then they both proceeded, till they met a boy, and he (Al-Khidr) killed him. Mûsâ (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing *Nukra* (a great *Munkar* — prohibited, evil, dreadful thing)!"

75. (Al-Khidr) said: "Did I not tell you that you can have no patience with me?"

76. [Mûsâ (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me."

77. Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Al-Khidr) set it up straight. [Mûsâ (Moses)] said: If you had wished, surely, you could have taken wages for it!"

78. (Al-Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.

79. "As for the ship, it belonged to *Masâkin* (needy people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force.

قَالَ لَا تَأْخُذْ بَعِثْتُ فِي سَافِرِي مَنْ
أَمْرِي عَسْرًا ﴿٧٣﴾

فَأُظْلِمُوا صَبْرًا وَإِنَّا لَنَعْلَمُ غَوْلَهُمْ قَالَ أَتَقْتَلُ مَا
رَكِبْتَ يَقْتُلُ النَّفْسَ الَّتِي نَفَخْتُ فِيهَا أُولَئِكَ مَكْرًا ﴿٧٤﴾

* قَالَ أَرَأَيْتَ لَكَ إِنَّا لَنَ تَسْطِيعُ مَعِيَ صَبْرًا ﴿٧٥﴾

قَالَ إِن سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَ هَذَا فَاصْبِرْ حَتَّى أَكْتُبَلْتُ
مِنْ لَدُنِّي عَذْرًا ﴿٧٦﴾

فَأُظْلِمُوا صَبْرًا وَإِنَّا لَنَعْلَمُ غَوْلَهُمْ قَالَ أَتَقْتَلُ مَا
رَكِبْتَ يَقْتُلُ النَّفْسَ الَّتِي نَفَخْتُ فِيهَا أُولَئِكَ مَكْرًا ﴿٧٧﴾

قَالَ هَذَا فِرَاقُ بَيْنِي وَبَيْنَكَ سَأُنَبِّئُكَ بِمَا يَوْمَ لَنَا
نَسْطِيعُ عَلَيْهِ صَبْرًا ﴿٧٨﴾

أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسْكِينٍ يَعْمَلُونَ فِي الْبَحْرِ
فَأَرَادُوا أَنَّ يَعْمَلُوا لَهَا رَكِبًا فَمَنَّ اللَّهُ عَلَيْهِمْ وَلَئِنْ لَمْ تَفْعَلْ
سَفِينَةً مَّوْجًا ﴿٧٩﴾

^[1] (V.18:73) a) If someone does something against his oath due to forgetfulness (should he make expiation?) And the Statement of Allāh:

"And there is no sin on you, concerning that in which you made a mistake." (V.33:5)

And Allāh said:

"[Mûsâ (Moses) said to Al-Khidr]: Call me not to account for what I forgot." (V.18:73)

Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Allāh forgives my followers those (evil deeds) their own selves may whisper or suggest to them as long as they do not act (on it) or speak." (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No. 657)

b) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "If somebody eats something forgetfully while he is fasting, then he should complete his fast, for Allāh has made him eat and drink." (*Sahih Al-Bukhârî*, Vo. 8, *Hadith* No. 662).

80. "And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

81. "So we intended that their Lord should change him for them for one better in righteousness and nearer to mercy.

82. "And as for the wall, it belonged to two orphan boys in the town; and there was under it a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain their age of full strength and take out their treasure as a mercy from your Lord. And I did them not of my own accord. That is the interpretation of those (things) over which you could not hold patience."

83. And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story."

84. Verily, We established him in the earth, and We gave him the means of everything.

85. So he followed a way.

86. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water. And he found near it a people. We (Allâh) said (by inspiration): "O Dhul-Qarnain! Either you punish them, or treat them with kindness."

87. He said: "As for him (a disbeliever in the Oneness of Allâh) who does wrong, we shall punish him, and then he will be brought back to his Lord, Who will punish him with a terrible torment (Hell).

88. "But as for him who believes (in Allâh's Oneness) and works righteousness, he shall have the best reward, (Paradise), and we (Dhul-Qarnain) shall speak to him mild words (as instructions)."

89. Then he followed (another) way,

90 Until, when he came to the rising place

وَأَمَّا الْفُلَّةُ فَكَانَ أَبُوهُمَا قَوْمًا مَوْدِعِينَ فَخَشِينَا
أَنْ يُرْهِقَهُمَا طُغْيَانًا وَكُفْرًا ﴿٥٠﴾

فَأَرَادْنَا أَنْ يُدَوِّلَهُمَا فِيهِمَا لَدِفَةً لَّزَكَاةٍ
وَأَقْرَبَ رَحْمًا ﴿٥١﴾

وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ
وَكَانَ بَيْنَهُمَا خِزْيَانٌ لَّهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ
رَبُّكَ أَنْ يُنْفِخَ أَشْرَدَهُمَا وَتَنَجَّيَا فَجَعَلَهُمَا
رَحْمَةً مِن رَّبِّكَ وَأَعْلَنَهُ عَنْ أَمْرِ ذَٰلِكَ فَأَوَّلُ
مَا تَرْتَضِعُ لَوْلَاكَ سُبْحَانَكَ ﴿٥٢﴾

وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ قُلْ سَأَتْلُو عَلَيْكُمْ مِنْهُ
ذِكْرًا ﴿٥٣﴾

إِنَّمَا مَكَّنَّا لَهُ فِي الْأَرْضِ رَحْمَةً لِّئَلَّا تُصِيبَهُ
الْإِغْوَاةُ مِنَ النَّاسِ ﴿٥٤﴾

فَاتَّبَعَ سَبِيلًا ﴿٥٥﴾
حَتَّىٰ إِذَا بَلَغَ مَطْرِبَ السَّمَاءِ وَبَدَّهَا ظَهْرُ بَيْ عَيْنٍ
جَمِيمَةٍ رُّجِدَ مِنْهَا قَوْمًا فُلَّتْ أَعْنَاقُهُمْ أَفْكَاةً لِّئَلَّا يُنْفِذُوا
وَلَمَّا أَنْ تَجَدَّ فِيهِمْ عَشِيرَةً ﴿٥٦﴾

قَالَ أَتَأْمَنُونَ ظِلِّي فَمَنْ يَمْدُدْهُ بِقُوَّةٍ إِلَىٰ رِجْوَاهُ
فَمَدَّ بِهُ عَصَا الْكُرْأِيِّ ﴿٥٧﴾

وَأَتَيْنَاهُ مِنْ عَمَلٍ وَتَعْمَلٍ مَّالًا فَذَرَكْنَاهُ لِمَنْ شَاءَ
وَنَسْتَأْذِنُ الْكُفْرَانَ ﴿٥٨﴾

فَرَاتَّبَعَ سَبِيلًا ﴿٥٩﴾
حَتَّىٰ إِذَا بَلَغَ مَطْلِعَ السَّمَاءِ رُجِدَ وَجَّهُ ظُلُمٌ غَلِيظٌ لِّئَلَّا يُرْ

of the sun, he found it rising on a people for whom We (Allâh) had provided no shelter against the sun.

91. So (it was)! And We knew all about him (Dhul-Qarnain).

92. Then he followed (another) way,

93. Until, when he reached between the two mountains, he found, before (near) them (those two mountains), a people who scarcely understood a word.

94. They said: "O Dhul-Qarnain! Verily, Ya'jûj and Ma'jûj (Gog and Magog)¹¹ are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them?"

95. He said: "That (wealth, authority and power) in which my Lord had established me is better (than your tribute). So help me with strength (of men), I will erect between you and them a barrier.

96. "Give me pieces (blocks) of iron;" then, when he had filled up the gap between the two mountain-cliffs, he said: "Blow;" then when he had made them (red as) fire, he said: "Bring me molten copper to pour over them."

97. So they [Ya'jûj and Ma'jûj (Gog and Magog)] could not scale it or dig through it.

98. (Dhul-Qarnain) said: "This is a mercy from my Lord, but when the Promise of my

يَجْعَلُ لَهُمُومِن دُونِهِمَا مَبْرَأً ﴿٩١﴾

كَذَلِكَ وَقَدْ أَحَطْنَا بِمَا لَدَيْهِمْ خَبْرًا ﴿٩٢﴾

ثُمَّ اتَّخَذَ سَبِيلًا ﴿٩٣﴾

حَتَّىٰ إِذَا بَلَغَ بَيْنَ السَّيْنَيْنِ وَهَدَيْنَ دُونَهُمَا قَوْمًا ﴿٩٤﴾

لَا يَكَادُونَ يَفْقَهُونَ قَوْلًا ﴿٩٥﴾

قَالُوا إِنَّا بِنَاءَ آلَ الْفِرْيَافِينَ إِنَّمَا يَأْتِيهِمْ مَّغْشَرٌ مِّمَّنْ قَبْلُهُمْ ﴿٩٦﴾

فِي الْأَرْضِ فَهَلْ يَجْعَلُ لَكَ خَرْجًا عَلَىٰ أَنْ يَجْعَلَ بَيْنَنَا وَبَيْنَهُمْ سَبْطًا ﴿٩٧﴾

قَالَ مَا مَكَّنِّي فِيهِ رَبِّي خَيْرٌ مِّمَّا يَكْفُرُونَ ﴿٩٨﴾

وَبَيْنَهُمْ رَمْدًا ﴿٩٩﴾

أَوَّلَىٰ ذَٰلِكَ الْغَدِيرُ حَتَّىٰ إِذَا سَاوَىٰ بَيْنَ الصَّدْقَيْنِ قَالَ انْقُضَا ﴿١٠٠﴾

حَتَّىٰ إِذَا جَسَدُهُ نَارًا قَالَ أَوَلَيْكَ أَلُوفٌ عَلَيْهِمْ قَطْرًا ﴿١٠١﴾

فَمَا اسْتَطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ مَقْبَلًا ﴿١٠٢﴾

قَالَ هَٰذَا رَحْمَةٌ مِنِّي بِكُمْ فَالْتَمِسُوا مِنِّي حِلًّا لِّقُلُوبِكُمْ وَذَرُوا بِي وَجَعَلَ رَحْمَةً

¹¹ (V.18:94) Ya'jûj and Ma'jûj [Gog and Magog (people)]: To know about them in detail — please see *Tafsir Al-Qurtubi*, Vol. II, Pages 55-58.

Narrated Zainab bint Jahsh that one day Allâh's Messenger صلى الله عليه وسلم entered upon her in a state of fear and said, "Lâ ilâha illallâh (none has the right to be worshipped but Allâh)! Woe to the Arabs from the great evil that has approached (them). Today a hole has been opened in the dam of Ya'jûj and Ma'jûj (Gog and Magog) like this." The Prophet صلى الله عليه وسلم made a circle with his index finger and thumb. Zainab bint Jahsh added: I said, "O Allâh's Messenger! Shall we be destroyed though there will be righteous people among us?" The Prophet صلى الله عليه وسلم said: "Yes if *Al-Khabath*" (evil persons) increased." (*Sahîh Al-Bukhârî*, Vol.9, *Hadîth* No.249).

*The word *Al-Khabath* is interpreted as illegal sexual intercourse and illegitimate children and every kind of evil deed. (See *Fath Al-Bâri*, Vol. 16, Page 225).

Lord comes, He shall level it down to the ground. And the Promise of my Lord is ever true."

99. And on that Day [i.e. the Day Ya'jûj and Ma'jûj (Gog and Magog) will come out], We shall leave them to surge like waves on one another; and the Trumpet will be blown, and We shall collect them (the creatures) all together.

100. And on that Day We shall present Hell to the disbelievers, plain to view —

101. (To) those whose eyes had been under a covering from My Reminder (this Qur'ân), and who could not bear to hear (it).

102. Do then those who disbelieved think that they can take My slaves [i.e., the angels, Allâh's Messengers, 'Isâ (Jesus), son of Maryam (Mary)] as *Auliya'* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allâh — Islâmic Monotheism)^[1].

103. Say (O Muhammad صلى الله عليه وسلم): "Shall We tell you the greatest losers in respect of (their) deeds?

104. "Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds."^[2]

وَكَانَ وَعْدِي حَقًّا ﴿١٠٠﴾

وَنُرَكِّبُهُمْ أَيُّومًا بَيْنَهُمْ فِي تَغْيِيرٍ ﴿١٠١﴾
فَجَمَعْنَاهُمْ جَمْعًا ﴿١٠٢﴾

وَعَرَّضْنَاهُمْ يُومَئِذٍ لِلْكَافِرِينَ عَرَضًا ﴿١٠٣﴾

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غَلَاظٍ وَكُفُوا
لَا يَسْمَعُونَ سَمْعًا ﴿١٠٤﴾

لَقَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِ آلِهَةٍ
إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا ﴿١٠٥﴾

قُلْ مَنْ يَمْلِكُ أَنْ يَقُولَ لِلْمُتَكِبِينَ اتَّقُوا

الَّذِينَ صَلَّوْا سَبْعِينَ سَنَةً عَلَى رَبِّهِمْ لَئِيَّا وَهُمْ يَلْمِزُونَ
لَا تُخَفِّيهِمْ شَيْئًا ﴿١٠٦﴾

^[1] (V.18:102) Almighty Allâh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allâh) besides Allâh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurât (Torah) and the Injeel (Gospel)] to worship none but one *Ilâh* (God - Allâh), *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." [The Qur'ân, Verse 9:31]

Once, while Allâh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi bin Hâtim said, "O Allâh's Prophet! They do not worship them (rabbis and monks)." Allâh's Messenger صلى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (Tafsir At-Tabari, Vol.10, Page No.114)]

^[2] (V.18:104) For the acceptance of the righteous deeds it is stipulated that the following two

105. "They are those who deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall assign no weight for them.

106. "That shall be their recompense, Hell; because they disbelieved and took My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery.

107. "Verily, those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment.

108. "Wherein they shall dwell forever. No desire will they have for removal therefrom."

109. Say (O Muhammad صلى الله عليه وسلم to mankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid."

110. Say (O Muhammad صلى الله عليه وسلم): "I am only a man like you. It has been revealed to me that your *Ilâh* (God) is One *Ilâh* (God — i.e. Allâh). So whoever hopes for the Meeting¹¹ with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord."

أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ فَأَيُّهَا خُفَّتْ
أَعْمَالُهُمْ فَلَا يُقِيمُونَ الْحُكْمَ وَالْآيَمَةَ وَرَزَا ۝

ذَٰلِكَ جَزَاءُ الْفَٰرِثِينَ ۖ يَمُوتُونَ وَهُمْ كَافِرُونَ وَلَهُمْ فِيهِمْ
هُزُؤًا ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ
الْأَوْْدَنِ نَزْلًا ۝

خَالِدِينَ فِيهَا لَا يَدْخُلُونَ فِيهَا بِغَيْرِ حَرٍّ ۝

قُلْ لَوْ كَانَ الْبَحْرُ مِدَادًا لَكُتِبَ رَبِّي لَعَدَّ الْبَحْرَ قَدْرَ
أَنْ تَعْلَمَ كَلِمَاتُ رَبِّي وَلَوْ جُمِيعَتْ بِرَدَائِلِهِ مُدًّا ۝

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَوٰكِبِ إِلَهُ
فَعَن كَانَ يَتَجَرَّأُ إِلَهًا رَبِّي فَعَلِمَ عَمَلَ الصَّٰلِحِينَ
وَلَا يُشْرِكُ بِهِ سَاوِدَ رَبِّهِمْ ۝

basic conditions must be fulfilled:

a) The intentions while doing such deeds must be totally for Allâh's sake only without any show-off or to gain praise or fame.

b) Such a deed must be performed in accordance with the *Sunnah* of Allâh's Messenger Muhammad bin 'Abdullâh صلى الله عليه وسلم, the last of the Prophets and the Messengers.

Narrated 'Aishah رضي الله عنها Allâh's Messenger صلى الله عليه وسلم said, "If somebody innovates something which is not present in our religion (of Islâmic Monotheism), then that thing will be rejected." (*Sahih Al-Bukhârî*, Vol. 3, *Hadith* No.861).

In another *Hadith* narrated 'Aishah رضي الله عنها The Prophet صلى الله عليه وسلم said: "Whoever performs a (good) deed which we have not ordered (anyone) to do (or is not in accord with our religion of Islâmic Monotheism), then that deed will be rejected and will not be accepted."

(*Sahih Al-Bukhârî*, Vol.9, Chapter No.20 before *Hadith* No. 449)

¹¹ (V.18:110) See the footnote of (V.6:31).

Surât Maryam (Mary) XIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Kâf- Hâ-Yâ-'Ain-Sâd.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. (This is) a mention of the mercy of your Lord to His slave Zakariyyâ (Zachariah).

3. When he called out his Lord (Allâh) a call in secret.

4. He said: "My Lord! Indeed my bones have grown feeble, and grey hair has spread on my head, And I have never been unblest in my invocation to You, O my Lord!

5. "And verily, I fear my relatives after me, and my wife is barren. So give me from Yourself an heir.

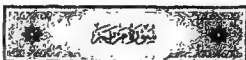
6. "Who shall inherit me, and inherit (also) the posterity of Ya'qûb (Jacob) (inheritance of the religious knowledge and Prophethood, not of wealth.). And make him, my Lord, one with whom You are Well-Pleased!"

7. (Allâh said) "O Zakariyyâ (Zachariah)! Verily, We give you the glad tidings of a son, whose name will be Yahyâ (John). We have given that name to none before (him)."

8. He said: "My Lord! How can I have a son, when my wife is barren, and I have reached the extreme old age."

9. He said: "So (it will be). Your Lord says: It is easy for Me. Certainly I have created you before, when you had been nothing!"

10. [Zakariyyâ (Zachariah)] said: "My Lord! Appoint for me a sign." He said: "Your



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَهَيِّضٍ ①

ذَكَرَ رَحْمَتَ رَبِّكَ عَبْدَهُ زَكَرِيَّا ①

إِذْ نَادَى رَبَّهُ مِدْحَةً خِيًّا ①

قَالَ رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي وَاسْتَمَلَ أَشْرَاسِي ①

شَيْبًا وَلَمْ أَكُنْ بِدُعَائِكَ رَبِّ شَقِيًّا ①

وَإِنِّي خِفْتُ الْمَوَالِيَ مِن وَرَائِي وَكَانَتِ امْرَأَتِي عَاقِرًا فَهَبْ لِي مِن لَّدُنكَ وَلِيًّا ①

يَرْثِي وَيُورِثْ مِنِّي آلَ يَسُوفَ وَأُتِمِّمَهُ رَبِّ ①

رَضِيًّا ①

بَنَزَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى ①

لَمْ نَجْعَلْ لَّهُ مِن قَبْلُ سَمِيًّا ①

قَالَ رَبِّ أَنَّى يَكُونُ لِي غُلَامٌ وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِن الْكِبَرِ عِتِيًّا ①

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّئٌ وَقَدْ خَلَقْتُكَ مِن قَبْلُ وَلَمْ تَكُن شَيْئًا ①

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ رَبُّكَ هِيَ ①

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ رَبُّكَ هِيَ ①

قَالَ رَبِّ اجْعَلْ لِّي آيَةً قَالَ رَبُّكَ هِيَ ①

sign is that you shall not speak to mankind for three nights, though having no bodily defect."

11. Then he came out to his people from *Al-Mihrah* (a praying place or a private room) and he told them by signs to glorify Allāh's Praises in the morning and in the afternoon.

12. (It was said to his son): "O Yahyā (John)! Hold fast the Scripture [the Taurāt (Torah)]." And We gave him wisdom while yet a child.

13. And (made him) sympathetic to men as a mercy (or a grant) from Us, and pure from sins [i.e. Yahyā (John)] and he was righteous,

14. And dutiful towards his parents, and he was neither arrogant nor disobedient (to Allāh or to his parents).

15. And *Salām* (peace) be on him the day he was born, and the day he dies, and the day he will be raised up to life (again)!

16. And mention in the Book (the Qur'ān, O Muhammad صلى الله عليه وسلم, the story of) Maryam (Mary), when she withdrew in seclusion from her family to a place facing east.

17. She placed a screen (to screen herself) from them; then We sent to her Our *Ruh* [angel Jibrīl (Gabriel)], and he appeared before her in the form of a man in all respects.

18. She said: "Verily, I seek refuge with the Most Gracious (Allāh) from you, if you do fear Allāh."

19. (The angel) said: "I am only a messenger from your Lord, (to announce) to you the gift of a righteous son."

20. She said: "How can I have a son, when no man has touched me, nor am I unchaste?"

ثُمَّ نَزَّلْنَاهَا نَارًا فَقَالَ النَّاسُ لِثَلَاثِ لَيْلٍ سَوِيًّا ٥

فَتَخَرَّجَ عَلَى قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَى إِلَيْهِمْ أَنْ
سَبِّحُوا بِحَمْدِ رَبِّكُمْ وَبِحَمْدِ رَبِّكُمْ ٥

يَا يَحْيَى خُذِ الْكِتَابَ بِقُوَّةٍ وَآتَيْنَاهُ
الْحِكْمَ وَجِبِينَ ٥

وَحَسَنًا تَأْوِيلًا تَارَةً وَكَانَ تَقِيًّا ٥

وَسَلَامًا عَلَى يَوْمِ وُلِدَ وَعَلَى يَوْمِ مَاتَ وَعَلَى يَوْمِ يُرْفَعُ ٥

وَأَذْكُرُ فِي الْكِتَابِ مَرْيَمَ إِذِ اتَّخَذَتْ مِنْ أَهْلِهَا
مَكَانًا شَرْقِيًّا ٥

فَاتَّخَذَتْ مِنْ دُونِهِمْ حِجَابًا فَأَرْسَلْنَا إِلَيْهَا
رُوحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ٥

قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ وَدِيًّا ٥

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا
زَكِيًّا ٥

قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ
وَلَمْ أَكُ نَجِسًا ٥

21. He said: "So (it will be), your Lord said: 'That is easy for Me (Allâh): And (We wish) to appoint him as a sign to mankind and a mercy from Us (Allâh), and it is a matter (already) decreed, (by Allâh).' "

22. So she conceived him,^[1] and she withdrew with him to a far place (i.e. Bethlehem valley about 4-6 miles from Jerusalem).

23. And the pains of childbirth drove her to the trunk of a date-palm. She said: "Would that I had died before this, and had been forgotten and out of sight!"

24. Then [the babe 'Isâ (Jesus) or Jibrîl (Gabriel)] cried to her from below her, saying: "Grieve not: your Lord has provided a water stream under you.

25. "And shake the trunk of the date-palm towards you, it will let fall fresh ripe-dates upon you."

26. "So eat and drink and be glad. And if you see any human being, say: 'Verily, I have vowed a fast^[2] to the Most Gracious (Allâh) so I shall not speak to any human being this day.'"

27. Then she brought him (the baby) to her people, carrying him. They said: "O Mary! Indeed you have brought a thing *Fariyy* (a mighty thing). [*Tafsîr At-Tabarî*]

28. "O sister (i.e. the like) of Hârûn (Aaron)^[3]! Your father was not a man who

قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَىٰ هَٰذِهِ
وَلَا تَجْعَلْهُ آيَةً لِلنَّاسِ وَرَحْمَةٌ مِنَّا
وَكُنْ أَفْرَأْمُضِيًّا ﴿٢١﴾

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿٢٢﴾

فَأَجَاءَهَا الْمَخَاضُ إِلَىٰ جَنْبِ الشَّجَرَةِ فَلَا
تَلْقَىٰ تَحْتَهُ مِن قَبْلِ هَٰذَا وَكُنْتَ نَسِيًّا
نَفْسِيًّا ﴿٢٣﴾

فَادْعَاهُمِنْ تَحْتِهَا أَلَّا تَحْزَنَ قَدْ جَعَلَ رَبُّكَ
تَحْتِكَ سَرِيًّا ﴿٢٤﴾

وَأْمُرِي إِلَيْكَ بِإِذْخَالِ الشَّجَرِ إِلَيْكَ وَتُسَوِّطَ عَلَيْكَ رُطْبًا
جَنِيًّا ﴿٢٥﴾

لَمْ يَكُن لَّهُ رِشْوَةٌ فَمِمْزِلًا فَمَا تَكُنَّ مِنَ الْمُسْرِ
أَحَدًا أَقُولُ لِي نَذَرْتُ لِلرَّحْمَنِ سَوْمًا فَأَنْ
أُسْكِرَ الْإِنَّمِ إِنْسِيًّا ﴿٢٦﴾

فَأَنْتَ بِهِ قَوْمٌ مَّا تَحْمِلُهُ قَالُوا لِمَ تَقُولِينَ لَقَدْ جِئْتِ
شَيْئًا قَرِيًّا ﴿٢٧﴾

يَتَلَعَّتْ هَٰذِهِنَّ مَا كُنَّ أَبْوَابُ أُمَرَاءَ سَبُورًا

^[1] (V.19:22) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]", and We made her and her son ['Isâ (Jesus)] a sign for *Al-'Ālamin* (the mankind and jinn)." [The Qur'ân, Verse 21:91]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

^[2] (V.19:26) Fast here means : abstinence from food and speech.

^[3] (V.19:28) This Hârûn (Aaron) is not the brother of Mûsâ (Moses), but he was another pious man at the time of Maryam (Mary).

used to commit adultery, nor your mother was an unchaste woman."

29. Then she pointed to him. They said: "How can we talk to one who is a child in the cradle?"¹¹⁹

30. "He ['Isâ (Jesus)] said: "Verily, I am a slave of Allâh. He has given me the Scripture and made me a Prophet,"¹²⁰

31. "And He has made me blessed wheresoever I be, and has enjoined on me *Salât* (prayer), and *Zakât*, as long as I live."

32. "And dutiful to my mother, and made me not arrogant, unblest.

33. "And *Salâm* (peace) be upon me the day I was born, and the day I die, and the day I shall be raised alive!"

34. Such is 'Isâ (Jesus), son of Maryam (Mary). (It is) a statement of truth, about which they doubt (or dispute).

35. It befits not (the Majesty of) Allâh that He should beget a son [this refers to the slander of Christians against Allâh, by saying that 'Isâ (Jesus) is the son of Allâh]. Glorified (and Exalted) is He (above all that they associate with Him). When He decrees a thing, He only says to it: "Be!" — and it is.¹²¹

36. ['Isâ (Jesus) said]: "And verily, Allâh is my Lord and your Lord. So worship Him (Alone). That is a Straight Path. (Allâh's religion of Islâmic Monotheism which He did ordain for all of His Prophets)." [Tafsîr At-Tabarî]

37. Then the sects differed [i.e. the Christians about 'Isâ (Jesus) عليه السلام], so woe to the disbelievers [those who gave false witness by saying that 'Isâ (Jesus) is the

كَانَتْ أُنثَىٰ بَيْنَا ۝

فَأَشَارَتْ إِلَيْهِ قَالُوا كَيْفَ نَتَكَلَّمُ مَن كَانَ فِي

الْمَهْدِ صَبِيًّا ۝

قَالَ إِلَىٰ عَبْدَ اللَّهِ أَنِّي أَلِكُتِّبَ وَجَعَلَنِي نَبِيًّا ۝

وَجَعَلَنِي مُبَارَكًا أَيْنَ مَا كُنْتُ وَأَوْصَانِي

بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ حَيًّا ۝

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ۝

وَالسَّلَامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيًّا ۝

أُبْعَثُ حَيًّا ۝

ذَٰلِكَ عِيسَى ابْنُ مَرْيَمَ قَوْلَ الْحَقِّ الَّذِي فِيهِ

يَمْتَرُونَ ۝

مَا كَانَ لِلَّهِ أَن يَتَّخِذَ مِن وَلَدٍ وَلَئِن سَأَلْتَهُ مَا مَنَآ

فَأَنسَأْ يَقُولُ لَهُ مَن يَكُونُ ۝

وَأَنَّ اللَّهَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ

مُسْتَقِيمٌ ۝

فَلَا تَخْتَلَفُ الْأَخْيَارُ مَن يَتَّبِعُ قَوْلَ الَّذِينَ كَفَرُوا

مِن مَّقْصُودِهِمْ فِي عَذَابٍ ۝

¹¹⁹ (V.19:29) See the footnote of (V. 3:46).

¹²⁰ (V.19:30) See the footnote No. 2 of (V. 4:171).

¹²¹ (V.19:35) See the footnote of (V.2:116).

son of Allāh] from the Meeting of a great Day (i.e. the Day of Resurrection, when they will be thrown in the blazing Fire)^[1].

38. How clearly will they (polytheists and disbelievers in the Oneness of Allāh) see and hear the Day when they will appear before Us! But the *Zalimûn* (polytheists and wrong-doers) today are in plain error.

39. And warn them (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets, when the case has been decided, while (now) they are in a state of carelessness, and they believe not^[2].

40. Verily, We will inherit the earth and whatsoever is thereon. And to Us they all shall be returned,

41. And mention in the Book (the Qur'ân) Ibrâhîm (Abraham). Verily, he was a man of truth, a Prophet.

42. When he said to his father: "O my father! Why do you worship that which hears not, sees not and cannot avail you in anything?"

43. "O my father! Verily, there has come to me of the knowledge that which came not to you. So follow me, I will guide you to a Straight Path.

أَسْمِعْ يَوْمَ رَبِّهِمْ وَأَعَصِرْ يَوْمَ تَأْتُوا تَارًا ذِي الْفَلَاحِ ۚ يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُدَّ لَهُمْ مِنْهَا وَهُمْ لَا يَخِفُونَ ﴿٣٨﴾

وَأَنْذِرْ يَوْمَ الْفَصْلِ ۚ يَوْمَ لَمْ تُخَفُ الْأَكْمَامُ مِنَ الْعُنُفِ ۚ وَهُمْ لَا يُفْلِحُونَ ﴿٣٩﴾

إِنَّا نَحْنُ رَبُّ الْأَرْضِ ۚ وَمَنْ عَلَيْهَا وَإِنَّا يُرْجَعُونَ ﴿٤٠﴾

وَأَذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ ۚ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا ﴿٤١﴾

إِذْ قَالَ لِأَبِيهِ يَأْتِيكَ بِهِمْ مَالٌ لَا يَمْسَعُ وَلَا يَنْصُرُ ۚ وَلَا يَخَافُ عَذَابَ اللَّهِ ۖ هَؤُلَاءِ يُدْعَوْنَ إِلَى دِينِكَ فَتَنْتَهِى عَنْهُمْ وَهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿٤٢﴾

يَأْتِيكَ إِلَى قَوْمٍ كَفَرُوا مِنْ آلِ لُوطٍ ۚ مَا لَكَ يَا إِبْرَاهِيمُ أَنْ تَتَلَفَعَهُمُ الْغَايَةَ ۚ إِنْ لَمْ تُخَفُ يَوْمَ لَيْسَ لَكَ مِنَ اللَّهِ فِئَةٌ ۚ وَتُفْذَلُونَ ۚ إِنَّهُمْ يَفْقَهُونَ الصُّبُوحَ ۚ وَمَا يُفْقَهُونَ إِلَّا الضَّلَالَةَ ۚ فَأَنْصَرِفْ ۚ وَمِنْكُمْ آلُ سَارِيسَ ۚ وَطُفُلُ أَمْتٍ ۚ فَاتَّقِ اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤٣﴾

[1] (V.19:37) See the footnote of (V.3:103).

[2] (V.19:39) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه : Allāh's Messenger صلى الله عليه وسلم said, "On the Day of Resurrection, death will be brought forward in the shape of a black and white ram. Then a call-maker will call, 'O people of Paradise!' Thereupon they will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.' By then all of them would have seen it. Then it will be announced again, 'O people of Hell!' They will stretch their necks and look carefully. The caller will say, 'Do you know this?' They will say, 'Yes, this is death.'" And by then all of them would have seen it. Then it (that ram) will be slaughtered and the caller will say, 'O people of Paradise! Eternity for you and no death. O people of Hell! Eternity for you and no death.' Then the Prophet صلى الله عليه وسلم (O Muhammad صلى الله عليه وسلم) of the Day of grief and regrets when the case has been decided, while (now) they (i.e. the people of the world) are in a state of carelessness and they believe not." (Sahîh Al-Bukhârî, Vol.6, Hadîth No.254).

44. "O my father! Worship not *Shaitân* (Satan). Verily, *Shaitân* (Satan) has been a rebel against the Most Gracious (Allâh).

45. "O my father! Verily, I fear lest a torment from the Most Gracious (Allâh) should overtake you, so that you become a companion of *Shaitân* (Satan) (in the Hell-fire)." [*Tafsir Al-Qurtubî*]

46. He (the father) said: "Do you reject my gods, O Ibrâhîm (Abraham)? If you stop not (this), I will indeed stone you. So get away from me safely (before I punish you)."

47. Ibrâhîm (Abraham) said: "Peace be on you! I will ask Forgiveness of my Lord for you. Verily, He is to me Ever Most Gracious.

48. "And I shall turn away from you and from those whom you invoke besides Allâh. And I shall call upon my Lord and I hope that I shall not be unblessed in my invocation to my Lord."

49. So when he had turned away from them and from those whom they worshipped besides Allâh, We gave him Ishâq (Isaac) and Ya'qûb (Jacob), and each one of them We made a Prophet.

50. And We gave them of Our Mercy (a good provision in plenty), and We granted them honour on the tongues (of all the nations, i.e. everybody remembers them with a good praise).¹¹

51. And mention in the Book (this Qur'ân) Mûsâ (Moses). Verily, he was chosen and he was a Messenger (and) a Prophet.

52. And We called him from the right side of the Mount, and made him draw near to Us for a talk with him [Mûsâ (Moses)].

يَتَّبِعْ لَا تَسْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا ⑤

يَتَّبِعْ إِلَى أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا ⑥

قَالَ أَرَأَيْتُ أَنتَ عَنِ الرَّحْمَنِ يَتَّخِذُهُ زِينًا لِّتَتَّبِعُوا لَوْ كُنْتُمْ تَعْلَمُونَ ⑦

قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا ⑧

وَأَعِزَّلَكَ لَكُمُومًا تَتَدْعُونَ مِنْ دُونِ اللَّهِ وَأَدْعُوا رَبِّي عَسَىٰ أَلَّا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا ⑨

فَلَمَّا أَتَاهُمْ ذُكِّرُوا بِمَا كَانُوا يَدْعُونَ مِنْ دُونِ اللَّهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ كُلًّا جَعَلْنَا نَبِيًّا ⑩

وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيمًا ⑪

وَذَكَرْنَا فِي الْكِتَابِ مَوْعِدَ اللَّهِ كَانَ مُخْلَصًا وَكَانَ رَسُولًا نَبِيًّا ⑫

وَنَذَرْنَاهُ مِنْ جَانِبِ الْمOUNT الْأَيْمَنِ وَفَرَّقْنَاهُ فِيمَا ⑬

¹¹ (V.19:50) See the footnote of (V. 2:135) and the footnotes (A, B and C) of (V. 16:121)

53. And We granted him his brother Hârûn (Aaron), (also) a Prophet, out of Our Mercy.

54. And mention in the Book (the Qur'ân) Ismâ'il (Ishmael). Verily, he was true to what he promised, and he was a Messenger, (and) a Prophet.

55. And he used to enjoin on his family and his people *As-Salât* (the prayers) and the *Zakât*, and his Lord was pleased with him.

56. And mention in the Book (the Qur'ân) Idrîs (Enoch). Verily, he was a man of truth, (and) a Prophet.

57. And We raised him to a high station.

58. Those were they to whom Allâh bestowed His Grace from among the Prophets, of the offspring of Adam, and of those whom We carried (in the ship) with Nûh (Noah), and of the offspring of Ibrâhîm (Abraham) and Israel, and from among those whom We guided and chose. When the Verses of the Most Gracious (Allâh) were recited to them, they fell down prostrate and weeping.^[1]

59. Then, there has succeeded them a posterity who have given up *As-Salât* (the prayers) [i.e. made their *Salât* (prayers) to be lost, either by not offering them or by not offering them perfectly or by not offering them in their proper fixed times] and have followed lusts.^[2] So they will be thrown in Hell.

60. Except those who repent and believe (in the Oneness of Allâh and His Messenger

وَوَهَبْنَا لَهُمُ وُحْيَنَا آلَهُ هَارُونَ نَبِيًّا ﴿٥٣﴾

وَأَذْكُرْ فِي الْكِتَابِ إِسْمَاعِيلَ إِقْرَأَ كَانَ صَادِقَ الْوَعْدِ
وَكَانَ رَسُولًا نَبِيًّا ﴿٥٤﴾

وَكَانَ يَأْمُرُ أَهْلَهُ بِالصَّلَاةِ وَالزَّكَاةِ وَكَانَ عِنْدَ رَبِّهِ
مَرْضِيًّا ﴿٥٥﴾

وَأَذْكُرْ فِي الْكِتَابِ إِدْرِيسَ إِذْ رَفَعْنَاهُ كَانَ صَادِقًا نَبِيًّا ﴿٥٦﴾

وَرَفَعْنَاهُ مَكَانًا عَالِيًّا ﴿٥٧﴾

أُولَئِكَ آتَيْنَاهُمُ اللَّهُ عَلَيْهِمْ رَحْمَةً مِّنَ ذُرِّيَّتِهِ
مِنَ آدَمَ وَمَعْنَى حَمَلْنَا مَعَ نُوحٍ ذُرِّيَّتَهُ إِذْ رَحِمْنَا
وَلَا نَسْتَوِي وَلَوْ مَعْنَى هَدَيْنَا وَلَجَّ بِنَبِيِّنَا أَوْ تَفَلَّحَ عَلَيْهِمْ
بِهِمْ أَزْوَاجُهُمْ غَرَا وَاسْتَفْجَا وَبِكَرْبَا ﴿٥٨﴾

* فَخَلَفَ مِنْ بَعدِ ذَٰلِكَ أَصْحَابُ الْأَصْنَادِ
وَاتَّبَعُوا السَّيْئَاتِ فَسُوفَ يَلْقَوْنَ عَذَابًا ﴿٥٩﴾

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَدْخُلُونَ

^[1] (V.19:58) Prostration: The reciter of the Qur'ân at this place should prostrate himself to Allâh, facing the Ka'bah at Makkah.

^[2] (V.19:59) Like drinking alcoholic drinks; giving false witnesses; eating unlawful things - meat of edible animals not slaughtered according to Allâh's Order; taking intoxicants; narcotic drugs like opium, morphine, heroin, cannabis; committing crimes; evil wicked deeds like illegal sexual acts, murdering, taking others' rights unlawfully, robbing, stealing, betraying, backbiting, slandering, telling lies.

Muhammad (صلى الله عليه وسلم), and work righteousness.^[1] Such will enter Paradise and they will not be wronged in aught.

61. (They will enter) 'Adn (Eden) Paradise (everlasting Gardens), which the Most Gracious (Allâh) has promised to His slaves in the Unseen: Verily, His Promise must come to pass.

62. They shall not hear therein (in Paradise) any *Laghw* (dirty, false, evil vain talk), but only *Salâm* (salutations of peace). And they will have therein their sustenance, morning and afternoon. [See (V.40:55)].

63. Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been *Al-Muttaqûn* (the pious — See V.2:2).

64. And we (angels) descend not except by the Command of your Lord (O Muhammad صلى الله عليه وسلم). To Him belongs what is before us and what is behind us, and what is between those two; and your Lord is never forgetful —

65. The Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? (of course none is similar or co-equal or comparable to Him, and He has none as partner with Him). [There is nothing like Him and He is the All-Hearer, the All-Seer].^[2]

66. And man (the disbeliever) says: "When I am dead, shall I then be raised up alive?"

67. Does not man remember that We created him before, while he was nothing?

الْجَنَّةَ وَلَا يظلمون فيها ٥١

جَنَّاتٍ عَذْنٍ الَّتِي وَعَدَ الْمُتَّقِينَ فِي آيَاتِهِ
كَانَ وَعْدُهُ مَأْتِيًا ٥٢

لَا يَسْمعونَ فيها قولًا إِلَّا آمَنًا وَلَهُمْ رِزْقُهُمْ
فِيهَا بُكْرًا وَعَشِيًا ٥٣

بِذَلِكَ الْجَنَّةُ الَّتِي وُعدَ الْمُتَّقِينَ ٥٤

وَمَا نَزَّلُ الْإِنَّمَارَ بِذَلِكَ لَعَلَّ الْمُؤْمِنِينَ يُوقِنُوا
وَمَا يَمِينُ ذَلِكَ وَمَا كَانَ رَبُّكَ نَسِيًا ٥٥

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا فَاعْبُدْهُ
وَقَرْنَ صُفُوفًا لَهُمْ يَوْمَ الْقِيَامَةِ سِيقًا ٥٦

وَيَقُولُ الْإِنْسَانُ أَإِذَا مَاتَ كُنَّ تُرَابًا أَوْ حُمْلًا
أَوْ لَبَنًا يَنْضَجُ إِلَى غَدٍّ أَوْ يَنْفَخُ فِيهِ مِنْ قَبْلُ وَلَمْ يُشْرَكَ
بِشَيْءٍ ٥٧

^[1] (V.19:60) See the footnote of (V.9:121).

^[2] (V.19:65) See the footnote of (V. 3:73).

68. So by your Lord, surely, We shall gather them together, and (also) the *Shayâtin* (devils) (with them), then We shall bring them round Hell on their knees.

69. Then indeed We shall drag out from every sect all those who were worst in obstinate rebellion against the Most Gracious (Allâh).

70. Then, verily, We know best those who are most worthy of being burnt therein.

71. There is not one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished.¹¹¹

72. Then We shall save those who used to fear Allâh and were dutiful to Him. And We shall leave the *Zâlimûn* (polytheists and wrongdoers) therein (humbled) to their knees (in Hell).

73. And when Our Clear Verses are recited to them, those who disbelieve (the rich and strong among the pagans of Quraish who live a life of luxury) say to those who believe (the weak, poor companions of Prophet Muhammad صلى الله عليه وسلم who have a hard life): "Which of the two groups (i.e. believers or disbelievers) is best in (point of) position and as regards station (place of council for consultation)."

74. And how many a generation (past nations) have We destroyed before them, who were better in wealth, goods and outward appearance?

75. Say (O Muhammad صلى الله عليه وسلم) whoever is in error, the Most Gracious (Allâh) will extend (the rope) to him, until, when they see that which they were promised, either the torment or the Hour, they will come

قَوْلِكَ لَنُخْضِرَنَّهُمْ وَلَنُلْجِلِيَنَّ
لَهُمْ خُضْرَهُمْ حَوْلَ جَهَنَّمَ جِثِيًا ١١١

ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيعَةٍ أَنتَظِدُّ عَلَى
الْآخِثِينَ فِيهَا ١١٢

لَوْ لَعَنُوا أَكْثَرُ بِالَّذِينَ هُمْ يُؤْمِنُونَ ١١٣

فَلَنْ يَمْنُوكُمْ إِلَّا لَوْلَا مَا كَانَ عَلَى رَبِّكَ حَتْمًا
مَقْضِيًّا ١١٤

ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا
جِثِيًا ١١٥

وَلَا تَنْفُلْ عَلَيْهِمْ تَافِيلًا يَتَّبِعُونَ قَالِ الَّذِينَ كَفَرُوا
لِلَّذِينَ آمَنُوا أَيُّ الْفَرِيقَيْنِ خَيْرٌ مَقَامًا وَأَحْسَنُ
نَدِيًّا ١١٦

وَلَوْ أَهْلَكْنَا قَبْلَهُمْ مَن قَبْلَهُمْ أَحْسَنُ أَفَأَنْتَ
وَرِيثًا ١١٧

قُلْ مَنْ كَانَ فِي الْعِلْمِ فَلْيَسْأَلْهُ الْوَحْيَ مِنْ رَبِّكَ
حَقًّا إِنَّا لَأُولُو مَأْوَعَدُونَ إِنَّمَا الْعَذَابُ وَلِمَنِ الْآتَاءُ
فَسَيَعْلَمُونَ مَنْ هُوَ شَرٌّ مَّكَانًا وَأَضْعَفُ جُودًا ١١٨

¹¹¹ (V.19:71) See the footnote (C) of (V. 68:42).

to know who is worst in position, and who is weaker in forces. [This is the answer to the question in Verse No.19:73]

76. And Allâh increases in guidance those who walk aright.⁽¹⁾ And the righteous good deeds that last, are better with your Lord, for reward and better for resort.

77. Have you seen him who disbelieved in Our *Ayât* (this Qur'an and Muhammad صلى الله عليه وسلم) and said: "I shall certainly be given wealth and children [if I will be alive (again)]."

78. Has he known the Unseen or has he taken a covenant from the Most Gracious (Allâh)?

79. Nay, We shall record what he says, and We shall increase his torment (in the Hell);

80. And We shall inherit from him (at his death) all that he talks of (i.e. wealth and children which We have bestowed upon him in this world), and he shall come to Us alone.

81. And they have taken (for worship) *âlihah* (gods) besides Allâh, that they might give them honour, power and glory (and also protect them from Allâh's punishment).

82. Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them (on the Day of Resurrection).

83. See you not that We have sent the *Shayâtîn* (devils) against the disbelievers to push them to do evil.

84. So make no haste against them; We only count out to them a (limited) number (of

وَنَزِدُ إِلَهُ الْإِنسَانِ أَفْهَدَ وَأَهْدَىٰ وَأَلْبَيِّنَاتٍ
الْقُرْآنَ حَدِيثًا حَمِيدًا عِنْدَ رَبِّكَ ۚ تَوَّابًا حَسْبَ مَعْرَدًا ﴿٧٦﴾

أَفَرَأَيْتَ الَّذِي كَفَرَ بِآيَاتِنَا وَقَالَ لَأُوتَيَنَّ
مَالًا وَوَلَدًا ﴿٧٧﴾

أَطَاعَ الْغَيْبَ أَمْ أَخَذَ عِنْدَ رَبِّنَا عَهْدًا ﴿٧٨﴾

كَلَّا سَتَكُنَّ مِنَ الْمَقْتُولِينَ ۖ وَنَمُدُّ لَهُ مِنَ الْعَذَابِ
مَنَادًا ﴿٧٩﴾

وَنَزِدُّهُ مَائِدًا مِّنَ السَّمَاءِ ۖ تَلَوَّاتٍ مُّتَنَادًا ﴿٨٠﴾

وَاتَّخَذُوا مِن دُونِ اللَّهِ آلِهَةً لِّيَكُونُوا لَهُمْ
عِزًّا ﴿٨١﴾

كَلَّا سَيَكْفُرُونَ بِبَسَائِدِهِمْ وَيَكُونُونَ عَلَيْهِمْ
ضِغْدًا ﴿٨٢﴾

أَوَلَمْ نَرَأِ أَنزَلْنَا الشَّيَاطِينَ عَلَى الْكَافِرِينَ
تُزْجِرُهُمْ أَكْفَادًا ﴿٨٣﴾

فَلَا تَعْجَلْ عَلَيْهِمْ إِنَّمَا نَعُدُّ لَهُمْ عَذَابًا ﴿٨٤﴾

(1) (V. 19:76) those who walk aright i.e. the true believers in the Oneness of Allâh — who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Him much (perform all kinds of good deeds which He has ordained).

the days of the life of this world and delay their term so that they may increase in evil and sins).

85. The Day We shall gather the *Muttaqûn* (the pious — See V.2:2) to the Most Gracious (Allâh), like a delegation (presented before a king for honour).

86. And We shall drive the *Mujrimûn* (polytheists, sinners, criminals, disbelievers in the Oneness of Allâh) to Hell, in a thirsty state (like a thirsty herd driven down to water).

87. None shall have the power of intercession, but such a one as has received permission (or promise) from the Most Gracious (Allâh).

88. And they say: "The Most Gracious (Allâh) has begotten a son (or offspring or children) [as the Jews say: 'Uzair (Ezra) is the son of Allâh, and the Christians say that He has begotten a son ['Isâ (Jesus) عليه السلام], and the pagan Arabs say that He has begotten daughters (angels and others.)]."

89. Indeed you have brought forth (said) a terrible evil thing.

90. Whereby the heavens are almost torn, and the earth is split asunder, and the mountains fall in ruins,

91. That they ascribe a son (or offspring or children) to the Most Gracious (Allâh).

92. But it is not suitable for (the Majesty of) the Most Gracious (Allâh) that He should beget a son (or offspring or children).

93. There is none in the heavens and the earth but comes to the Most Gracious (Allâh) as a slave.

94. Verily, He knows each one of them, and has counted them a full counting.

يَوْمَ نَحْشُرُ الْمُتَّقِينَ إِلَى الرَّحْمَنِ وَلَدًا ﴿٨٥﴾

وَنُسُوفُ الْمُجْرِمِينَ إِلَى جَهَنَّمَ وَرِثًا ﴿٨٦﴾

لَا يَتَّبِعُكَ السَّفْعَةُ إِلَّا مَنْ أَلْغَىٰ عِنْدَ الرَّحْمَنِ عَهْدًا ﴿٨٧﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا ﴿٨٨﴾

لَقَدْ جِئْتُمْ شَيْئًا إِذَا ﴿٨٩﴾

تَكَادُ السَّمَوَاتُ يَنْقَطِعْنَ مِنْهُ وَيَتَسَّقَىٰ الْأَرْضُ وَتَخِرُّ الْجِبَالُ هَدًّا ﴿٩٠﴾

أَنْ دَعَوْا لِلرَّحْمَنِ وَلَدًا ﴿٩١﴾

وَمَا يَنْبَغِي لِلرَّحْمَنِ أَنْ يَتَّخِذَ وَلَدًا ﴿٩٢﴾

إِنْ كُنْ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ إِلَّا عَاقِي الرَّحْمَنِ عَبْدًا ﴿٩٣﴾

لَقَدْ أَحْصَاهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

95. And everyone of them will come to Him alone on the Day of Resurrection (without any helper, or protector or defender).

96. Verily, those who believe [in the Oneness of Allâh and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allâh) will bestow love for them¹¹ (in the hearts of the believers).

97. So We have made this (the Qur'ân) easy in your own tongue (O Muhammad صلى الله عليه وسلم), only that you may give glad tidings to the *Muttaqîn* (the pious — See V.2:2), and warn with it the *Ludd*¹² (most quarrelsome) people.

98. And how many a generation before them have We destroyed! Can you (O Muhammad صلى الله عليه وسلم) find a single one of them or hear even a whisper of them?

وَكُلُّهُمْ إِلَيْهِ يَوْمَ الْفِتْرِ يَوْدُونَ ﴿٩٥﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا ﴿٩٦﴾

فَإِنَّمَا يَسَّرْنَاهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ
الْمُتَّقِينَ وَتُنذِرَ بِهِ قَوْمًا لُّدًّا ﴿٩٧﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُ مِنْ قَرْنٍ هَلْ يُخَشِ مِنْهُمْ
أَحَدٌ أَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿٩٨﴾

Sûrat Tâ-Hâ. XX

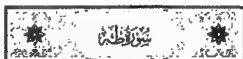
In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. Tâ-Hâ.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. We have not sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) to cause you distress,

3. But only as a Reminder to those who fear (Allâh).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طه

مَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١﴾

إِلَّا تَذْكِرَةً لِّمَن يَخْشَى ﴿٢﴾

¹¹ (V.19:96) Narrated Abu Hurairah رضى الله عنه : The Prophet صلى الله عليه وسلم said, "If Allâh loves a person, He calls Jibrîl (Gabriel) saying: Allâh loves so and so; O Jibrîl (Gabriel) love him.' Jibrîl (Gabriel) would love him, and then Jibrîl (Gabriel) would make an announcement among the residents of the heavens, 'Allâh loves so-and-so, therefore, you should love him also.' So, all the residents of the heavens would love him and then he is granted the pleasure of the people of the earth." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 66).

¹² (V.19:97) *Ludd*: The evil-doer wicked people who don't believe in Allâh's Oneness and His Prophet's message and arouse about everything that Allâh has ordained.

4. A revelation from Him (Allâh) Who has created the earth and high heavens.

5. The Most Gracious (Allâh) rose over (Istawâ) the (Mighty) Throne (in a manner that suits His Majesty).

6. To Him belongs all that is in the heavens and all that is on the earth, and all that is between them, and all that is under the soil.

7. And if you (O Muhammad صلى الله عليه وسلم) speak (the invocation) aloud, then verily, He knows the secret and that which is yet more hidden.

8. Allâh! *Lâ ilâhâ illa Huwa* (none has the right to be worshipped but He)! To Him belong the Best Names.^[1]

9. And has there come to you the story of Mûsâ (Moses)?

10. When he saw a fire, he said to his family: "Wait! Verily, I have seen a fire; perhaps I can bring you some burning brand therefrom, or find some guidance at the fire."

11. And when he came to it (the fire), he was called by name: "O Mûsâ (Moses)!"

12. "Verily, I am your Lord! So take off your shoes; you are in the sacred valley, *Tinwa*.

13. "And I have chosen you. So listen to that which will be revealed (to you).

14. "Verily, I am Allâh! *Lâ ilâhâ illa Ana* (none has the right to be worshipped but I), so worship Me, and perform *As-Salât* (*Iqâmat-as-Salât*) for My Remembrance.

15. "Verily, the Hour is coming — and I am almost hiding it — that every person may be rewarded for that which he strives.

تَنَزَّلُ الْمَلَائِكَةُ خَالِفًا عَلَى الْأَرْضِ وَالشَّعْرُوتِ الْأَعْلَى ①

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى ②

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَمَا بَيْنَهُمَا وَبِهَا خَلَقَ النَّفْسَ ③

وَلَنْ يَجْعَلَ الْكَوْثَرُ لِقَائِهِ بَعْدَ الْعَذَابِ وَآخِرُ ④

اللَّهُ لَا إِلَهَ إِلَّا الْأَمْرُ الْإِسْمَاءُ الْمُسْتَقِيمُ ⑤

وَقَدْ أَتَاكَ حَدِيثُ مُوسَى ⑥

إِذْ رَأَى نَارًا فَقَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
كَأَنَّا لَمَعْتُ عَلَيْكُمْ نَارًا يَنْبَغِينَ أَوْ أَمْرًا عَلَى النَّارِ ⑦
هُدًى ⑧

فَلَمَّا أَتَاهَا ذُكِرَتْ بِكَ مِيسِرَتُهُ ⑨

إِنِّي أَنَا رَبُّكَ فَانْقَلِبْ هَذِهِ إِلَيْكَ يَا لَوْلَا
الْمُقَدِّسِينَ طَرَى ⑩

وَأَنَا أَخْبَرُكَ فَاسْتَمِعْ لِمَا يُوحَى ⑪

إِنِّي أَنَا اللَّهُ لَا إِلَهَ إِلَّا أَنَا فَاعْبُدْنِي وَأَقِمِ الصَّلَاةَ
لِيُذَكَّرَ ⑫

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِتُجْزَى بِهَا
تَقْدِيرٌ بِمَا كُنْتُمْ ⑬

^[1] (V.20:8) See the footnote of (V.7:180).

16. "Therefore, let not the one who believes not therein (i.e. in the Day of Resurrection, Reckoning, Paradise and Hell.), but follows his own lusts,^[1] divert you therefrom, lest you perish.

17. "And what is that in your right hand, O Mûsâ (Moses)?"

18. He said: "This is my stick, whereon I lean, and wherewith I beat down branches for my sheep, and wherein I find other uses."

19. (Allâh) said: "Cast it down, O Mûsâ (Moses)!"

20. He cast it down, and behold! It was a snake, moving quickly.

21. Allâh said: "Grasp it and fear not; We shall return it to its former state,

22. "And press your (right) hand to your (left) side: it will come forth white (and shining), without any disease as another sign,

23. "That We may show you (some) of Our Greater Signs.

24. "Go to Fir'aun (Pharaoh)! Verily, he has transgressed (all bounds in disbelief and disobedience, and has behaved as an arrogant and as a tyrant)."

25. [Mûsâ (Moses)] said: "O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness).

26. "And ease my task for me;

27. "And loose the knot (the defect) from my tongue, (i.e. remove the incorrectness from my speech) [That occurred as a result of a brand of fire which Mûsâ (Moses) put in his mouth when he was an infant]. (*Tafsîr At-Tabarf*)

فَلَا ضِدَّ لَكَ عَنْهَا مَنْ لَا يُؤْمِنُ بِهَا وَاتَّبَعَ هَوَاهُ
فَكَرِهَى ﴿١٦﴾

وَمَا يَلَاكَ يَسِيرُكَ تَسْمُونِ ﴿١٧﴾

قَالَ هِيَ عَصَايَ أَنزَلْتُ وَأَعْطَيْتَهَا وَافْتَسَتْ بِهَا
عَلَّ عَتَجَى وَلِي فِيهَا مَنَاقِبُ أُخْرَى ﴿١٨﴾

قَالَ أَلْقِهَا يَمُوسَى ﴿١٩﴾

فَالْقَنَاقِطُ إِذَا هِيَ حَيَّةٌ تَسْعَى ﴿٢٠﴾

قَالَ خُذْهَا وَلَا تَحْزَنْ سَنُعِيدُهَا سِيرَتَهَا
الْأُولَى ﴿٢١﴾

وَأَضْمُ يَمِيْنَكَ إِلَى جَانِبِكَ تَخْرُجُ بَيْضَةً مِنْ غَيْرِ
سُوءٍ ءَالِيَةٍ أُخْرَى ﴿٢٢﴾

لِيُرِيكَ مِنْ آيَاتِنَا الْكُبْرَى ﴿٢٣﴾

اذهب إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ﴿٢٤﴾

قَالَ رَبِّ انْشَحْ لِي صَدْرِي ﴿٢٥﴾

وَيَسِّرْ لِي أَمْرِي ﴿٢٦﴾

وَأَخْلَعْ عُقَّةً مِنْ لِسَانِي ﴿٢٧﴾

^[1] (V.20:16) See the footnote of (V.19:59)

28. "That they understand my speech.

29. "And appoint for me a helper from my family,

30. "Hârûn (Aaron), my brother.

31. "Increase my strength with him,

32. "And let him share my task (of conveying Allâh's Message and Prophethood),

33. "That we may glorify You much,

34. "And remember You much,

35. "Verily, You are Ever a Well-Seer of us."

36. (Allâh) said: "You are granted your request, O Mûsâ (Moses)!

37. "And indeed We conferred a favour on you another time (before).

38. "When We inspired your mother with that which We inspired.

39. ("Saying:) 'Put him (the child) into the *Tabût* (a box or a case or a chest) and put it into the river (Nile); then the river shall cast it up on the bank, and there, an enemy of Mine and an enemy of his shall take him.' And I endued you with love from Me, in order that you may be brought up under My Eye.

40. "When your sister went and said: 'Shall I show you one who will nurse him?' So We restored you to your mother, that she might cool her eyes and she should not grieve. Then you did kill a man, but We saved you from great distress and tried you with a heavy trial. Then you stayed a number of years with the people of Madyan (Midian). Then you came here according to the fixed term which I ordained (for you), O Mûsâ (Moses)!

41. "And I have chosen you,^[1] for Myself.

يَقْفَهُمْ أَتَوَلَّى ۝٢٨

وَيَجْعَلْ لِّي وَزِيرًا مِّنْ أَهْلِي ۝٢٩

هَارُونَ أَخِي ۝٣٠

أَتَزِيدُهُ قُوَّةً فَآوِي ۝٣١

وَأُشْرِكُهُ فِي أَمْرِي ۝٣٢

كَتُسَبِّحَكَ كَثِيرًا ۝٣٣

وَتَذْكُرَكَ كَثِيرًا ۝٣٤

إِنَّكَ كُنتَ مِنَّا بَصِيرًا ۝٣٥

قَالَ قَدْ أُوتِيتَ سُؤْلَكَ يَمُوسَى ۝٣٦

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً أُخْرَىٰ ۝٣٧

إِذْ أَوْحَيْنَا إِلَىٰ أُمِّكَ مَا يُوحَىٰ ۝٣٨

أَنِ اقْبَضِي فِي الْتَابُوتِ قَابِضِي فِي الْيَمِّ فَلْيَلْقَاهُ أَلِيمٌ ۝٣٩

وَالسَّاحِلُ يَأْخُذُهُ عَدُوٌّ لِّهِ وَعَدُوٌّ لَهُ وَأَلْقَيْتُ عَلَيْكَ

مَحَبَّةً مِنِّي وَلِتُصْنَعَ عَلَىٰ عَيْنِي ۝٤٠

إِذْ قَتَلْتَ نَفْسًا فَغُلَّ عَلَيْكَ فَذُكِّرْتَهَا وَلَا تَحْزَنْ ۝٤١

وَوَقَّعْتَ نَفْسًا فَجَعَلْتَنكَ مِنَ الْغَمْرِ وَفَقَّعْتَ فُجْرًا

فَلَيْتَ سَبْعِينَ فِي أَهْلِ مَدْيَنَ فُتُوحَتَ عَلَىٰ قَدَرٍ ۝٤٢

يَمُوسَىٰ ۝٤٣

وَأَصْلَحْتُ نَفْسَكَ لِيُقِيمَنِي ۝٤٤

^[1] (V.20:41) i.e. chosen you for My Revelation and My Message or created you for Myself or strengthened and taught you as to how to preach My Message to My worshippers. (Tafsir Al-Qurtubî)

42. "Go you and your brother with My *Ayât* (proofs, evidences, lessons, signs, etc.), and do not, you both, slacken and become weak in My Remembrance.

43. "Go, both of you, to Fir'aun (Pharaoh), verily, he has transgressed (all bounds in disbelief and disobedience and behaved as an arrogant and as a tyrant).

44. "And speak to him mildly, perhaps he may accept admonition or fear (Allâh)."

45. They said: "Our Lord! Verily, we fear lest he should hasten to punish us or lest he should transgress (all bounds against us)."

46. He (Allâh) said: "Fear not, verily, I am with you both, hearing and seeing.

47. "So go you both to him, and say: 'Verily, we are Messengers of your Lord, so let the Children of Israel go with us, and torment them not; indeed, we have come with a sign from your Lord! And peace will be upon him who follows the guidance!

48. "Truly, it has been revealed to us that the torment will be for him who denies [believes not in the Oneness of Allâh, and in His Messengers.], and turns away (from the truth and obedience of Allâh)."

49. Fir'aun (Pharaoh) said: "Who then, O Mûsâ (Moses), is the Lord of you two?"

50. [Mûsâ (Moses)] said: "Our Lord is He Who gave to each thing its form and nature, then guided it aright."

51. [Fir'aun (Pharaoh)] said: "What about the generations of old?"

52. [Mûsâ (Moses)] said: "The knowledge thereof is with my Lord, in a Record. My Lord neither errs nor He forgets."

53. Who has made earth for you like a bed (spread out); and has opened roads (ways and

أَذْهَبَ أَنتَ وَالْأُخْرَىٰ بِمَا تَنبِيءُ وَلَا تَنبِيءُ بِذِكْرِي ﴿٤٢﴾

أَذْهَبَا إِلَىٰ فِرْعَوْنَ إِنَّهُ طَغَىٰ ﴿٤٣﴾

فَقُولَا لَهُ قَوْلًا لَّيْسَ أَهْلُهُ بِشَدِيدٍ أَوْ يَخْشَىٰ ﴿٤٤﴾

قَالَا رَبَّنَا إِنَّا أَتَيْنَاكَ أَن نَقْطُرَ عَلَيْكَ أَوْ أَن يَطْغَىٰ ﴿٤٥﴾

قَالَ لَا تَخَافَا إِنِّي مَعَكُمَا أَسْمَعُ وَأُبْصِرُ ﴿٤٦﴾

فَأْتِيَاهُ فَقُولَا إِنَّا رَسُولَا رَبِّكَ فَأَرْسِلْ مَعَنَا بَنِي إِسْرَءِيلَ وَلَا تَضْحَكُنَّ هُمْ قَدْ جِئْنَاكَ بِآيَاتٍ مِنَّا وَنَاكَرَ لَكُمْ عَلٰى مَنِ اتَّبَعِ الْهَدَىٰ ﴿٤٧﴾

إِنَّا نَذِيرُكَ إِنَّا أَدْءَابُ الْعَذَابِ عَلَىٰ مَنْ كَذَّبَ وَتَوَلَّىٰ ﴿٤٨﴾

قَالَ مَنْ رَبُّكُمَا مُوسَىٰ ﴿٤٩﴾

قَالَ رَبُّنَا الَّذِي أَعْطَىٰ كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَىٰ ﴿٥٠﴾

قَالَ فَا بَالُ الْقُرُونِ الْأُولَىٰ ﴿٥١﴾

قَالَ عَلَيْنَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنْسَىٰ ﴿٥٢﴾

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَسَوَّاهُ لَكُمْ فِيهَا

paths) for you therein, and has sent down water (rain) from the sky. And We have brought forth with it various kinds of vegetation.

54. Eat and pasture your cattle (therein); verily, in this are *Ayât* (proofs and signs) for men of understanding.

55. Thereof (the earth) We created you, and into it We shall return you, and from it We shall bring you out once again.

56. And indeed We showed him [Fir'aun (Pharaoh)] all Our *Ayât* (signs and Evidences), but he denied and refused.

57. He [Fir'aun (Pharaoh)] said: "Have you come to drive us out of our land with your magic, O Mûsâ (Moses)?"

58. "Then verily, we can produce magic the like thereof; so appoint a meeting between us and you, which neither we nor you shall fail to keep, in an open place where both shall have a just and equal chance (and beholders could witness the competition)."

59. [Mûsâ (Moses)] said: "Your appointed meeting is the day of the festival, and let the people assemble when the sun has risen (forenoon)."

60. So Fir'aun (Pharaoh) withdrew, devised his plot and then came back.

61. Mûsâ (Moses) said to them: "Woe to you! Invent not a lie against Allâh, lest He should destroy you completely by a torment. And surely, he who invents a lie (against Allâh) will fail miserably."

62. Then they debated one with another what they must do, and they kept their talk secret.

63. They said: "Verily, these are two magicians. Their object is to drive you out

مُسْبِلًا وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ أَزْوَاجًا
مِنْ تَحْتِهَا شَجَرًا ﴿٥٤﴾

كُلُوا وَارْعَوْا أَنْفُسَكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّأُولِي
الْأَلْبَانِ ﴿٥٥﴾

* مِنْهَا خَلَقْنَاكُمْ وَفِيهَا نُعِيدُكُمْ وَفِيهَا نُخْرِجُكُمْ
ثَارَةً لَّغَيْرِ ﴿٥٦﴾

وَلَقَدْ أَرَيْنَاهُ آيَاتِنَا فَلَمْ يَكْفُرْ بِهَا وَإِن
﴿٥٧﴾

قَالَ أَجِئْتَنَا بِسِحْرٍ وَإِنَّا بِمَا يَسْحَرُ
بِهِ مُشْرِكُونَ ﴿٥٨﴾

فَلَنَأْتِيَنَّكَ بِسِحْرٍ مِّثْلِهِمَا فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ
مَوْعِدًا لَا تُخْلِفُهُمْ خُفْرًا وَلَا أَنْتَ مَكِيدٌ ﴿٥٩﴾

قَالَ مَوْعِدُكُمْ يَوْمَ الزَّمَانِ وَإِن تُخْشَرُوا لَنُاسِ
مُحِقٌ ﴿٦٠﴾

فَتَوَلَّى وَرَمَى حِجْرًا كَبِيرًا ﴿٦١﴾

قَالَ لَهُمُ مُوسَى وَقُلُوبُهُمْ لَا تَقْبَلُوا عِلْمَ اللَّهِ وَلَكِنَّ
يُؤْتِيكُمْ بِهِ عَذَابٌ وَقَدْ خَابَ مِنْ أَفْئَتِي ﴿٦٢﴾

فَتَنَزَّلُوا أَمْرًا مِنْهُمْ يَنْهَوْنَ وَأَسْرَأُ السَّجُونِ ﴿٦٣﴾

قَالُوا إِن هَٰذَانِ لَسَاحِرٌ زُرِيدَانِ أَنْ يُخْرِجَاكُمْ

from your land with their magic, and overcome your chiefs and nobles.

64. "So devise your plot, and then assemble in line. And whoever overcomes this day will be indeed successful."

65. They said: "O Mûsâ (Moses)! Either you throw first or we be the first to throw?"

66. [Mûsâ (Moses)] said: "Nay, throw you (first)!" Then behold! their ropes and their sticks, by their magic, appeared to him as though they moved fast.

67. So Mûsâ (Moses) conceived fear in himself.

68. We (Allâh) said: "Fear not! Surely, you will have the upper hand.

69. "And throw that which is in your right hand! It will swallow up that which they have made. That which they have made is only a magician's trick, and the magician will never be successful, to whatever amount (of skill) he may attain."

70. So the magicians fell down prostrate. They said: "We believe in the Lord of Hârûn (Aaron) and Mûsâ (Moses)."

71. [Fir'aun (Pharaoh)] said: "Believe you in him [Mûsâ (Moses)] before I give you permission? Verily, he is your chief who has taught you magic. So I will surely cut off your hands and feet on opposite sides, and I will surely crucify you on the trunks of date-palms, and you shall surely know which of us [I (Fir'aun - Pharaoh) or the Lord of Mûsâ (Moses) (Allâh)] can give the severe and more lasting torment."

72. They said: "We prefer you not to what have come to us of the clear signs and to Him (Allâh) Who created us. So decree whatever you desire to decree, for you can only decree (regarding) this life of the world.

فَنَزَعْنَاهُمْ مِنْهَا وَأَنزَلْنَاهُمْ بِطَرَفَيْكَ الْمَلْأَى ۝٦٤

فَأَيُّكُمْ الْكَادِرُ ۝٦٥ فَاتَّبِعُوا أَمْرًا وَقَدْ أَفْلَحَ الْيَوْمَ ۝٦٦

قَالُوا لِمَوْسَى إِنَّمَا أَنْتَ نَذِيرٌ ۝٦٧ إِنَّمَا أَنْتَ الْكَادِرُ ۝٦٨

قَالَ بَلْ أَتَاكُمْ بِآيَاتٍ لَّا تَدْرِيحُكُمْ ۝٦٩ إِنَّمَا أَنْتَ بِأَعْيُنِنَا ۝٧٠

فَأَنزَلَ فِي قُلُوبِهِمْ خِيفَةً ۝٧١

فَلَمَّا اخْتَفَى الْآخِلُ ۝٧٢

وَأَلْقَى مَا فِي بَيْمِينِكَ تَلْفَعُ مَا صَبَرْنَا ۝٧٣

كَيْدُ سِحْرٍ وَلَا يُفْلِحُ السَّاحِرُ حَيْثُ أَتَى ۝٧٤

قَالُوا لِّلشَّعَرَةِ عِجْبًا ۝٧٥ قَالُوا لِمَ آتَانَا بَشَرٌ مِّثْلُكَ ۝٧٦

قَالَ مَا آتَانَا إِلَهُكَ فَقُلْ أَنِ اعْلَمِ الْكُوفَةَ ۝٧٧ لَكُمُ الْكَيْدُ الَّذِي ۝٧٨

عَلَّمَكُمْ الْيَتِيمَ ۝٧٩ فَلَا فَتَحَ لَكُمْ آيَاتِي ۝٨٠ وَأَنزَلْنَاهُ ۝٨١

خِلَافَ ۝٨٢ وَلَا ضَلِيلَ ۝٨٣ كَرِهِي جُلُودَ النَّحْلِ ۝٨٤ وَتَعْلَمَنَّ ۝٨٥

أَيُّنَا أُنْزِلُ عَذَابًا رَّهِيْنًا ۝٨٦

قَالُوا لَنُؤْخِرَكَ عَلَىٰ مَاجِلَةٍ نَّامِنُ الْيَتِيمَ ۝٨٧ وَالَّذِي ۝٨٨

قَطَرْنَا فَافْضُ مَا نَأْتِ ۝٨٩ قَالُوا إِنَّمَا نَقْصُ هَذِهِ الْحَيَاةِ ۝٩٠

الْذِي ۝٩١

73. "Verily, we have believed in our Lord, that He may forgive us our faults, and the magic to which you did compel us. And Allâh is better [as regards reward in comparison to your (Fir'aun's — Pharaoh) reward], and more lasting (as regards punishment in comparison to your punishment)."

74. Verily, whoever comes to his Lord as a *Mujrim* (criminal, polytheist, sinner, disbeliever in the Oneness of Allâh and His Messengers), then surely, for him is Hell, wherein he will neither die nor live.

75. But whoever comes to Him (Allâh) as a believer (in the Oneness of Allâh), and has done righteous good deeds, for such are the high ranks (in the Hereafter), —

76. *'Adn* (Eden) Paradise (everlasting Gardens), under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves (by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by doing all that Allâh has ordained).

77. And indeed We revealed to Mûsâ (Moses) (saying): "Travel by night with '*ibâdî* (My slaves) and strike a dry path for them in the sea, fearing neither to be overtaken [by Fir'aun (Pharaoh)] nor being afraid (of drowning in the sea)."

78. Then Fir'aun (Pharaoh) pursued them with his hosts, but the sea-water completely overwhelmed them and covered them up.

79. And Fir'aun (Pharaoh) led his people astray, and he did not guide them.

80. O Children of Israel! We delivered you from your enemy, and We made a covenant with you on the right side of the Mount, and We sent down to you *Al-Manna*¹¹ and quails,

إِنَّا آمَنَّا بِرَبِّنَا لِنُكَفِّرَ بِتَاوِيلِ مَا أُرْسِلْنَا عَلَيْهِ
مِنَ السِّحْرِ وَالْكَذِبِ وَأَبْقَى ٧٣

إِنَّهُم مِّن يَّأْتِي رَبَّهُمْ جُنُودًا لَّهُمْ جَهَنَّمُ لَا يَمُوتُ فِيهَا
وَلَا يَحْيَى ٧٤

وَمَن يَأْتِهِ مُؤْمِنًا قَدْ عَمِلَ الصَّالِحَاتِ فَأُولَٰئِكَ لَهُمُ
الدَّرَجَاتُ الْعُلَى ٧٥

جَنَّاتُ عَدْنٍ يَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ مَن تَزَكَّى ٧٦

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنِ اضْرِبْ بِسَاطِي قَاهِرَةٍ
لَّهُمْ طَرِيقٌ فِي الْبَحْرِ يَبَسًا لَا تَخَافُ دَرَكًا
وَلَا تَحْفَافًا ٧٧

فَأَتَتْهُمْ هَرَجَاتُ يَمْعُودٍ وَفَصَلَ بَيْنَهُمْ رَبُّنَا
عُودِيْعَمَ ٧٨

وَأَنزَلْنَا فِي قَوْمِهِ النَّارَ ٧٩

يَذَرِيْنَ فِي سَبِيلِ قَوْمِ عَادٍ وَنَزَّلْنَا
جَلِيلَ الطُّورِ الْأَيْسَرَ وَزَلَّلْنَا عَلَيْهِمُ الْغُلَّ
وَالنَّارَ ٨٠

¹¹ (V.20:80) See the footnote of (V.2:57).

81. (Saying) eat of the *Tayyibât* (good lawful things) wherewith We have provided you, and commit no transgression or oppression therein, lest My Anger should justly descend on you. And he on whom My Anger descends, he is indeed perished. [*Tafsîr At-Tabarî*]

82. And verily, I am indeed forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death).

83. "And what made you hasten from your people, O Mûsâ (Moses)?"

84. He said: "They are close on my footsteps: and I hastened to You, O my Lord, that You might be pleased."

85. (Allâh) said: "Verily, We have tried your people in your absence, and As-Sâmirî has led them astray."

86. Then Mûsâ (Moses) returned to his people in a state of anger and sorrow. He said: "O my people! Did not your Lord promise you a fair promise? Did then the promise seem to you long in coming? Or did you desire that wrath should descend from your Lord on you, that you broke your promise to me (i.e. disbelieving in Allâh and worshipping the calf)?"

87. They said: "We broke not the promise to you, of our own will, but we were made to carry the weight of the ornaments of the [Fir'aun's (Pharaoh)] people, then we cast them (into the fire), and that was what As-Sâmirî did."

88. Then he took out (of the fire) for them (a statue of) a calf which seemed to low. They said: "This is your *ilah* (god), and the

كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَلَا تَطْغَوْا فِيهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِي وَمَن يَحِلَّ عَلَيْهِ غَضَبِي فَقَدْ هَوَىٰ ﴿٨١﴾

وَالَّذِي لَعَنَّا لِمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدَىٰ ﴿٨٢﴾

وَمَا أَجَلَكَ عَنْ قَوْمِكَ يَمُوسَىٰ ﴿٨٣﴾

قَالَ لَهُمُ الْمَلَأَةُ عَنِ أَدْرِ وَعَجَلْتُ إِلَيْكَ رَبِّ لِارْتَضَىٰ ﴿٨٤﴾

قَالَ فَإِنَّا قَدْ فَتَنَّا قَوْمَكَ مِن بَعْدِكَ وَأَضَلَّهُمُ السَّامِرِيُّ ﴿٨٥﴾

فَرَجَعَ مُوسَىٰ إِلَىٰ قَوْمِهِ غَضْبَانَ أَسِفًا قَالَ يَقُولُوا ابْتِغَا لَكُمْ آلِهَةً كَمَا وَعَدْنَا خَسَفًا أَسْفَالَ عَلَىٰ كُمُ الْعِهَادِ أَمْ آذَنُ أَن يَحِلَّ عَلَيْكُمْ غَضَبِي مِن رَّبِّكُمْ وَأَخْلَفْتُكُمْ مَّرْعِي ﴿٨٦﴾

قَالُوا إِنَّمَا أَخْلَقْنَا مَعَكُمْ بِمَلِكِكُمْ وَإِلَٰهِكُمْ حُمَلَانَا أَوْزَانًا مِّن زِينَةِ الْعُورِ فَقَدْ فَتَنَّا نَكَرًا لَّكَ الْغَىٰ السَّامِرِيُّ ﴿٨٧﴾

فَأَخْرَجَ لَهُمْ جَدْلًا حَسَنًا لَهُ جُحُودًا فَقَالُوا هَذَا إِلَٰهكُمْ وَإِلَٰه مُوسَىٰ قَتَلَنِي ﴿٨٨﴾

ilâh (god) of Mûsâ (Moses), but he [Mûsâ (Moses)] has forgotten (his god).”

89. Did they not see that it could not return them a word (for answer), and that it had no power either to harm them or to do them good?

90. And Hârûn (Aaron) indeed had said to them beforehand: “O my people! You are being tried in this, and verily, your Lord is (Allâh) the Most Gracious, so follow me and obey my order.”

91. They said: “We will not stop worshipping it (i.e. the calf), until Mûsâ (Moses) returns to us.”

92. [Mûsâ (Moses)] said: “O Hârûn (Aaron)! What prevented you when you saw them going astray;

93. “That you followed me not (according to my advice to you)? Have you then disobeyed my order?”

94. He [Hârûn (Aaron)] said: “O son of my mother! Seize (me) not by my beard, nor by my head! Verily, I feared lest you should say: ‘You have caused a division among the Children of Israel, and you have not respected my word!’ ”

95. [Mûsâ (Moses)] said: “And what is the matter with you. O Sâmir? (i.e. why did you do so?)”

96. (Sâmir) said: “I saw what they saw not, so I took a handful (of dust) from the (hoof) print of the messenger [Jibrîl’s (Gabriel) horse] and threw it [into the fire in which were put the ornaments of Fir’aun’s (Pharaoh) people, or into the calf]. Thus my inner-self suggested to me.”

97. Mûsâ (Moses) said: “Then go away! And verily, your (punishment) in this life will

أَفَلَا يَذَرُوهُ إِلَّا يُرْجِعُ إِلَيْهِمْ قَوْلًا وَلَا تَمْلِكُ لَهُمْ صَرًّا وَلَا تَفْعَالًا ﴿٨٩﴾

وَلَقَدْ قَالَ لَهُمْ هَارُونُ مِنْ قَبْلُ إِنَّكُمْ إِنَّمَا تُبْتَلَوْنَ بِهِ وَلَا تَكُونُوا لِلزَّمَانِ فَاتِلِينَ وَأَطِيعُوا أَمْرِي ﴿٩٠﴾

قَالُوا لَنْ نَدْرِكَ عَلَيْهِ عَبْدَاكَ إِنَّا نَسْتَعِينُكَ بِمُوسَىٰ ﴿٩١﴾

قَالَ لَهُمْ مُوسَىٰ إِنَّ اللَّهَ يَدْعُكُم إِلَىٰ آلِهَتِهِمْ فَاتَّبِعُوا ﴿٩٢﴾

أَلَا تَتَّبِعُونَ الْأَمْرَ الَّذِي أُمِرْتُ بِهِ ﴿٩٣﴾

قَالَ يَبْنَؤُكُمْ لَا تُخْلِدُ بِحَتَّىٰ وَلَا يَرِيعُ بِي إِلَىٰ حَشِيئَةٍ أَنْ تَقُولَ لِقَوْلِ بْنِ بَنِي إِسْرَءِيلَ وَلَوْ رَدُّوا قَوْلِي ﴿٩٤﴾

قَالَ لِمَا عَظَمْتَكَ يَسْمِيرُ ﴿٩٥﴾

قَالَ يَصْنَعُونَ بِنَاءً لَمْ يَصْنَعُوا بِهِ قَبْضَتٌ مَبْصُورَةٌ مِنْ أُنْثَىٰ الرَّسُولِ نَسَجْتُهَا وَكَذَلِكَ سَوَّلَتْ لِي نَفْسِي ﴿٩٦﴾

قَالَ فَادْهَبْ فَإِنَّ لَكَ فِي الْحَيَاةِ أَنْ تَقُولَ

be that you will say: "Touch me not (i.e. you will live alone exiled away from mankind); and verily (for a future torment), you have a promise that will not fail. And look at your *ilâh* (god) to which you have been devoted. We will certainly burn it, and scatter its particles in the sea."

98. Your *Ilâh* (God) is only Allâh, (the One) *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). He has full knowledge of all things.

99. Thus We relate to you (O Muhammad صلى الله عليه وسلم) some information of what happened before. And indeed We have given you from Us a Reminder (this Qur'ân).

100. Whoever turns away from it (this Qur'ân — i.e. does not believe in it, nor acts on its orders), verily, they will bear a heavy burden (of sins) on the Day of Resurrection.^[1]

101. They will abide in that (state in the Fire of Hell) — and evil indeed will it be that load for them on the Day of Resurrection;

102. The Day when the Trumpet will be blown (the second blowing): that Day, We shall gather the *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Oneness of Allâh) blue or blind-eyed with thirst.^[2]

103. They will speak in a very low voice to each other (saying): "You stayed not longer than ten (days)."

104. We know very well what they will say, when the best among them in knowledge and wisdom will say: "You stayed no longer than a day!"

105. And they ask you concerning the mountains: say, "My Lord will blast them

لَا يَأْسَ لَهُ لَكَ مَوْعِدًا لَّنْ تُخْلَفُهُ وَأَنْظِرَ إِلَى إِلَهِكَ الَّذِي ظَلْتَ عَلَيْهِ عَاكِفًا لَّنُحَرِّقَنَّهُ ثُمَّ لَنَنْبِفَنَّهُ فِي الْيَمِّ نَسْفًا ﴿١٧﴾

إِنَّمَا إِلَهُكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ وَسِعَ كُلَّ شَيْءٍ عِلْمًا ﴿١٨﴾

كَذَلِكَ نَقُصُّ عَلَيْكَ مِنْ أَنْبَاءِ مَا قَدْ سَبَقَ وَقَدْ آتَيْنَاكَ مِنْ لَدُنَّا ذِكْرًا ﴿١٩﴾

مَنْ أَعْرَضَ عَنْهُ فَإِنَّهُ يَحْمِلُ يَوْمَ الْيَوْمَةِ وِزْرًا ﴿٢٠﴾

حَالِينَ وَيَوْمَ نَقُولُ لَهُمْ قُرْءَانًا زَاجِلًا ﴿٢١﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ وَنَحْشُرُ الْمُجْرِمِينَ يَوْمَئِذٍ زُرْقًا ﴿٢٢﴾

يَتَخَفَتُونَ بَيْنَهُمْ إِنْ لَكُمْ إِلَّا عَشْرٌ ﴿٢٣﴾

خَيْرُ أَطْمَ بِمَا يَقُولُونَ إِذْ يَقُولُ أَفَأَتْلَوْكُمْ طَرِيقًا إِنْ لَكُمْ إِلَّا يَوْمٌ ﴿٢٤﴾

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ﴿٢٥﴾

^[1] (V.20:100) See the footnote of (V.3:85).

^[2] (V.20:102) See *Tafsir Al-Qurtubi*.

and scatter them as particles of dust.

106. "Then He shall leave them as a level smooth plain.

107. "You will see therein nothing crooked or curved."

108. On that Day mankind will follow strictly (the voice of) Allâh's caller, no crookedness (that is without going to the right or left of that voice) will they show him (Allâh's caller). And all voices will be humbled for the Most Gracious (Allâh), and nothing shall you hear but the low voice of their footsteps.

109. On that day no intercession shall avail, except the one for whom the Most Gracious (Allâh) has given permission and whose word is acceptable to Him.

110. He (Allâh) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never encompass anything of His Knowledge.

111. And (all) faces shall be humbled before (Allâh), *Al-Hayyul-Qayyum* (the Ever Living, the One Who sustains and protects all that exists). And he who carried (a burden of) wrongdoing (i.e. he who disbelieved in Allâh, ascribed partners to Him, and did deeds of His disobedience), will be indeed a complete failure (on that Day).

112. And he who works deeds of righteousness, while he is a believer (in Islâmic Monotheism), then he will have no fear of injustice, nor of any curtailment (of his reward).

113. And thus We have sent it down as a Qur'ân in Arabic, and have explained therein in detail the warnings, in order that they may

يَذَرُوهَا كَعَصْفٍ مَّفْتُوحٍ ﴿١٠٦﴾

لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ﴿١٠٧﴾

وَمِمَّنْ يَلْعَنُ الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ الَّذِي أَنزَلَ الْكِتَابَ وَالْحَقَّ
الْأَوَّلَ لِلرَّحْمَنِ فَلَا تَسْمَعُ إِلَّا هَمْسًا ﴿١٠٨﴾

وَمِمَّنْ لَا يَنْفَعُ الشَّفَعَةُ إِلَّا مَنْ أِذْنُ لَهُ الرَّحْمَنِ
وَرِضَىٰ لَهُ قَوْلًا ﴿١٠٩﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ
بِشَيْءٍ عِندَهُ ﴿١١٠﴾

*وَعَنَى الْيَوْمَ الَّذِي الْفَيْدُ وَقَدْ جَاءَ مِنْ حَرِّ
جَلَدًا ﴿١١١﴾

وَمَنْ يَسْمَلْ مِنَ الضَّالِّينَ وَهُوَ مُؤْمِنٌ فَلَا يَخَافُ
جَلَدًا وَلَا مَضْمًا ﴿١١٢﴾

وَكَذَلِكَ أَنزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَصَرَّفْنَا فِيهِ مِنَ
الْأَعْيُنِ لَعَلَّهُمْ يَرْفَعُونَ أَوْ يَخْتَدُّ لَهُمْ ذِكْرًا ﴿١١٣﴾

fear Allâh, or that it may cause them to have a lesson from it (or to have the honour for believing and acting on its teachings).

114. Then High above all be Allâh, the True King. And be not in haste (O Muhammad (صلى الله عليه وسلم) with the Qur'ân before its revelation is completed to you, and say: "My Lord! Increase me in knowledge."

115. And indeed We made a covenant with Adam before, but he forgot, and We found on his part no firm will-power.

116. And (remember) when We said to the angels: "Prostrate yourselves to Adam." They prostrated themselves (all) except *Iblis* (Satan) he refused.

117. Then We said: "O Adam! Verily, this is an enemy to you and to your wife. So let him not get you both out of Paradise, so that you will be distressed.

118. Verily, you have (a promise from Us) that you will never be hungry therein nor naked.

119. And you (will) suffer not from thirst therein nor from the sun's heat.

120. Then *Shaitân* (Satan) whispered to him, saying: "O Adam! Shall I lead you to the Tree of Eternity and to a kingdom that will never waste away?"

121. Then they both ate of the tree, and so their private parts became manifest to them, and they began to cover themselves with the leaves of Paradise for their covering. Thus did Adam disobey his Lord, so he went astray.

122. Then his Lord chose him, and turned to him with forgiveness, and gave him guidance.

فَعَلَى اللَّهِ الْإِسْلَامُ لَنْفَعُ وَلَا نَضُرُّهُ بِالْقُرْآنِ
مِنْ قَبْلِ أَنْ يَنْفَضِقَ إِلَيْكَ وَحْيَهُ ۖ وَقُلْ رَبِّ زِدْنِي
عِلْمًا ﴿١١٤﴾

وَلَقَدْ عَهِدْنَا إِلَىٰ آدَمَ مِنْ قَبْلِ فَتَيِّقٍ وَرَجَعْنَاهُ
عَزْمًا ﴿١١٥﴾

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ
فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ ﴿١١٦﴾

فَقُلْنَا يَا آدَمُ إِنَّ هَذَا عَدُوٌّ لَكَ وَزَوْجُكَ فَلَا
يُخْرِجَنَّكَ مِنَ الْجَنَّةِ فَتَشْقَىٰ ﴿١١٧﴾

إِنَّكَ لَا تَجْعَلُ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾

وَأَنَّكَ لَا تَظْمَأُ فِيهَا وَلَا تَصْحَقُ ﴿١١٩﴾

فَوَسْوَسَ إِلَيْهِ الشَّيْطَانُ قَالَ يَكُونُ لَكَ هَٰذَا كُلُّهُ
عَلَىٰ شَجَرَةٍ تِلْكَ وَمِنْهَا لَأَكْبَلُنَّ ﴿١٢٠﴾

فَأَكَلَا مِنْهَا خَفَاءً وَتَلَمَّسَتْ ثَوْبُهُمَا وَطَفِقَا
يَخِصِمَانِ عَلَيْهِمَا مِنْ رِزْقِ الْجَنَّةِ وَخَصَىٰ آدَمُ
رَبَّهُ فَقَوَّيَا ﴿١٢١﴾

فَخَرَجْنَاهُ مِنْهُ رَجُلًا وَنَجَّيْنَاهُ وَمَهَّدْنَا

123. He (Allâh) said: "Get you down (from Paradise to the earth), both of you, together, some of you are an enemy to some others. Then if there comes to you guidance from Me, then whoever follows My Guidance he shall neither go astray, nor shall be distressed.

124. "But whosoever turns away from My Reminder (i.e. neither believes in this Qur'ân nor acts on its teachings.) verily, for him is a life of hardship, and We shall raise him up blind on the Day of Resurrection."

125. He will say: "O my Lord! Why have you raised me up blind, while I had sight (before)."

126. (Allâh) will say: "Like this: Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to you, but you disregarded them (i.e. you left them, did not think deeply in them, and you turned away from them), and so this Day, you will be neglected (in the Hell-fire, away from Allâh's Mercy)."

127. And thus do We requite him who transgresses beyond bounds [i.e. commits the great sins and disobeys his Lord (Allâh) and believes not in His Messengers, and His revealed Books, like this Qur'ân], and believes not in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord; and the torment of the Hereafter is far more severe and more lasting.

128. Is it not a guidance for them (to know) how many generations We have destroyed before them, in whose dwellings they walk? Verily, in this are signs indeed for men of understanding.

129. And had it not been for a Word that went forth before from your Lord, and a term determined, (their punishment) must necessarily have come (in this world).

قَالَ اهْبِطَا مِنْهَا جَمِيعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ
فَأَمَّا بَأْسَآئِكُمْ فَبِئْسَ الْفِرْقَىٰ هَٰلِكًا فَمَنْ أَتَّبِعْ هَٰذَآ
فَلَا يَضِلُّ وَلَا يَشْقَىٰ ﴿١٢٣﴾

وَمَنْ أَغْرَضَ عَنْ ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً
ضَنْكًا وَتَحْمِلُهُ يَوْمَ الْقِيَمَةِ أَعْمَىٰ ﴿١٢٤﴾

قَالَ رَبِّ لِمَ حَسَرْتَنِي أَعْمَىٰ وَقَدْ كُنْتُ بَصِيرًا ﴿١٢٥﴾

قَالَ كَذَٰلِكَ أَتَتْكَ آيَاتُنَا فَنَسَيْتَهَا وَكَذَٰلِكَ الْيَوْمَ
تُنْسَىٰ ﴿١٢٦﴾

وَكَذَٰلِكَ نَجْزِي مَنْ أَسْرَفَ وَلَمْ يُؤْمِنْ بِآيَاتِ رَبِّهِ
وَلَعَذَابُ الْآخِرَةِ أَشدُّ وَأَلَمَىٰ ﴿١٢٧﴾

أَلَمْ يَجْعَلْ لَهُمْ كُرْهُهُمْ قَدْ قِيلَ لَهُمْ قَدْ
يَتَّبِعُونَ فِي مَسْجِدِهِمْ آلَ ذَٰلِكَ لَا يُبَيِّنُ وَلَا يُبَيِّنُ
الْأَعْمَىٰ ﴿١٢٨﴾

وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَبِّكَ لَكَانَ لِزَامًا رَاجِعًا
مُتَّعَىٰ ﴿١٢٩﴾

130. So bear patiently (O Muhammad صلى الله عليه وسلم) what they say, and glorify the praises of your Lord before the rising of the sun, and before its setting, and during some hours of the night, and at the ends of the day (an indication for the five compulsory congregational prayers), that you may become pleased (with the reward which Allâh shall give you).

131. And strain not your eyes in longing for the things We have given for enjoyment to various groups of them (polytheists and disbelievers in the Oneness of Allâh), the splendour of the life of this world, that We may test them thereby. But the provision (good reward in the Hereafter) of your Lord is better and more lasting.

132. And enjoin *As-Salât* (the prayer) on your family, and be patient in offering them [i.e. the *Salât* (prayers)]. We ask not of you a provision (i.e. to give Us something: money): We provide for you. And the good end (i.e. Paradise) is for the *Muttaqûn* (the pious — See V.2:2).

133. They say: "Why does he not bring us a sign (proof) from his Lord?" Has there not come to them the proof of that which is (written) in the former papers [Scriptures, i.e. the Taurât (Torah), and the Injeel (Gospel)], about the coming of the Prophet Muhammad [صلى الله عليه وسلم]?

134. And if We had destroyed them with a torment before this (i.e. Messenger Muhammad صلى الله عليه وسلم and the Qur'ân), they would surely have said: "Our Lord! If only You had sent us a Messenger, we should certainly have followed Your *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), before we were humiliated and disgraced."¹¹

فَأْمُرْ عَلَىٰ مَا يَأْمُرُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ
الشَّمْسِ وَقَبْلَ غُرُوبِهَا وَمِنْ آنَاءِ الْبَيْلِ قَسِّحْ
وَأَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضَىٰ ﴿١٣٠﴾

وَلَا تَمُدَّنَّ عَيْنَيْكَ إِلَىٰ مَا مَتَّعْتَهُمْ زُكُورًا مِنْهُمْ زَهْرَةً
الْحَيَاةِ الدُّنْيَا لِيَفْشَرُوا زُرْقًا مِنْ رَبِّكَ خَيْرٌ وَأَقْبَلُ ﴿١٣١﴾

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا تَسْأَلُكَ رِزْقًا
نَحْنُ نَرْزُقُكَ وَالْعَرِيشَةُ يُقَرَّبُ ﴿١٣٢﴾

وَقَالُوا لَوْلَا يُأْتِيُنَا بِآيَاتٍ مِنْ رَبِّنَا وَلَمْ يَأْتِ
بَيْنَهُ مَالٍ الصُّحُفِ الْأُولَىٰ ﴿١٣٣﴾

وَلَوْ أَنَّا أَهْلَكْنَاهُمْ مِنْ قَبْلِهِ لَنَأْتُوا رَبَّنَا
لَوْلَا أَرْسَلْنَا إِلَيْكَ رَسُولًا قَدْ خَلَتْ مِنْ
قَبْلِهِ الْأَنْبِيَاءُ وَالْمُرْسَلُونَ ﴿١٣٤﴾

¹¹ (V.20:134) Narrated Abu Sa'îd Al-Khudrî رضي الله عنه 'Alî bin Abî Tâlib sent a piece of gold,

135. Say (O Muhammad صلى الله عليه وسلم): "Each one (believer and disbeliever.) is waiting, so wait you too; and you shall know who are they that are on the Straight and Even Path (i.e. Allâh's religion of Islâmic Monotheism), and who are they that have let themselves be guided (on the Right Path).

Sûrat Al-Anbiyâ'
(The Prophets) XXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Draws near for mankind their reckoning, while they turn away in heedlessness.

2. Comes not to them an admonition (a chapter of the Qur'ân) from their Lord as a recent revelation but they listen to it while they play

3. With their hearts occupied (with evil things). Those who do wrong, conceal their private counsels, (saying): "Is this (Muhammad

قُلْ كُلٌّ مَرْصُومٌ مَّرْصُومًا فَسْتَعْلَمُونَ مَنْ أَصْحَابُ
الصِّرَاطِ السَّوِيِّ وَمَنِ اهْتَدَى ﴿١٣٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَقْرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ
مُعْرِضُونَ ﴿١﴾

مَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنْ رَبِّهِمْ مُحْدَثٍ
إِلَّا اسْتَمَوْهُ وَهُمْ يَلْعَنُونَ ﴿٢﴾

لَا يَبْصُرُ أَقْصَاهُ وَأَسْرَأَ التَّجْوَى الْأَبْصَرُ
ظَلَمُوا أَهْلَ هَذَا الْإِنْبَرِ فَلَمَّا أَفْتَأْتُونِ

not yet taken out of its ore, in a tanned leather container to Allâh's Messenger صلى الله عليه وسلم distributed that amongst four persons: 'Uyainah bin Badr, 'Aqra' bin Hâbis, Zaid Al-Khall and the fourth was either 'Alqamah or 'Amir bin At-Tufail. On that, one of his companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet صلى الله عليه وسلم he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heavens (i.e. Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist-sheet that was tucked up and he said, "O Allâh's Messenger! Be afraid of Allâh." The Prophet صلى الله عليه وسلم said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?" Then that man went away. Khâlid bin Al-Walid said, "O Allâh's Messenger! Shall I chop his neck off?" The Prophet صلى الله عليه وسلم said, "No, may be he offers prayers." Khâlid said, "Numerous are those who offer prayers and say by their tongues (i.e. mouths) what is not in their hearts." Allâh's Messenger صلى الله عليه وسلم said, "I have not been ordered (by Allâh) to search the hearts of the people or cut open their bellies." Then the Prophet صلى الله عليه وسلم looked at him (i.e. that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ân continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it). They would go out of the religion (i.e., discard Islâm) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamûd were killed." [Sahih Al-Bukhârî, Vol. 5, Hadith No. 638].

(صلى الله عليه وسلم) more than a human being like you? Will you submit to magic while you see it?"

4. He (Muhammad صلى الله عليه وسلم) said: "My Lord knows (every) word (spoken) in the heavens and on earth. And He is the All-Hearer, the All-Knower."

5. Nay, they say: "These (revelations of the Qur'an which are revealed to Muhammad صلى الله عليه وسلم) are mixed up false dreams! Nay, he has invented them! — Nay, he is a poet! Let him then bring us an *Ayâh* (sign as a proof) like the ones that the former (Prophets) were sent (with)!"

6. Not one of the towns (populations), of those which We destroyed, believed before them (though We sent them signs): will they then believe?

7. And We sent not before you (O Muhammad صلى الله عليه وسلم) but men to whom We revealed. So ask the people of the Reminder [Scriptures — the Taurât (Torah), the Injeel (Gospel)] if you do not know.

8. And We did not create them (the Messengers, with) bodies that ate not food, nor were they immortals.

9. Then We fulfilled to them the promise. So We saved them and those whom We willed, but We destroyed *Al-Musrifûn* (i.e. disbelievers in Allah, in His Messengers, extravagants, transgressors of Allah's limits by committing crimes, oppressions, polytheism and sins).

10. Indeed, We have sent down for you (O mankind) a Book (the Qur'an) in which there is *Dhikrûkum*, (your Reminder or an honour for you i.e. honour for the one who follows the teaching of the Qur'an and acts on its teachings). Will you not then understand?

11. How many a town (community) given to wrong-doing, have We destroyed, and raised up after them another people!

الْمُحْضَرُونَ وَأَنْتُمْ تُبْصِرُونَ ﴿٦﴾

قَالَ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٧﴾

بَلْ قَالُوا أَضَلَّكُمْ إِلَهُكُمْ بَلْ أَفْتَرْتُمْ بَلْ هُوَ سَائِلٌ مِّنْكُمْ أَن تَأْتِيَهُمْ كِتَابٌ مِّنْ رَبِّهِمْ أَوَّلَ بَشَرٍ أَرْسَلَ الْأَوَّلُونَ ﴿٨﴾

مَاءَ أَمْنَةٍ قَبْلَهُمْ قَوْمٌ مِّنْ أَهْلِ كُتَيْبٍ أَفَتَهُم بِبُحُورٍ ﴿٩﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَجُلًا نُّوحٍ إِلَيْهِمْ قَسَا وَأَهْلَ الْأَنْكَبِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿١٠﴾

وَمَا جَعَلْنَاهُمْ جَسَدًا لَا يَأْكُلُونَ الطَّعَامَ وَمَا كَانُوا خَالِدِينَ ﴿١١﴾

ثُمَّ صَدَقْنَاهُمُ الْوَعْدَ فَأَنْجَيْنَاهُمْ وَمِنْ نُّشَأٍ وَأَهْلَكْنَاهُمُ الْفَسَادِ ﴿١٢﴾

لَقَدْ أَنْزَلْنَا إِلَيْكَ كِتَابًا فِيهِ ذِكْرُكُمْ أَفَلَا تَعْلَمُونَ ﴿١٣﴾

وَكُفِّرْصَمْنَاهُمْ بِزُرُقٍ كَانَتْ ظِلَالَةً وَأَنْشَأْنَا بَعْدَهُم مَّوَدَّعَيْنَ ﴿١٤﴾

12. Then, when they perceived (saw) Our Torment (coming), behold, they (tried to) flee from it.

13. Flee not, but return to that wherein you lived a luxurious life, and to your homes, in order that you may be questioned.

14. They cried: "Woe to us! Certainly, we have been *Zâlimûn* (polytheists, wrong-doers and disbelievers in the Oneness of Allâh)."

15. And that cry of theirs ceased not, till We made them as a field that is reaped, extinct (dead).

16. We created not the heavens and the earth and all that is between them for a (mere) play.^[1]

17. Had We intended to take a pastime (i.e. a wife or a son), We could surely have taken it from Us, if We were going to do (that).

18. Nay, We fling (send down) the truth (this Qur'ân) against the falsehood (disbelief), so it destroys it, and behold, it (falsehood) is vanished. And woe to you for that (lie) which you ascribe (to Allâh by uttering that Allâh has a wife and a son).

19. To Him belongs whosoever is in the heavens and on earth. And those who are near Him (i.e. the angels) are not too proud to worship Him, nor are they weary (of His worship).

20. They (i.e. the angels) glorify His Praises night and day, (and) they never slacken (to do so).

21. Or have they taken (for worship) *alihah* (gods) from the earth who raise the dead?

فَلَمَّا أَحَسُّوا بَأْسَنَا إِذَا هُمْ يَمُوتُونَ ﴿١٢﴾

لَا تَرْجِعُوا إِلَى مَا تَمُرُّونَ بِهِ وَمَنْ يَرْجِعُ إِلَىٰ مَا لَمْ يَكُنْ يَسْتَأْذِنُ لَكُمْ بِهِ تَجْعَلُونَ ﴿١٣﴾

قَالُوا وَيْلًا لَّنَا إِنَّا كُنَّا غَالِبِينَ ﴿١٤﴾

فَمَا زِلْنَا إِلَٰهًا دَعَاؤُهُمْ حَتَّىٰ جَعَلْنَاهُمْ حَصِيدًا خَالِدِينَ ﴿١٥﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿١٦﴾

وَأَرَادْنَا أَنْ نَتَّخِذَ لَهْوًا فَآتَيْنَاهُ مِنْ لَدُنَّا إِنْ كُنَّا فَلِينَ ﴿١٧﴾

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ مِمَّا قَصَوْتُمْ ﴿١٨﴾

وَلَهُمْ فِي السَّمٰوٰتِ وَالْأَرْضِ وَمَنْ عِنْدَهُمْ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ ﴿١٩﴾

يُسَبِّحُونَ أَثَرِ اللَّيْلِ وَالنَّهَارِ لَا يَفْتُرُونَ ﴿٢٠﴾

أَمْ اتَّخَذُوا إِلَٰهًا مِّنَ الْأَرْضِ هُمْ يُنشِئُونَ ﴿٢١﴾

^[1] (V.21:16) All the creation of the heavens and the earth is a proof for mankind to learn a lesson and know that the only Creator and the only Organizer of all this universe is One (Allâh), *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), Who has no partners with Him.

22. Had there been therein (in the heavens and the earth) *âlihah* (gods) besides Allâh, then verily both would have been ruined. Glorified is Allâh, the Lord of the Throne, (High be He) above all that (evil) they associate with Him!

23. He cannot be questioned as to what He does, while they will be questioned.

24. Or have they taken for worship (other) *âlihah* (gods) besides Him? Say: "Bring your proof." This (the Qur'ân) is the Reminder for those with me and the Reminder for those before me. But most of them know not the Truth, so they are averse.

25. And We did not send any Messenger before you (O Muhammad صلى الله عليه وسلم) but We revealed to him (saying): *Lâ ilâha illa Ana* [none has the right to be worshipped but I (Allâh)], so worship Me (Alone and none else)."

26. And they say: "The Most Gracious (Allâh) has begotten a son (or children)." Glory to Him! They [whom they call children of Allâh i.e. the angels, 'Îsâ (Jesus) — son of Maryam (Mary), 'Uzair (Ezra)], are but honoured slaves.

27. They speak not until He has spoken, and they act on His Command.

28. He knows what is before them, and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of Him.

29. And if any of them should say: "Verily, I am an *ilâh* (a god) besides Him (Allâh)," such a one We should recompense with Hell. Thus We recompense the *Zâlimûn* (polytheists and wrong-doers).

30. Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted

لَوْ كَانَ فِيهِمَا آلَآهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٢٢﴾

لَا يَسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

أَوَلَمْ تَأْتُوا مِنْ دُونِهِ آلَآهَةٌ قُلْ هَاتُوا بُرْهَانَكُمْ هَذَا ذِكْرُ مَنْ قَبْلِي بَلْ أَكْثَرُ مُرْتَابًا ﴿٢٤﴾ لَا يَعْلَمُونَ الْحَقَّ فَهُمْ مُّعْرِضُونَ ﴿٢٥﴾

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ إِلَّا نُوحِيَ إِلَيْنَا أَنَّهُ لَا إِلَآهَ إِلَّا أَنَا فَاعْبُدُونِ ﴿٢٦﴾

وَقَالُوا اتَّخَذَ الرَّحْمَنُ وَلَدًا سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٧﴾

لَا يَسْأَلُ عَنْهُمْ الْقَوْلُ وَهُمْ بِأَمْرِهِ يُعْمَلُونَ ﴿٢٨﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْضَىٰ وَهُوَ مِنْ حَشِيَّتِهِ مُشْفِعُونَ ﴿٢٩﴾

* وَمَنْ يَقُلْ مِنْهُمْ إِنِّي إِلَآهٌ مِنْ دُونِهِ فَلْيَاكُفِّرْ بِهِ جَهَنَّمَ كَذَلِكَ يَجْزِي الْكَافِرِينَ ﴿٣٠﴾

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا الْأَرْضَ وَالْأَرْضَ كَمَا تَارَتْ فَانْفَقَتْهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ

them? And We have made from water every living thing. Will they not then believe?

31. And We have placed on the earth firm mountains, lest it should shake with them, and We placed therein broad highways for them to pass through, that they may be guided.

32. And We have made the heaven a roof, safe and well guarded. Yet they turn away from its signs (i.e. sun, moon, winds, clouds, etc.).

33. And He it is Who has created the night and the day, and the sun and the moon, each in an orbit floating.

34. And We granted not to any human being immortality before you (O Muhammad صلى الله عليه وسلم): then if you die, would they live forever?

35. Everyone is going to taste death, and We shall make a trial of you with evil and with good. And to Us you will be returned.

36. And when those who disbelieved (in the Oneness of Allâh) see you (O Muhammad صلى الله عليه وسلم), they take you not except for mockery (saying): "Is this the one who talks (badly) about your gods?" While they disbelieve at the mention of the Most Gracious (Allâh). [Tafsîr Al-Qurtubî].

37. Man is created of haste. I will show you My *Ayât* (torments, proofs, evidences, verses, lessons, signs, revelations, etc.). So ask Me not to hasten (them).

38. And they say: "When will this promise (come to pass), if you are truthful."

39. If only those who disbelieved knew (the time) when they will not be able to ward off the Fire from their faces, nor from their backs, and they will not be helped.

40. Nay, it (the Fire or the Day of Resurrection) will come upon them all of a sudden and will perplex them, and they will have no power to avert it, nor will they get respite.

فَتَىٰ حَتَّىٰ أَفَلَا يَتُوبُونَ ﴿٤٠﴾

وَجَعَلْنَا فِي الْأَرْضِ رَوَاسِيًا أَنْ يَمْسِكَ بِهِد
وَجَعَلْنَا فِيهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُونَ ﴿٤١﴾

وَجَعَلْنَا السَّمَاءَ سَفْهًا مَّحْفُوظًا ۖ وَهُمْ عَنْ
آيَاتِهَا مُعْرِضُونَ ﴿٤٢﴾

وَهُوَ الَّذِي خَلَقَ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ ۚ لَئِنْ
فَلَّيْكَ يَسْجُدُونَ ﴿٤٣﴾

وَمَا جَعَلْنَا الْإِنسَانَ فِى ذَلِكُمْ إِلَّا لَئَلَّهٗ أَفَلَّانِ ۚ ذِكْرُ هُمُ
الْخَالِدُونَ ﴿٤٤﴾

كُلُّ نَفْسٍ ذَاقَةُ الْمَوْتِ ۖ وَبَلَوْنَاهُمُ بِالْأَسْرِ
وَالْأَمْرِ ۚ إِنَّ رَبَّنَا لَرَحِيمٌ رَحِيمٌ ﴿٤٥﴾

لَذِكْرُ الْآلِ الْكَافِرِينَ ۚ كَذَبُواْ بِبَيْعَتِكَ إِلَّا
هُمُ زُرَّا أَهْدَىٰ ۚ الَّذِى يَذْكُرُ إِلَهُهُمْ ۚ أَفَلَا يَتَذَكَّرُونَ ﴿٤٦﴾

خُلِقَ الْإِنسَانُ مِنْ عَجَلٍ ۚ سَأُرِيكُمْ آيَاتِى
فَلَا تَسْتَعْجِلُونِ ﴿٤٧﴾

وَيَقُولُونَ مَتَىٰ هَٰذَا الْوَعْدُ إِن كُنتُمْ
صَادِقِينَ ﴿٤٨﴾

لَوْعَتُ أَعْيُنُهُمُ الْآبِعَادَ ۖ لِكَيْلَ مَا يُنَظَّرُونَ
عَنْ وُجُوهِهِمُ النَّارَ ۖ وَلَا عَنْ ظُهُورِهِمْ وَلَا هُمْ
يُنصَرُونَ ﴿٤٩﴾

بَلْ أَتَاهُمْ نَفَٰتٌ فَتَعَبَهُمُ ۚ وَلَا
يَسْتَطِيعُونَ رَدَّهَا وَلَا هُمْ يُنظَرُونَ ﴿٥٠﴾

41. Indeed, (many) Messengers were mocked before you (O Muhammad صلى الله عليه وسلم), but the scoffers were surrounded by that, whereto they used to mock.

42. Say: "Who can guard and protect you in the night or in the day from the (punishment of the) Most Gracious (Allâh)?" Nay, but they turn away from the remembrance of their Lord.

43. Or have they *âlihah* (gods) who can guard them from Us? They have no power to help themselves, nor can they be protected from Us (i.e. from Our Torment).

44. Nay, We gave the luxuries of this life to these men and their fathers until the period grew long for them. See they not that We gradually reduce the land (in their control) from its outlying borders? Is it then they who will overcome?⁽¹⁾

45. Say (O Muhammad صلى الله عليه وسلم): "I warn you only by the revelation (from Allâh and not by the opinion of the religious scholars and others). But the deaf (who follow the religious scholars and others blindly) will not hear the call, (even) when they are warned [i.e. one should follow only the Qur'ân and the *Sunnah* (legal ways, orders, acts of worship, and the statements of Prophet Muhammad صلى الله عليه وسلم, as the companions of the Prophet صلى الله عليه وسلم did)]⁽²⁾.

46. And if a breath (minor calamity) of the Torment of your Lord touches them, they will surely cry: "Woe to us! Indeed we have been *Zâlimûn* (polytheists and wrong-doers)."

47. And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We

وَلَقَدْ أَرْسَلْنَا مِنْ قَبْلِكَ فَسَّادًا بِالَّذِينَ
سَخَّرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٤١﴾

قُلْ مَنْ يَكْفُلُكُمْ بِاللَّيْلِ وَالنَّهَارِ مِنَ الرَّحْمَنِ
بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُعْرِضُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلِهَةٌ تَمْنَعُهُمْ مِنْ دُونِنَا
لَا يَسْتَطِيعُونَ نَصْرَ أَنْفُسِهِمْ وَلَا هُمْ يَتَّقُونَ
يُضْحِكُونَ ﴿٤٣﴾

بَلْ مَتَّعْنَا هَؤُلَاءِ وَآلِهَتَهُمْ مَا كَانُوا عَلَيْهِمْ
الْعُمْرُ أَقَلُّ دَرَجَاتٍ أَنَّا تَأْتِي الْأَرْضَ
نَنْقُصُهَا مِنْ أَطْرَافِهَا أَفَهُمُ الْغَالِبُونَ ﴿٤٤﴾

قُلْ إِنَّمَا أُنذِرُكُمْ بِالْوَحْيِ وَلَا يَسْمَعُ الصُّمُّ
الدُّعَاءَ إِنَّمَا يَأْمُرُكُمْ دُونُكُمْ ﴿٤٥﴾

وَلَئِنْ مَسَّتْهُمُ نَفْحَةٌ مِنْ عَذَابِ رَبِّكَ لَيَقُولُنَّ
يَوَدُّكَ أَتَانَا لَعَلَّنا نَكْفُرُ ﴿٤٦﴾

وَنَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ
نَفْسٌ شَيْئًا وَلَئِنْ كُنَّا لَنَعْلَمُ مَنْ هُوَ مِنَ الْخَاسِرِينَ

⁽¹⁾ (V.21:44). "See they not that We gradually reduce the land (of disbelievers, by giving it to the believers, in war victories) from its outlying borders. And Allâh judges, there is none to put back His Judgement and He is Swift at reckoning." [The Qur'ân, Verse 13:41]

⁽²⁾ (V.21:45) See the footnote of (V.3:103).

will bring it. And Sufficient are We to take account.

48. And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criterion (of right and wrong), and a shining light [i.e. the Taurât (Torah)] and a Reminder for *Al-Muttaqûn* (the pious — See V.2:2).

49. Those who fear their Lord without seeing Him, and they are afraid of the Hour.

50. And this is a blessed Reminder (the Qur'ân) which We have sent down: will you then (dare to) deny it?^[a]

51. And indeed We bestowed aforetime on Ibrâhîm (Abraham) his (portion of) guidance, and We were All-Knower of him (as to his Belief in the Oneness of Allâh).

52. When he said to his father and his people: "What are these images, to which you are devoted?"

53. They said: "We found our fathers worshipping them."

54. He said: "Indeed, you and your fathers have been in manifest error."

55. They said: "Have you brought us the truth, or are you one of those who play about?"

56. He said: "Nay, your Lord is the Lord of the heavens and the earth, Who created them and to that I am one of the witnesses.

57. "And by Allâh, I shall plot a plan (to destroy) your idols after you have gone away and turned your backs."

58. So he broke them to pieces, (all) except the biggest of them, that they might turn to it.

59. They said: "Who has done this to our *âlihah* (gods)? He must indeed be one of the *Zâlimun* (wrong-doers)."

أَتَيْنَاهُمَا وَكَفَىٰ بِمَا عَسَيْنَا ۖ ﴿٥٧﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ وَهَارُونَ الْفُرْقَانَ وَضِيئَةً
وَنَذِيرًا لِلْمُنْذِرِينَ ۖ ﴿٥٨﴾

الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ وَهُمْ مِنْ السَّاعَةِ
مُتَّقُونَ ۖ ﴿٥٩﴾

وَهَذَا ذِكْرٌ مُبَارَكٌ أَنْزَلْنَاهُ أَفَأَنْتُمْ
لَهُ مُنْكَرُونَ ۖ ﴿٦٠﴾

* وَلَقَدْ آتَيْنَا إِبْرَاهِيمَ رُشْدَهُ مِنْ قَبْلُ وَكُنَّا بِهِ
عَالِمِينَ ۖ ﴿٦١﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا هَذِهِ النَّمَائِلُ الَّتِي أَنْتُمْ
لَهَا عَاكِفُونَ ۖ ﴿٦٢﴾

قَالُوا وَجَدْنَا آبَاءَنَا لَهَا عَابِدِينَ ۖ ﴿٦٣﴾

قَالَ لَقَدْ كُنْتُمْ أَشْءًا عَاصِينَ ۖ ﴿٦٤﴾

قَالُوا أَجِئْتَنَا بِالْحَقِّ أَمْ أَنْتَ مِنْ النَّاقِثِينَ ۖ ﴿٦٥﴾

قَالَ بَلْ زُكِرْتُ مِنَ الظَّالِمِينَ ۚ وَالْأَرْضُ الَّتِي
تُكْرَمُونَ ۖ ﴿٦٦﴾

وَقَالُوا لَا كِبَىٰ لَكَ عَلَيْهَا فَطَمَسْنَا أَعْيُنَكَ عَنْ
رِئَاسَتِهِمْ لِيَنْتَفِيزُوا مِنْهَا ۖ ﴿٦٧﴾

فَجَعَلْنَاهُمْ جُذُوعًا لِّلْأَكْشَادِ لَمْ يَلْمِزْهُمْ عَزَازُهُ
يَرْجِعُونَ ۖ ﴿٦٨﴾

قَالُوا مَنْ فَعَلَ هَذَا بِآلِهَتِنَا إِنَّهُمْ لَمُؤْمِنُونَ
بِالْظَّالِمِينَ ۖ ﴿٦٩﴾

^[a] (V.21:50). a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

60. They said: "We heard a young man talking against them, who is called Ibrâhîm (Abraham)."

61. They said: "Then bring him before the eyes of the people, that they may testify."

62. They said: "Are you the one who has done this to our gods, O Ibrâhîm (Abraham)?"

63. [Ibrâhîm (Abraham)] said: "Nay, this one, the biggest of them (idols) did it. Ask them, if they can speak!"^[1]

64. So they turned to themselves and said: "Verily, you are the *Zâlimûn* (polytheists and wrong-doers)."

65. Then they turned to themselves (their first thought and said): "Indeed you [Ibrâhîm (Abraham)] know well that these (idols) speak not!"

66. [Ibrâhîm (Abraham)] said: "Do you then worship besides Allâh, things that can neither profit you, nor harm you?"

67. "Fie upon you, and upon that which you worship besides Allâh! Have you then no sense?"

68. They said: "Burn him and help your *âlihah* (gods), if you will be doing."

69. We (Allâh) said: "O fire! Be you coolness and safety for Ibrâhîm (Abraham)!"

70. And they wanted to harm him, but We made them the worst losers.

71. And We rescued him and Lût (Lot) to the land which We have blessed for the *‘Âlamin* (mankind and jinn).

72. And We bestowed upon him Ishâq (Isaac), and (a grandson) Ya‘qûb (Jacob). Each one We made righteous.

73. And We made them leaders, guiding (mankind) by Our Command, and We revealed

قَالُوا سَمِعْنَا فَتًى يذُكِّرُ بِنِيعَةِ اللَّهِ
إِبْرَاهِيمَ ﴿٦٠﴾

قَالُوا قَاتِلُوا ذَاكَ إِنَّهُ تَحْتِى الْأَيْدِ لَمُتْلَهُ
يَشْهَدُونَ ﴿٦١﴾

قَالُوا أَنْتَ هَذَا الَّذِي كَذَّبْتَ بِآيَاتِنَا
﴿٦٢﴾

قَالَ بَلْ أَتَى عَلَى الْكَافِرِينَ هَؤُلَاءِ أَعْيُنُهُمْ
إِنَّ كَانُوا يَلْقَوْنَ فِتْنًا ﴿٦٣﴾

فَرَجَعُوا إِلَى أَنْفُسِهِمْ فَقَالُوا إِنَّكُمْ أَنْتُمُ
الظَّالِمُونَ ﴿٦٤﴾

ثُمَّ تَوَلَّوْا عَلَىٰ أَعْقَابِكُمْ وَقَدْ عَلِمْتُمْ أَنَّ هَؤُلَاءِ
يَنْطِقُونَ ﴿٦٥﴾

قَالَ اتَّعْبُدُوا مِن دُونِ اللَّهِ مَا لَا
يَنْفَعُكُمْ شَيْعًا وَلَا يَضُرُّكُمْ ﴿٦٦﴾

أَلَمْ تَكُنْ لَهُمُ الْغُتَابُ مِن دُونِ اللَّهِ أَفَلَا
تَعْقِلُونَ ﴿٦٧﴾

قَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ
الْعِزَّةِ ﴿٦٨﴾

فَلَمَّا كَانَتْ هُوَ نَزَلَ بِرُوحِنَا وَكَانَ أَعْلَى الْبَابِ
﴿٦٩﴾

وَأَرَادُوا يَمْشُونَ فِي الْأَسْجِلِ فَاصْطَلَمُوا
الْأَعْيُنَ ﴿٧٠﴾

وَنَجَّيْنَاهُ وَلُوطًا إِلَى الْأَرْضِ الَّتِي بَارَكْنَا فِيهَا
لِلْعَالَمِينَ ﴿٧١﴾

وَوَعَدْنَا إِبْرَاهِيمَ حَقَّ وَعْدِهِ إِنَّا لَا
نَخْلَعُ مَا عَاهَدْنَا لَكَ ﴿٧٢﴾

وَجَعَلْنَاهُمْ أُمَمًا يَهْتَدُونَ بِأَمْرِنَا وَالْوَاحِدَ

^[1] (V.21:63) See the footnote (C) of (V. 16:121).

to them the doing of good deeds, performing *Salât* (*Iqâmat-as-Salât*), and the giving of *Zakât* and of Us (Alone) they were worshippers.

74. And (remember) Lût (Lot), We gave him *Hukm* (right judgement of the affairs and Prophethood) and (religious) knowledge, and We saved him from the town (folk) who practised *Al-Khabâ'ith* (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were *Fâsiqûn* (rebellious, disobedient to Allâh).

75. And We admitted him to Our Mercy; truly, he was of the righteous.

76. And (remember) Nûh (Noah), when he cried (to Us) aforetime. We answered his invocation and saved him and his family from the great distress.

77. We helped him against the people who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). Verily, they were a people given to evil. So We drowned them all.

78. And (remember) Dâwûd (David) and Sulaimân (Solomon), when they gave judgement in the case of the field in which the sheep of certain people had pastured at night; and We were witness to their judgement.

79. And We made Sulaimân (Solomon) to understand (the case); and to each of them We gave *Hukm* (right judgement of the affairs and Prophethood) and knowledge. And We subjected the mountains and the birds to glorify Our Praises along with Dâwûd (David). And it was We Who were the doer (of all these things).

80. And We taught him the making of metal coats of mail (for battles), to protect you in your fighting. Are you then grateful?

81. And to Sulaimân (Solomon) (We subjected) the wind strongly raging, running

إِلَيْهِمْ فَعَلُوا الْخَيْرَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ وَكَانُوا لَنَا عَابِدِينَ ﴿٧٤﴾

وَلَوْ طَاءَ آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنَجَّيْنَاهُ مِنَ الْغَمِّ يَٰ أَيُّهَا الَّذِينَ كَانَتْ تَعْمَلُ الْقَسِيبَ الْهَٰئِلَ كَأُولَٰئِكَ هُمُ السَّوْءُونَ ﴿٧٥﴾

وَأَدْخَلْنَاهُ فِي رَحْمَتِنَا إِنَّهُ مِنَ الصَّالِحِينَ ﴿٧٦﴾

وَنُوحًا إِذْ نَادَىٰ مِنْ قَبْلُ فَاسْتَجَبْنَا لَهُ فَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٧﴾

وَنَصْرْنَاهُ مِنَ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمَ سَوْءٍ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٧٨﴾

وَدَاوُدَ وَسُلَيْمَانَ إِذْ يَحْكُمَانِ فِي الْحَرْبِ إِذْ نَفَسَتْ فِيهِمُ الْغَمْرُ وَكُنَّا لِحُكْمِهِمْ شَاهِدِينَ ﴿٧٩﴾

فَفَقَّهْنَاهُمَا سُلَيْمَانَ وَكُلًّا آتَيْنَاهُ حُكْمًا وَعِلْمًا وَنُسَخِّرُ بَيْنَهُمَا دَاوُدَ الْجَبَّالَ يُسَبِّحُ بِحَمْدِ الْعَظِيمِ ﴿٨٠﴾

وَعَلَّمْنَاهُ صَنْعَةَ لَبُوسٍ لَّكَفٍ يُصَيِّرُكُمْ مِنْ بَاسِكٍ فَقُلْ أَشْكُرَ لَكُمْ وَلَٰكِنْ أَشْكُرَ لِلَّهِ الَّذِي هُوَ لِي أَكْبَرُ وَإِلَى الْأَرْضِ

by his command towards the land which We had blessed. And of everything We are All-Knower.

82. And of the *Shayâtîn* (devils from the jinn) were some who dived for him, and did other work besides that; and it was We Who guarded them.

83. And (remember) Ayyûb (Job), when he cried to his Lord: "Verily, distress has seized me, and You are the Most Merciful of all those who show mercy."

84. So We answered his call, and We removed the distress that was on him, and We restored his family to him (that he had lost) and the like thereof along with them as a mercy from Ourselves and a Reminder for all those who worship Us.

85. And (remember) Ismâ'il (Ishmael), and Idrîs (Enoch) and Dhul-Kifl (Isaiah): all were from among *As-Sâbirîn* (the patient).

86. And We admitted them to Our Mercy. Verily, they were of the righteous.

87. And (remember) Dhun-Nûn [Yûnus (Jonah)], when he went off in anger, and imagined that We shall not punish him (i.e. the calamities which had befallen him)! But he cried through the darkness (saying): *Lâ ilâha illâ Anta* [none has the right to be worshipped but You (O, Allâh)], Glorified (and Exalted) are You [above all that (evil) they associate with You]! Truly, I have been of the wrong-doers."

88. So We answered his call, and delivered him from the distress. And thus We do deliver the believers (who believe in the Oneness of Allâh, abstain from evil and work righteousness).

89. And (remember) Zakariyyâ (Zachariah), when he cried to his Lord: "O My Lord! Leave me not single (childless), though You are the Best of the inheritors."

90. So We answered his call, and We bestowed upon him Yahyâ (John), and cured

الَّتِي بَرَكْنَا فِيهَا رِجْلًا مِّنْهُمْ عَلِيمِينَ ﴿٨٢﴾

وَمِنَ الشَّيَاطِينِ مَن يَغُوصُونَ لَهُمْ وَيَسْمَلُونَ

عَمَلَانِ ذَلِكَ وَكُنَّا لَهُمْ حَفِيظِينَ ﴿٨٣﴾

وَالْيُوسُفَ إِذْ نَادَىٰ رَبَّهُ عَلَىٰ حُسْنِ الْأَصْرِ

وَأَنَّا أَنزَلْنَاهُ الرِّجْدَ ﴿٨٤﴾

فَأَسْتَجَبْنَا لَهُ وَفَتَقْنَا مَا بَيْنَهُ مِن مِّمْرٍ

وَعَائِلَتَهُ فِي الْأُفْقِ وَرَمَلْنَاهُمْ مِن مَّعْمَرَةٍ رَّحْمَةً وَفِي

عَيْنُونَا وَذَكَرْنَا لِلْعَالَمِينَ ﴿٨٥﴾

وَالْإِسْمَاعِيلَ إِذْ دَرَسَ وَكَانَ الْعِشْقَلِيَّ كُلًّا مِّنْ

الضَّالِّينَ ﴿٨٦﴾

وَأَدْخَلْنَاهُمْ فِي رَحْمَتِنَا إِنَّهُمْ مِّنَ

الضَّالِّينَ ﴿٨٧﴾

وَالْيُونُسَ إِذْ دَخَلَ فِي مَعْمَرَةٍ فُتِقَتْ

فَقَدَرْنَا عَلَيْهِ نَادَىٰ فِي الظُّلُمَاتِ أَن لَّا إِلَهَ

إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ

الضَّالِّينَ ﴿٨٨﴾

فَأَسْتَجَبْنَا لَهُ وَفَتَقْنَاهُ مِنَ الْقَمَرِ وَكَذَلِكَ

نُفِىءُ الْمُؤْمِنِينَ ﴿٨٩﴾

وَزَكَرِيَّا إِذْ نَادَىٰ رَبَّهُ رَبِّ لَا تَذَرْنِي فَرْدًا

وَأَنْتَ خَيْرُ الْوَارِثِينَ ﴿٩٠﴾

فَأَسْتَجَبْنَا لَهُ وَوَهَبْنَا لَهُ يَحْيَىٰ

his wife (to bear a child) for him. Verily, they used to hasten on to do good deeds, and they used to call on Us with hope and fear, and used to humble themselves before Us.

91. And she who guarded her chastity [Virgin Maryam (Mary)]: We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* — Jibrîl (Gabriel)],^[1] and We made her and her son ['Isâ (Jesus)] a sign for *Al-'Âlamîn* (the mankind and jinn).

92. Truly, this, your *Ummah* [*Shari'ah* or religion (Islâmic Monotheism)] is one religion, and I am your Lord, therefore worship Me (Alone). [*Tafsîr Ibn Kathîr*]

93. But they have broken up and differed as regards their religion among themselves. (And) they all shall return to Us.

94. So whoever does righteous good deeds while he is a believer (in the Oneness of Allâh — Islâmic Monotheism), his efforts will not be rejected. Verily, We record it for him (in his Book of deeds).^[2]

95. And a ban is laid on every town (population) which We have destroyed that they shall not return (to this world again, nor repent to Us).

96. Until, when Ya'jûj and Ma'jûj (Gog and Magog)^[3] are let loose (from their barrier), and they swoop down from every mound.

97. And the true promise (Day of Resurrection) shall draw near (of fulfillment). Then (when mankind is resurrected from their graves), you shall see the eyes of the disbelievers fixedly staring in horror. (They will say): "Woe to us! We were indeed heedless of this — nay, but we were *Zâlimûn* (polytheists and wrong-doers)."

وَأَنصَلَحْنَا لَهُ زَوْجَهَا وَمَا نُرِيهِمْ كَانُوا
يُسَبِّحُونَ فِي الْحَمْدِ وَرَدُّوا نَارَ رَبِّهَا
وَرَدُّهَا وَكَانُوا تَاخِثِينَ ٥
وَالَّتِي أَحْصَيْنَا فَرْجَهَا فَنَفَخْنَا فِيهَا مِن
رُّوحِنَا وَجَعَلْنَاهَا وَابْنَهَا آيَةً
لِّلْعَالَمِينَ ٦

إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً
وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ٧

وَيَقْطَعُوا أَمْرَهُم بَيْنَهُمْ كُلَّ إِلَهٍ
كَاذِبٍ ٨

لَمَن يَسْعَىٰ لِبُذُنِ الصَّاحِلَيْنِ لَخِرَّ مَوْجُودٌ فَلَا
كُفْرَانَ لِّعِبَادِهِ إِنَّ اللَّهَ كَانَ غَفُورًا ٩

وَحَرَّامٌ عَلَىٰ قَوْمِهِ أَنِ يَأْتُوا بَلَدَهُمْ
لَا يَكْفُرُونَ ١٠

حَتَّىٰ إِذَا فُزِحَتْ يَابُوجُجٌ وَيَأْجُوجٌ وَمُهَاجِرٌ
كُلٌّ يَجْرِبُنَ يَتَسَلَّوْنَ ١١

وَأَقْرَبُ الْوَعْدِ الْحَقِّ لِمَا ذُكِّرَتْ شَخْصَةٌ
أَبْصُرُ الْآلِينَ كَقَوْمِ بَلْعَنَّا قَدْ كُنَّا فِي
عَقْلٍ مِّنْ هَذَا بَلْ كُنَّا ظَالِمِينَ ١٢

^[1] (V.21:91) It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt and thus she conceived.

^[2] (V.21:94) See the footnote of (V.9:121).

^[3] (V.21:96) See the footnote of (V.18:94).

98. Certainly, you (disbelievers) and that which you are worshipping now besides Allâh, are (but) fuel for Hell! (Surely), you will enter it.^[1]

99. Had these (idols) been *alihah* (gods), they would not have entered there (Hell), and all of them will abide therein.

100. Therein they will be breathing out with deep sighs and roaring and therein they will hear not.^[2]

101. Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell) [e.g. 'Isâ (Jesus), son of Maryam (Mary); 'Uzair (Ezra)].

102. They shall not hear the slightest sound of it (Hell), while they abide in that which their own selves desire.

103. The greatest terror (on the Day of Resurrection) will not grieve them, and the angels will meet them, (with the greeting): "This is your Day which you were promised."

104. And (remember) the Day when We shall roll up the heaven like a scroll rolled up for books. As We began the first creation, We shall repeat it. (It is) a promise binding upon Us. Truly, We shall do it.

105. And indeed We have written in Az-Zabûr [i.e. all the revealed Holy Books — the Taurât (Torah), the Injeel (Gospel), the

إِنَّكُمْ وَمَا تَعْبُدُونَ مِن دُونِ اللَّهِ
حَبَابٌ مِّثْلُ خَثَلٍ لَّهُمْ لَظُنُّهُ أَنَّهَا
وَرُودٌ ﴿٩٨﴾

لَوْ كَانَتْ مِثْلَ الذَّالِكِ ۖ أَلَيْسَ مَا وَرَدُوهَا
وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

لَهُمْ فِيهَا نَادٍ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

إِنَّ الَّذِينَ سَبَقَتْ لَهُمُ الْعَمَلُ الْبِرُّ
أُولَٰئِكَ عَنْهَا مُعْرِضُونَ ﴿١٠١﴾

لَا يَسْمَعُونَ حَسِيسَةً فِيهَا وَهُمْ فِي مَا
أَشَاءُوا خَالِدُونَ ﴿١٠٢﴾

لَا يَحْزَنُهُمُ الْفَزَعُ الْأَكْبَرُ وَتَتَلَقَّاهُمُ
الْمَلَائِكَةُ مِمَّا يَتَوَدَّوْنَ إِلَىٰ كُنُفِهِمْ
وَعُودُهُمْ ﴿١٠٣﴾

يَوْمَ نَطْوِي السَّمَاءَ كَطَيِّ السِّجِلِ الْعُثِيِّ
كَأَنَّمَا أَنَا قَوْلٌ خَالِقٌ يُؤَيَّدُ بِرُوحٍ عَظِيمٍ ﴿١٠٤﴾
فَنُفِخَ فِي الصُّورِ ﴿١٠٥﴾

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن قَبْلِهِ أَنَّ
الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴿١٠٥﴾

^[1] (V.21:98) When the following Statement of Allâh عز وجل was revealed: "Certainly, you (disbelievers) and that which you are worshipping now besides Allâh are (but) fuel for Hell! (Surely), you will enter it."

The Quraish pagans were delighted and said: "We are pleased to be with our gods in the Hell-fire, as the idols will be with the idolaters (in the Hell-fire), and therefore 'Isâ (Jesus), the son of Maryam (Mary) will be with his worshippers (i.e. in the Hell-fire) and so on.

So (to clear the misunderstanding) Allâh عز وجل revealed the following Verse (to deny and reject their claim): "Verily, those for whom the good has preceded from Us, they will be removed far therefrom (Hell). [e.g. 'Isâ (Jesus), the son of Maryam (Mary); 'Uzair (Ezra)]." [The Qur'ân, Verse 21:101]

^[2] (V.21:100) Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (box) of Fire, so that he will not see anyone punished in the Hell fire except himself." Then Ibn Mas'ûd recited this Verse (21:100). [Tafsîr Ibn Kathîr, Tabarî and Qurtubî].

Psalms, the Qur'ân,] after (We have already written in) Adh-dhikr [*Al-Lauh Al-Mahfûz* (the Book that is in the heaven with Allâh)], that My righteous slaves shall inherit the land (i.e. the land of Paradise).

106. Verily, in this (the Qur'ân) there is a plain Message for people who worship Allâh (i.e. the true, real believers of Islâmic Monotheism who act practically on the Qur'ân and the *Sunnah* — legal ways of the Prophet صلى الله عليه وسلم).

107. And We have sent you (O Muhammad صلى الله عليه وسلم) not but as a mercy for the 'Ālamîn (mankind, jinn and all that exists).

108. Say (O Muhammad صلى الله عليه وسلم): "It is revealed to me that your *Ilâh* (God) is only one *Ilâh* (God - Allâh). Will you then submit to His Will (become Muslims and stop worshipping others besides Allâh)?"

109. But if they (disbelievers, idolaters, Jews, Christians, polytheists) turn away (from Islâmic Monotheism) say (to them O Muhammad صلى الله عليه وسلم): "I give you a notice (of war as) to be known to us all alike. And I know not whether that which you are promised (i.e. the torment or the Day of Resurrection) is near or far."^[1]

110. (Say O Muhammad صلى الله عليه وسلم) Verily, He (Allâh) knows that which is spoken aloud (openly) and that which you conceal.

111. And I know not, perhaps it may be a trial for you, and an enjoyment for a while.

112. He (Muhammad صلى الله عليه وسلم) said: "My Lord! Judge You in truth! Our Lord is the Most Gracious, Whose Help is to be sought against that which you attribute (to Allâh that He has offspring, and to Muhammad صلى الله عليه وسلم that he is a sorcerer, and to the Qur'ân that it is poetry)!"

إِن فِي هَٰذَا لَآيَاتٍ لِّقَوْمٍ عٰبِدِينَ ﴿١٠٦﴾

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعٰلَمِينَ ﴿١٠٧﴾

قُلْ إِنَّمَا يُوحِي إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ
فَهَلْ أَنْتُمْ مُّسْلِمُونَ ﴿١٠٨﴾

فَإِنْ تَوَلَّوْاْ فَقُلْ إِنَّمَا أَنذَرْتُكُمْ عَلَىٰ سَوَاءٍ وَإِن أَذْرَيْتُ
أَقْرَبُ أَمْ يَجْعَلُ مَا تُؤْمِنُونَ ﴿١٠٩﴾

إِنَّمَا يُصَلِّيُ الْجَهَنَّمِ فِي الْيَوْمِ وَلَٰكِنَّ مَا
تَكْتُمُونَ ﴿١١٠﴾

فَإِن أَذْرِي لَعَلَّهٗ وَفُتِنَ لَّهُمْ فَمِنْ دُونِ
إِلَٰهِ جِنَّينَ ﴿١١١﴾

قُلْ رَبِّ أَنْعَمْ بِالْحَقِّ وَرَبُّنَا الرَّحْمَنُ
الْمُسْتَعَانُ عَلَىٰ مَا تَصِفُونَ ﴿١١٢﴾

[1] (V. 21:109) See the footnote of (V.2:193).

may reach your age of full strength. And among you there is he who dies (young), and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life), and it swells and puts forth every lovely kind (of growth).

6. That is because Allâh: He is the Truth, and it is He Who gives life to the dead, and it is He Who is Able to do all things.

7. And surely, the Hour is coming, there is no doubt about it; and certainly, Allâh will resurrect those who are in the graves.

8. And among men is he who disputes about Allâh, without knowledge or guidance, or a Book giving light (from Allâh),

9. Bending his neck in pride^[1] (far astray from the Path of Allâh), and leading (others) too (far) astray from the Path of Allâh. For him there is disgrace in this worldly life, and on the Day of Resurrection We shall make him taste the torment of burning (Fire).

وَأَنبَتَتْ مِنْ كُلِّ رَوْحٍ نَبْوَحٌ ⑥

وَلَا إِلَهَ إِلَّا اللَّهُ هُوَ الْحَيُّ وَأَنزَلْنَاهُ مِنَ السَّمَاءِ مَاءً فَخَلَّتْ بِهِ الْحَيَاتُ فَأَخْرَجْنَا مِنْ كُلِّ جُودٍ زَبْزَدًا ⑦

وَأَنَّ السَّاعَةَ آتِيَةٌ لَا رَيْبَ فِيهَا وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِي الْقُبُورِ ⑧

وَمِنَ النَّاسِ مَنْ يُجَادِلُ فِي اللَّهِ وَيَغْتَابِعِلْمِهِ وَلَا يَذْهَبُ ⑨ وَلَا يَكْتُبُ شَيْئًا

فَالْيَ عَظِيمُهُ يُبْسِلُ عَنْ سَبِيلِ اللَّهِ لَمْ يَلِ اللَّهُ بِنَا ⑩
جَزِيًّا وَيُذِيقُهُمْ يَوْمَ الْقِسْمَةِ عَذَابَ الْحَرِيقِ ⑪

his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allâh sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in the Hereafter). Then the soul is breathed into his body. So a man may do deeds characteristic of the people of the (Hell) Fire, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses; and so he starts doing deeds characteristic of the people of Paradise and enters Paradise. Similarly, a person may do deeds characteristic of the people of Paradise, so much so that there is only the distance of a cubit between him and it, and then what has been written (by the angel) surpasses, and he starts doing deeds of the people of the (Hell) Fire and enters the (Hell) Fire." (*Sahih Al-Bukhârî*, Vol.4, *Hadîth* No.549).

^[1] (V.22:9) Narrated 'Abdullah bin Mas'ûd رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Whosoever has pride in his heart equal to the weight of an atom (or a small ant) shall not enter Paradise." A person (amongst the audience) said, "Verily, a person loves that his dress should be beautiful, and his shoes should be beautiful." The Prophet صلى الله عليه وسلم remarked, "Verily, Allâh is the Most Beautiful and He loves beauty. (الكبر : بطر الحق وغمط الناس). Pride is to completely disregard the truth, and to scorn (to look down upon) the people." (*Sahih Muslim*, Book of Faith, Vol.1, *Hadîth* No. 91).

10. That is because of what your hands have sent forth, and verily, Allâh is not unjust to (His) slaves.

11. And among mankind is he who worships Allâh as it were, upon the edge (i.e. in doubt): if good befalls him, he is content therewith; but if a trial befalls him he turns back on his face (i.e. reverts to disbelief after embracing Islâm). He loses both this world and the Hereafter. That is the evident loss.

12. He calls besides Allâh to that which can neither harm him, nor profit him. That is a straying far away.

13. He calls to him whose harm is nearer than his profit: certainly, an evil *Maulâ* (patron) and certainly an evil friend!

14. Truly, Allâh will admit those who believe (in Islâmic Monotheism) and do righteous good deeds (according to the Qur'ân and the *Sunnah*) to Gardens underneath which rivers flow (in Paradise). Verily, Allâh does what He wills.

15. Whoever thinks that Allâh will not help him (Muhammad صلى الله عليه وسلم) in this world and in the Hereafter, let him stretch out a rope to the ceiling and let him strangle himself. Then let him see whether his plan will remove that whereat he rages!

16. Thus have We sent it (this Qur'ân) down (to Muhammad صلى الله عليه وسلم) as clear signs, evidences and proofs, and surely, Allâh guides whom He wills.

17. Verily, those who believe (in Allâh and in His Messenger Muhammad صلى الله عليه وسلم), and those who are Jews, and the Sabians, and the Christians, and the Majûs (Magians), and those who worship others besides Allâh, truly, Allâh will

ذَٰلِكَ بِمَا قَدَّمْتُمْ بِيَدِكُمْ وَإِنَّ اللَّهَ لَيْسَ بِظَلِيمٍ
الْمُتَّبِعِينَ ﴿١٠﴾

وَمِنَ النَّاسِ مَن يَدْعُو اللَّهَ عَلَى حَرْفٍ فَإِنْ أَصَابَهُ خَيْرٌ اطْمَأَنَّ بِهِ وَإِنْ أَصَابَتْهُ فِتْنَةٌ انْقَلَبَ عَلَى وَجْهِهِ خَسِرَ الْأَلْبَانِ وَالْآخِرَةَ ۚ ذَٰلِكَ هُوَ الْخُسْرَانُ الْمُبِينُ ﴿١١﴾

يَدْعُوا مِمَّا دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ
ذَٰلِكَ هُوَ الضَّلَالُ الْبَعِيدُ ﴿١٢﴾

يَدْعُوا لَمَن ضَرُّهُ أَقْرَبُ مِن نَّفْعِهِ لَيْسَ لَلمُوتِ وَلَيْسَ لَلمُتَّبِعِينَ ﴿١٣﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الْأَنْهَارُ ۚ إِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿١٤﴾

مَن كَانَ يَظُنُّ أَن لَّنْ يَنصُرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ إِلَى السَّمَاءِ ثُمَّ لْيَقْطَعْ فَلْيَنظُرْ هَلْ يُذْهِبَنَّ كَيْدُهُ مَا يَصِيظُ ﴿١٥﴾

وَكَذَٰلِكَ أَنزَلْنَاهُ ءَايَاتٍ يَتَذَكَّرُ وَأَنَّهُ يَهْدِي
مَن يُرِيدُ ﴿١٦﴾

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالشَّيْطَانِ وَالْقَبْطِيِّ وَالصُّوْرِيِّ وَالَّذِينَ أَسْرَجُوا ۖ إِنَّ اللَّهَ يَقْبَلُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٧﴾

judge between them on the Day of Resurrection. Verily, Allâh is over all things a Witness.^[1]

18. See you not that whoever is in the heavens and whoever is on the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and *Ad-Dawâbb* [moving (living) creatures, beasts], and many of mankind prostrate themselves to Allâh. But there are many (men) on whom the punishment is justified. And whomsoever Allâh disgraces, none can honour him. Verily, Allâh does what He wills.

19. These two opponents (believers and disbelievers) dispute with each other about their Lord: then as for those who disbelieved, garments of fire will be cut out for them, boiling water will be poured down over their heads.

20. With it will melt (or vanish away) what is within their bellies, as well as (their) skins.

21. And for them are hooked rods of iron (to punish them).

22. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and (it will be) said to them: "Taste the torment of burning!"

23. Truly, Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.

24. And they are guided (in this world) to goodly speech (i.e. *Lâ ilâha illallâh*,

سُبْحَانَكَ ۝

الَّذِينَ ارْتَفَعَتْ لَهُمْ فِي السَّمٰوٰتِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي
الْاَرْضِ وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ
وَالْجِبَالُ وَالشَّجَرُ وَالْاَنْبِيَاۗءُ وَكَثِيْرٌ مِّنَ النَّاسِ
وَكَبِيْرٌ حَقًّا عَلٰٓيْهِ الْعَذَابُ وَمَنْ يُهِنِ اللّٰهُ فَمَا لَهُ
مِنْ مُّكْرِهٍ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَآءُ ۝

۞ هٰذَا نَحْنُ بِخَصَمٰٓئِكَ فَاِنْ رَآهُمْ فَلْيَرْجُفْ
فَهُمْ لَكُمُ الْوَيْلُ ۝ اِنَّ اللّٰهَ يَفْعَلُ
مَا يَشَآءُ ۝

يُصْهَرُ بِهِ مَا فِي بُطُوْنِهِمْ وَالْاَعْيُنُ ۝

وَلَهُمْ مَّقْنِعٌ مِّنْ حَدِيْدٍ ۝

كُلَّمَا اَرَادُوْا اَنْ يَخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا
فِيْهَا وَذُوقُوْا عَذَابَ الْحَرِيْقِ ۝

اِنَّ اللّٰهَ يَدْخُلُ الْاٰلِيْنَ مَا شَآءُوْا وَعَمِلُوْا الصّٰلِحٰتِ
جَنَّٰتٍ تَجْرٰى مِنْ تَحْتِهَا الْاَنْهٰرُ يُحَلَوْنَ
فِيْهَا مِنْ اَسْوٰرٍ مِّنْ ذَهَبٍ وَكُلُوْا وَشَابِعُوْهُم
فِيْهَا حٰدِيْرٌ ۝

وَهٰذَا اِلَى الطَّيِّبِيْنَ مِنَ الْقَوْلِ وَهٰذَا اِلَى

^[1] (V.22:17) See (V.2:62) and its footnotes for the explanation of this Verse.

Alhamdu lillâh, recitation of the Qur'ân, etc.) and they are guided to the Path of Him (i.e. Allâh's religion of Islâmic Monotheism), Who is Worthy of all praises.

25. Verily, those who disbelieved and hinder (men) from the Path of Allâh, and from *Al-Masjid-al-Harâm* (at Makkah) which We have made (open) to (all) men, the dweller in it and the visitor from the country are equal there [as regards its sanctity and pilgrimage (*Hajj* and '*Umrâh*)] — and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.

26. And (remember) when We showed Ibrâhîm (Abraham) the site of the (Sacred) House (the *Ka'bah* at Makkah) (saying): "Associate not anything (in worship) with Me, [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) — Islâmic Monotheism], and sanctify My House for those who circumambulate it, and those who stand up (for prayer), and those who bow (submit themselves with humility and obedience to Allâh), and make prostration (in prayer);"

27. And proclaim to mankind the *Hajj* (pilgrimage). They will come to you on foot and on every lean camel, they will come from every deep and distant (wide) mountain highway (to perform *Hajj*).^(a)

28. That they may witness things that are of benefit to them (i.e. reward of *Hajj* in the Hereafter, and also some worldly gain from

صِرَاطِ الْمُسْتَقِيمِ ﴿١٩﴾

إِنَّ الَّذِينَ كَفَرُوا وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ
وَالْمَسْجِدِ الْحَرَامِ الَّذِي جَعَلْنَاهُ لِلنَّاسِ سَوَاءً
الْمَكَّةِ فِيهِ وَالْبَاءِ وَمَنْ يُرِدْ فِيهِ مِنَ الْكَاثِمِ
يُطْأَرِ لَهُ مِنْ عَذَابٍ أَلِيمٍ ﴿٢٠﴾

وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ
أَنْ لَا تُشْرِكَ بِي شَيْئًا وَجَهْرًا بِتَيْبِ
لِلْقَائِمِينَ وَالْقَائِمِينَ وَالرَّكْعَةِ السُّجُودِ ﴿٢٦﴾

وَأَذِّنْ لِلنَّاسِ بِالْحَجِّ يَأْتُوكَ رِجَالًا وَعَلَى
كُلِّ فَسْطَاطٍ يَأْتُونَ مِنْ كُلِّ قَعٍّ عَمِيقٍ ﴿٢٧﴾

لِيَشْهَدُوا مَنَافِعَ لَهُمْ وَيَذْكُرُوا أَنَّمَا أَلْقَاهُ
فِي آيَاتِهِ مَقْلُوبَةً عَلَى مَأْزَنٍ فَمُنَافِعُهَا

^(a) (V.22:27).

a) Narrated Abu Hurairah رَضِيَ اللَّهُ عَنْهُ Allâh's Messenger said, "Whoever performs *Hajj* to this House (*Ka'bah*) and does not approach his wife for sexual relations nor commits sins (while performing *Hajj*), he will come out as sinless as a newly-born child (just delivered by his mother)." (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No. 45).

b) See the footnote of (V.2:196).

trade), and mention the Name of Allâh on appointed days (i.e. 10th, 11th, 12th, and 13th days of Dhul-Hijjah), over the beast of cattle that He has provided for them (for sacrifice), [at the time of their slaughtering by saying: (*Bismillah, Wallâhu-Akbar, Allâhumma Minka wa Ilaik*).] Then eat thereof and feed therewith the poor having a hard time.

29. Then let them complete their prescribed duties (*Manâsik of Hajj*) and perform their vows, and circumambulate the Ancient House (the *Ka'bah* at Makkah).¹¹¹

30. That (*Manâsik* — prescribed duties of *Hajj* is the obligation that mankind owes to Allâh) and whoever honours the sacred things of Allâh, then that is better for him with his Lord. The cattle are lawful to you, except those (that will be) mentioned to you (as exceptions). So shun the abomination (worshipping) of idol, and shun lying speech (false statements)¹²¹ —

31. *Hunafâ' Lillâh* (i.e. worshiping none but Allâh), not associating partners (in worship) to Him; and whoever assigns partners to Allâh, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.

32. Thus it is [what has been mentioned in the above said Verses (27, 28, 29, 30, 31) is an obligation that mankind owes to Allâh] and whosoever honours the Symbols of Allâh, then it is truly from the piety of the hearts.

33. In them (cattle offered for sacrifice) are benefits for you for an appointed term, and afterwards they are brought for sacrifice

بِهِمَّةَ الْأَنْعَمِ فَكُلُوا مِنْهَا وَأَطِيعُوا
الْبَيْتَ الْقَدِيمَ ﴿٢٩﴾

ثُمَّ لِيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ
وَلْيَطَّوَّفُوا بِالْبَيْتِ الْعَتِيقِ ﴿٣٠﴾

ذَٰلِكَ وَمَنْ يُعْظِرْ خُرْمَتِ اللَّهِ فَهُوَ حَذِيرٌ
لَّهُ عِنْدَ رَبِّهِ وَأُجِلَّتْ لَكُمْ الْأَنْعَامُ إِلَّا
مَا بَيَّنَّا عَلَيْكُمْ فَأَجْتَدِدُوا الزَّيْحَ مِنْ
الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ ﴿٣١﴾

حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ وَمَنْ يُشْرِكْ بِاللَّهِ
كَانَ تَسَاوُجًا مِمَّنْ سَلَّمَ فَتَحَطُّهُ الظُّلُمُ الرَّهْمِيُّ بِهِ
الَّذِي فِي مَكَانٍ سَجَاجٍ ﴿٣٢﴾

ذَٰلِكَ وَمَنْ يُعْظِرْ شَعْرَةَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى
الْقُلُوبِ ﴿٣٣﴾

لَكُمْ فِيهَا مَنَافِعُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ يَحْمِلُهَا إِلَى
الْبَيْتِ الْعَتِيقِ ﴿٣٤﴾

¹¹¹ (V.22:29) See the footnote of (V.2:128).

¹²¹ (V.22:30) See the footnote of (V.5:32).

to the ancient House (the *Haram* — sacred territory of Makkah).

34. And for every nation We have appointed religious ceremonies, that they may mention the Name of Allâh over the beast of cattle that He has given them for food. And your *Ilâh* (God) is One *Ilâh* (God — Allâh), so you must submit to Him Alone (in Islâm), And (O Muhammad صلى الله عليه وسلم) give glad tidings to the *Mukhbitûn* (those who obey Allâh with humility and are humble from among the true believers of Islâmic Monotheism),

35. Whose hearts are filled with fear when Allâh is mentioned and *As-Sâbirûn* [who patiently bear whatever may befall them (of calamities)]; and who perform *As-Salât* (*Iqâmat-as-Salât*), and who spend (in Allâh's Cause) out of what We have provided them.

36. And the *Budn* (cows, oxen, or camels driven to be offered as sacrifices by the pilgrims at the sanctuary of Makkah) We have made them for you as among the Symbols of Allâh, wherein you have much good. So mention the Name of Allâh over them when they are drawn up in lines (for sacrifice). Then, when they are down on their sides (after slaughter), eat thereof, and feed the poor who does not ask (men), and the beggar who asks (men). Thus have We made them subject to you that you may be grateful.

37. It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him. Thus have We made them subject to you that you may magnify Allâh for His Guidance to you. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the *Muhsinûn*⁽¹⁾ (doers of good).

وَلِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا لِّتُذَكَّرُوا أَسْمَاءَ اللَّهِ
عَلَىٰ مَا رَزَقَهُمْ مِنْ بَيْعَتِهِ الْأَخْلَافُ فِي الْهَضْعَةِ ۗ
وَجِدْ لَهُمْ فِيهِ تَأْسِيلًا وَبَشِيرَ الْمُحْسِنِينَ ﴿٣٤﴾

الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَالصَّابِرِينَ
عَلَىٰ مَا أَصَابَهُمْ وَالْمُقِيمِي الصَّلَاةِ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٥﴾

وَالْبُذُنَ جَعَلْنَاهَا لَكُمْ مِّنْ سَعْيِكُمْ ۖ إِنَّهَا لَكُلِّ فِتْنَةٍ
حَبِيرٌ ۖ فَذُكِّرُوا أَسْمَاءَ اللَّهِ عَلَيْهَا صَوَافٍ ۖ فَإِذَا وَجِلَتْ
جُنُوبُهَا فَكُلُوا مِنْهَا وَأَطِيعُوا أَمْرَ الْبَايَعِ وَالْمَعْدَةِ ۚ إِنَّكَ
سَخَّرْنَاهَا لَكُمْ لَمَلَكَةٍ تَشْكُرُونَ ﴿٣٦﴾

لَن يَبَالِغَ اللَّهُ لِحُومِهَا وَلَا دِمَائِهَا وَلَكِنَّ يَبَالِغَ
الْتَّقْوَىٰ مِنْكُمْ ۚ ذَٰلِكَ سَعْيُهَا لَعَنَ لِّكُمُورُ ۚ إِنَّهَا
عَلَىٰ مَا هَدَىٰكُمْ وَبَشِيرَ الْمُحْسِنِينَ ﴿٣٧﴾

⁽¹⁾ (V.22:37) *Al-Muhsinûn*: The good-doers who perform good deeds totally for Allâh's sake only without any show-off or to gain praise or fame, etc., and do them in accordance with the *Sunnah* (legal ways) of Allâh's Messenger Muhammad صلى الله عليه وسلم.

38. Truly, Allāh defends those who believe. Verily, Allāh likes not any treacherous ingrate to Allāh [those who disobey Allāh but obey *Shaitān* (Satan)].

39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allāh is Able to give them (believers) victory —

40. Those who have been expelled from their homes unjustly only because they said: "Our Lord is Allāh." For had it not been that Allāh checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allāh is mentioned much would surely have been pulled down. Verily, Allāh will help those who help His (Cause). Truly, Allāh is All-Strong, All-Mighty.

41. Those (Muslim rulers) who, if We give them power in the land, (they) enjoin *Iqamat-as-Salāt*¹¹ [i.e. to perform the five

إِنَّ اللَّهَ يُدْفِعُ عَنِ الَّذِينَ آمَنُوا إِنَّ اللَّهَ لَا يُحِبُّ
كُلَّ خَوَّانٍ كَفُورٍ ﴿٣٨﴾

أَذِنَ لِلَّذِينَ يُنَاقِضُونَ بِآثِمِهِمْ ظُلْمًا إِنَّ اللَّهَ
عَلَىٰ تَصَرُّفِهِمْ قَدِيرٌ ﴿٣٩﴾

الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ
يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ
بِبَعْضٍ لَافْتَدَتْ صَوَابُكُمْ وَابْعَادَتْ
وَمَسَاجِدُ يُذَكِّرُهَا اسْمَ اللَّهِ كَثِيرًا
وَلِيُنْذِرَنَّهُمْ مِنَ مَغْرَبِهِمْ وَإِنَّ اللَّهَ لَقَوِيٌّ
عَزِيزٌ ﴿٤٠﴾

الَّذِينَ إِنْ مَكَّنَّاهُمْ فِي الْأَرْضِ أَقَامُوا الصَّلَاةَ
وَأَتَوْا الزَّكَاةَ وَآمَنُوا بِالمَعْرُوفِ وَنَهَوْا عَنِ

¹¹ (V.22:41):

A) *Iqamat-as-Salāt*: Performing of *Salāt* (prayers). It means that:

a) Every Muslim, male or female, is obliged to offer his *Salāt* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: Order your children to perform *Salāt* (prayer) at the age of seven and beat them (about it) at the age of ten. The chief (of a family, town, tribe, etc.) and the Muslim rulers of a country are held responsible before Allāh in case of non-fulfilment of this obligation by the Muslims under their authority.

b) One must offer the *Salāt* (prayers) as the Prophet صلى الله عليه وسلم used to offer them with all their rules and regulations. i.e., standing, bowing, prostrating, sitting, etc. As he صلى الله عليه وسلم has said: "Offer your *Salāt* (prayers) the way you see me offering them (*Hadīth* No. 352, Vol. 9, *Sahīh Al-Bukhārī*). [For the characteristics of the *Salāt* (prayer) of the Prophet صلى الله عليه وسلم see *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* Nos. 702, 703, 704, 723, 786 and 787].

B) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "No *Salāt* (prayer) is heavier (harder) for the hypocrites than the *Fajr* and the *'Ishā* prayers, but if they knew the reward for these *Salāt* (prayers) at their respective times, they would certainly present themselves (in the mosques) even if they had to crawl." The Prophet صلى الله عليه وسلم added, "Certainly, I intended (or was about) to order the *Mu'adhdhin* (call-maker) to pronounce *Iqamah* and order a man to lead the *Salāt* (prayer) and then take a fire flame to burn all those (men along with their houses) who had not yet left their houses for the *Salāt* (prayer) (in the mosques)." (*Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No. 626)

compulsory congregational *Salât* (prayers) (the males in mosques)], pay the *Zakât* and they enjoin *Al-Ma'rûf* (i.e. Islâmic Monotheism and all that Islâm orders one to do), and forbid *Al-Munkar* (i.e. disbelief, polytheism, and all that Islâm has forbidden) [i.e. they make the Qur'ân as the law of their country in all the spheres of life]. And with Allâh rests the end of (all) matters (of creatures).

42. And if they deny you (O Muhammad (صلى الله عليه وسلم), so did deny before them, the people of Nûh (Noah), 'Âd and Thamûd, (thier Prophets).

43. And the people of Ibrâhîm (Abraham) and the people of Lût (Lot),

44. And the dwellers of Madyan (Midian); and denied was Mûsâ (Moses). But I granted respite to the disbelievers for a while, then I seized them, and how (terrible) was My punishment (against their wrong-doing)!

45. And many a township did We destroy while it was given to wrong-doing, so that it lies in ruins (up to this day), and (many) a deserted well and lofty castle!

46. Have they not travelled through the land, and have they hearts wherewith to understand and ears wherewith to hear? Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind.

47. And they ask you to hasten on the torment! And Allâh fails not His Promise. And verily, a day with your Lord is as a thousand years of what you reckon.

48. And many a township did I give respite while it was given to wrong-doing. Then (in the end) I seized it (with punishment). And to Me is the (final) return (of all).

الْمُسْكِرِ وَالْعَاقِبَةُ الْأُمُورِ ﴿١١﴾

وَلَنْ يَكْذِبُوا لَكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ
وَعَادٌ وَثَمُودٌ ﴿١٢﴾

وَقَوْمُ إِبْرَاهِيمَ وَقَوْمُ لُوطٍ ﴿١٣﴾

وَأَصْحَابُ مَدْيَنَ وَكُذِّبَ مُوسَى فَأَمَلَيْتُ لِلْكَافِرِينَ
لَأَخْذُنَّاهُمْ نَكَيفَ كَانَتْ يَكْفِيرُ ﴿١٤﴾

فَكَانَ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا وَهِيَ ظَالِمَةٌ
فُتِحَ خَاوِشٌ عَلَيْهَا وَهِيَ الْوَابِئُ مُعْتَظِرٌ
قَشِيبٌ ﴿١٥﴾

أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَنْظُرُوا كَيْفَ كَانَ
يَتَوَلَّوْنَ بِهَا أَوْ أَدْبَارًا يَسْمَعُونَ بَهَا فَإِنَّهَا
لَا تَمْسَى الْأَبْصَارُ وَلَكِنْ تَمْسَى السَّمْعُ الْآلِي
فِي الْأَبْصَارِ ﴿١٦﴾

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَإِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِمَّا
تَعُدُّونَ ﴿١٧﴾

وَسَيَكُنْ مِنْ قَرْيَةٍ أَمَلَيْتُ لَهَا وَهِيَ ظَالِمَةٌ لُتُ
أَخْذُنَّاهَا وَلِيَ الْأَبْصَارِ ﴿١٨﴾

49. Say (O Muhammad صلى الله عليه وسلم): "O mankind! I am (sent) to you only as a plain warner."

50. So those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, for them is forgiveness and *Rizqun Karîm* (generous provision, i.e. Paradise).

51. But those who strive against Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be dwellers of the Hell-fire.

52. Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, *Shaitân* (Satan) threw (some falsehood) in it. But Allâh abolishes that which *Shaitân* (Satan) throws in Then Allâh establishes His Revelations. And Allâh is All-Knower, All-Wise:

53. That He (Allâh) may make what is thrown in by *Shaitân* (Satan) a trial for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the *Zalimûn* (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allâh's Messenger and the believers).

54. And that those who have been given knowledge may know that it (this Qur'ân) is the truth from your Lord, so that they may believe therein, and their hearts may submit to it with humility. And verily, Allâh is the Guide of those who believe, to a Straight Path.

55. And those who disbelieved will not cease to be in doubt about it (this Qur'ân) until the Hour comes suddenly upon them, or there comes to them the torment of the Day after which there will be no night (i.e. the

قُلْ يٰٓاَيُّهَا النَّاسُ اِنَّمَا اَنَا نَذِيرٌ مُّبِينٌ ﴿٤٩﴾

فَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَغْفِرَةٌ
وَرِزْقٌ كَرِيمٌ ﴿٥٠﴾

وَالَّذِينَ سَعَوْا عَلٰى اٰيٰتِنَا فَعَصَيْنَ اُولٰٓئِكَ
اَصْحٰبُ النَّارِ ﴿٥١﴾

وَمَا اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَلَا نَحِيْ اِلَّا اِنَّا
كَمَنَّ لِلّٰهِ الشَّيْطٰنُ فِىْ اٰيٰتِنَا فَيَسْخُ اَللّٰهُ
مَا يَلْقٰى الشَّيْطٰنُ فَنُفِخُ بِكُرْاٰلِ اَللّٰهِ اٰيٰتِنَا وَاَللّٰهُ
عَلِيْمٌ ذِكْرِ ﴿٥٢﴾

لِيَجْعَلَ مَا يَلْقٰى الشَّيْطٰنُ فِتْنَةً لِلَّذِيْنَ فِى
قُلُوْبِهِمْ مَّرَضٌ وَالْقَاسِيَةِ قُلُوْبُهُمْ وَلَٰٓ
الظّٰلِمِيْنَ لَنُيَسِّقُنَّ اِلَيْهِمْ يَسِيْرًا ﴿٥٣﴾

وَلِيَعْلَمَ الَّذِيْنَ اُوْحِيَ اِلَيْهِمْ اَنَّهُ الْحَقُّ مِنْ
رَّبِّكَ فَيُؤْمِنُوْا بِهِ فَتُخْرَجَ لَهُمْ قُلُوْبُهُمْ وَلَٰٓ
اَللّٰهُ لَهَادِ الَّذِيْنَ ءَامَنُوْا اِلَى صِرَاطٍ مُسْتَقِيْمٍ ﴿٥٤﴾

وَلَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ فِتْنَةٍ حَتّٰى
تَأْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ يَأْتِيَهُمْ عَذَابٌ يَوْمٍ
عَقِيْبٍ ﴿٥٥﴾

Day of Resurrection).

56. The sovereignty on that Day will be that of Allâh (the One Who has no partners). He will judge between them. So those who believed (in the Oneness of Allâh — Islâmic Monotheism) and did righteous good deeds will be in Gardens of delight (Paradise).

57. And those who disbelieved and denied Our Verses (of this Qur'ân), for them will be a humiliating torment (in Hell).

58. Those who emigrated in the Cause of Allâh and after that were killed or died, surely, Allâh will provide a good provision for them. And verily, it is Allâh Who indeed is the Best of those who make provision.

59. Truly, He will make them enter an entrance with which they shall be well-pleased, and verily, Allâh indeed is All-Knowing, Most Forbearing.

60. That is so. And whoever has retaliated with the like of that which he was made to suffer, and then has again been wronged, Allâh will surely help him. Verily, Allâh indeed is Oft-Pardoning, Oft-Forgiving.

61. That is because Allâh merges the night into the day, and He merges the day into the night. And verily, Allâh is All-Hearer, All-Seer.

62. That is because Allâh — He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is *Bâtîl* (falsehood). And verily, Allâh — He is the Most High, the Most Great.

63. See you not that Allâh sends down water (rain) from the sky, and then the earth becomes green? Verily, Allâh is the Most Kind and Courteous, Well-Acquainted (with all things).

الْمَلِكُ يَوْمَئِذٍ يَخْلُقُ مَا يَشَاءُ
وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فِي
حَتَّى التَّوْبَةِ ۝٥٦

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا
فَأُولَٰئِكَ لَهُمْ عَذَابٌ مُهِينٌ ۝٥٧

وَالَّذِينَ هَاجَرُوا فِي سَبِيلِ اللَّهِ ثُمَّ قُتِلُوا
أَوْ سَاقُوا لَيًّا فَفَتَنَهُمُ اللَّهُ ذَرْقًا حَسَنًا قَالَتْ
اللَّهُ لَهُ خَيْرٌ مِنَ الرَّزْقِ ۝٥٨

أَيَدْخُلُهُمْ مُنْذِرٌ كَذِبٌ يَصْوَرُهُ فَمَنْ اللَّهُ
لَعَلَّهُمْ يَتَّقُونَ ۝٥٩

* ذَٰلِكَ وَمَنْ عَاقَبْ بِمِثْلِ مَا عُوقِبَ بِهِ
ثُمَّ عَاقَبَ لِيُضْغَرَّهُ اللَّهُ إِنْ أَرَادَ اللَّهُ
لَهُمْ عَذَابٌ ۝٦٠

ذَٰلِكَ يَأْتِ اللَّهُ يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ
وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَآتَى اللَّهُ مَسْمُوعٍ
بَصِيرٍ ۝٦١

ذَٰلِكَ يَأْتِ اللَّهُ هُوَ السَّمِيُّ وَآتَى مَا يَشَاءُونَ مِنْ
دُونِهِ هُوَ الْبَاطِلُ وَآتَى اللَّهُ هُوَ السَّمِيُّ
الْحَكِيمُ ۝٦٢

أَلَمْ تَرَ أَنَّ اللَّهَ أَنزَلَ مِنَ السَّمَاءِ مَاءً فَتَخَسَّبُ
الْأَرْضُ مُخْضَرَةً إِنَّ اللَّهَ لَطِيفٌ
خَبِيرٌ ۝٦٣

64. To Him belongs all that is in the heavens and all that is on the earth. And verily, Allâh — He is Rich (Free of all needs), Worthy of all praise.

65. See you not that Allâh has subjected to you (mankind) all that is on the earth, and the ships that sail through the sea by His Command? He withholds the heaven from falling on the earth except by His Leave. Verily, Allâh is, for mankind, Full of Kindness, Most Merciful.

66. It is He, Who gave you life, and then will cause you to die, and will again give you life (on the Day of Resurrection). Verily, man is indeed an ingrate.

67. For every nation We have ordained religious ceremonies [e.g. slaughtering of the cattle during the three days of stay at Mîna (Makkah) during the *Hajj* (pilgrimage)] which they must follow; so let them (the pagans) not dispute with you on the matter (i.e. to eat of the cattle which you slaughter, and not to eat of the cattle which Allâh kills by its natural death), but invite them to your Lord. Verily, you (O Muhammad صلى الله عليه وسلم) indeed are on the (true) straight guidance (i.e. the true religion of Islâmic Monotheism).

68. And if they argue with you (as regards the slaughtering of the sacrifices), say "Allâh knows best of what you do.

69. "Allâh will judge between you on the Day of Resurrection about that wherein you used to differ."

70. Know you not that Allâh knows all that is in the heaven and on the earth? Verily, it is (all) in the Book (*Al-Lauh-al-Mahfûz*). Verily, that is easy for Allâh.

71. And they worship besides Allâh others for which He has sent down no authority, and

لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۗ وَهُوَ
اللَّهُ الْغَنِيُّ الْحَمِيدُ ﴿٦٤﴾

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي الْاَرْضِ
وَالْفُلَ تَجْرِي فِي الْبَحْرِ بِاَمْرِهٖ وَيُمَسِّكُ
السَّمَاءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِ اللَّهِ
بِالْاَنْبِيَآءِ لَوْ رُفِىَ رَجِيمٌ ﴿٦٥﴾

وَهُوَ الَّذِي اَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
اِنَّ الْاِنْسَانَ لَكَفُوْرٌ ﴿٦٦﴾

لِكُلِّ اُمَّةٍ اَنْشَأْنَا مَسْكُوْمًا مِّمَّا يَكْفُوْنَهُ ۚ فَلَا
يُزِيغَنَّكَ فِي الْاَمْرِ وَاَدْعُ اِلَى رَبِّكَ ۚ اِنَّكَ لَمِنَ
هٰذِي الْمُسْتَقِيْمِ ﴿٦٧﴾

وَاِنْ جَادَلُوْكَ فَقُلِ ۖ اِنَّ اللَّهَ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٨﴾

اللَّهُ يَحْكُمُ بَيْنَكُمْ فَاِنْ كُنْتُمْ فِي شَكٍّ
مِّمَّا فِيْهِ تَخْتَلِفُوْنَ ﴿٦٩﴾

اَلَمْ تَعْلَمُوْا اَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاءِ
وَالْاَرْضِ ۚ اِنْ ذٰلِكَ فِيْ كِتٰبٍ اِنْ ذٰلِكَ عَلَى
اللَّهِ يَسِيْرٌ ﴿٧٠﴾

وَيَعْبُدُوْنَ مِنْ دُوْنِ اللَّهِ مَا لَمْ يَنْزِلْ بِهِ

of which they have no knowledge; and for the *Zâlimûn* (wrong-doers, polytheists and disbelievers in the Oneness of Allâh) there is no helper.

72. And when Our Clear Verses are recited to them, you will notice a denial on the faces of the disbelievers! They are nearly ready to attack with violence those who recite Our Verses to them. Say: "Shall I tell you of something worse than that? The Fire (of Hell) which Allâh has promised to those who disbelieved, and worst indeed is that destination!"

73. O mankind! A similitude has been coined, so listen to it (carefully): Verily, those on whom you call besides Allâh, cannot create (even) a fly, even though they combine together for the purpose. And if the fly snatches away a thing from them, they will have no power to release it from the fly. So weak are (both) the seeker and the sought.

74. They have not estimated Allâh His Rightful Estimate. Verily, Allâh is All-Strong, All-Mighty.

75. Allâh chooses Messengers from angels and from men. Verily, Allâh is All-Hearer, All-Seer.

76. He knows what is before them, and what is behind them. And to Allâh return all matters (for decision).

77. O you who have believed! Bow down, and prostrate yourselves, and worship your Lord and do good that you may be successful.

78. And strive hard in Allâh's Cause as you ought to strive (with sincerity and with all your efforts that His Name should be superior). He has chosen you (to convey His

سُلْطَانًا وَمَا لَيْسَ لَهُمْ بِهِ عِلْمٌ
وَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ ﴿٧١﴾

وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٌ تَعْرِفُ فِي وُجُوهِ
الَّذِينَ كَفَرُوا الْمُنْكَرَ يَكَادُونَ يَسْطُونَ
بِالَّذِينَ يَقُولُونَ عَلَيْهِمْ آيَاتُنَا قُلْ إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ
ذِكْرُ الْكَافِرِ وَعَذَابُ اللَّهِ أَكْبَرُ كَفَرُوا وَيَسِ
الْمُصِرِّ ﴿٧٢﴾

يَتَأْتِيَ النَّاسَ طُوبَىٰ مَثَلٌ قَامَتْهُمْ أَلْهُوَ
الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَلَمْ يَخْلُقُوا ذُبَابًا
وَلَوْ اجْتَمَعُوا لَهُ إِنْ يَسْلُبْهُمُ الذُّبَابُ شَيْئًا
لَا يَسْتَفِيدُوا مِنْهُ شَيْئًا مِنَ الظَّلَامِ
وَالْمُطْلُوبِ ﴿٧٣﴾

مَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِنَّ اللَّهَ لَعَزِيزٌ
عَزِيزٌ ﴿٧٤﴾

اللَّهُ يَصْطَلِي رُتَبَ الْمَلَائِكَةِ وَمِنْ رُتَبِ
النَّاسِ إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ ﴿٧٥﴾

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَإِلَى اللَّهِ
تُرْجَعُ الْأُمُورُ ﴿٧٦﴾

يَتَأْتِيَ الَّذِينَ يَزِيدُكُمْ رُتَبًا وَرُتَبًا
وَأَعْبُدُوا رَبَّكُمْ وَأَقْرَبُوا الْآخِرَ لَعَلَّكُمْ
تُقْبَلُونَ ﴿٧٧﴾

وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَ اجْتَبَاكُمْ
وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ وَلَئِنْ
أَيُّكُمْ كَفَرَ فَإِنَّهُمْ يُكْفَرُونَ ﴿٧٨﴾

Message of Islâmic Monotheism to mankind by inviting them to His religion of Islâm), and has not laid upon you in religion any hardship.^[1] It is the religion of your father Ibrâhîm (Abraham) (Islâmic Monotheism). It is He (Allâh) Who has named you Muslims both before and in this (the Qur'ân), that the Messenger (Muhammad صلى الله عليه وسلم) may be a witness over you and you be witnesses over mankind!^[2] So perform *As-Salât* (*Iqamat-as-Salât*), give *Zakât* and hold fast to Allâh [i.e. have confidence in Allâh, and depend upon Him in all your affairs]. He is your *Maulâ* (Patron, Lord), what an Excellent *Maulâ* (Patron, Lord) and what an Excellent Helper!

Surât Al-Mu'minûn
(The Believers) XXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Successful indeed are the believers.
2. Those who offer their *Salât* (prayers) with all solemnity and full submissiveness.
3. And those who turn away from *Al-Laghw* (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
4. And those who pay the *Zakât*.
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the slaves) that their right hands possess, — for then, they are free from blame;

قِيلَ فِي هَٰذَا لَئِنْ كُنَّا لَرَسُولَ شَيْءٍ مَّا عَلَيْنَا
وَيَكُونُوا شُهَدَاءَ عَلَى النَّاسِ فَأَقِيمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَاتَّقُوا اللَّهَ يَٰأَيُّهَا هُوَ مَوْلَاكُمْ فَنِعْمَ الْمَوْلَىٰ
وَنِعْمَ النَّصِيرُ ﴿٢٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾
الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾
وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾
وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ ﴿٤﴾
وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٥﴾
إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ
غَيْرُ مُعْتَابِينَ ﴿٦﴾

^[1] (V.22:78) Religion is very easy. And the statement of the Prophet صلى الله عليه وسلم "The most beloved religion to Allâh عز وجل is the tolerant *Hanifiyyah* [i.e., Islâmic Monotheism, i.e., to worship Him (Allâh) Alone and not to worship anything else along with Him.]"

Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded; and gain strength by offering the *Salât* (prayers) in the mornings, afternoons and during the last hours of the nights." (See *Fath Al-Bârî*, Vol. 1, Page 102) (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 38)

^[2] (V. 22:78) See the footnote of (V. 2:143).

7. But whoever seeks beyond that, then those are the transgressors;

8. Those who are faithfully true to their *Amanât* (all the duties which Allâh has ordained, honesty, moral responsibility and trusts) and to their covenants;

9. And those who strictly guard their (five compulsory congregational) *Salawât* (prayers) (at their fixed stated hours).

10. These are indeed the inheritors

11. Who shall inherit the *Firdaus* (Paradise). They shall dwell therein forever.

12. And indeed We created man (Adam) out of an extract of clay (water and earth).

13. Thereafter We made him (the offspring of Adam) as a *Nutfah* (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman).

14. Then We made the *Nutfah* into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So Blessed is Allâh, the Best of creators.^[1]

15. After that, surely, you will die.

16. Then (again), surely, you will be resurrected on the Day of Resurrection.

17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

18. And We sent down from the sky water (rain) in (due) measure, and We gave it lodging in the earth, and verily, We are Able to take it away.

فَمَن يَبْتَغِ غَيْرَ ذَلِكَ فَأُولَٰئِكَ هُمُ

الْمُتَعَدِّينَ ﴿٧﴾

وَالَّذِينَ هُمْ لَا يُخَالِفُونَ وَعُهُدَهُمْ ذُرُوعًا ﴿٨﴾

وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يَحْفَظُونَ ﴿٩﴾

أُولَٰئِكَ هُمُ الْوَارِثُونَ ﴿١٠﴾

الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ ﴿١١﴾

وَلَقَدْ خَلَقْنَا الْإِنسَانَ مِنْ سُلَالَةٍ مِّن طِينٍ ﴿١٢﴾

ثُمَّ جَعَلْنَاهُ نَطْفَةً فِي وَحْيٍ مَّكِينٍ ﴿١٣﴾

لَقَدْ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً ﴿١٤﴾

فَخَلَقْنَا الْمُضْغَةَ عَلَقًا فَكَسْنَا الْعُلُقُومَ لَحْمًا ﴿١٥﴾

ثُمَّ أَنشَأْنَاهُ خَلْقًا آخَرَ فَبَارَكْنَا لِلَّهِ أَحْسَنُ ﴿١٦﴾

الْخَالِقِينَ ﴿١٧﴾

ثُمَّ لَآتِيكُمْ بِهِ ذَٰلِكَ لَتُبَيَّنَّ ﴿١٨﴾

ثُمَّ لَآتِيكُمْ بِهِ ذَٰلِكَ لَتُبَيَّنَّ ﴿١٩﴾

وَلَقَدْ خَلَقْنَا سَبْعَ سَمَاوَاتٍ وَمَا تَكُنَّ

أَلْفًا وَغَفِيلِينَ ﴿٢٠﴾

وَأَنزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ فِي الْأَرْضِ ﴿٢١﴾

وَلَنَّا عَلَىٰ ذَٰلِكُمْ لَقَادِرُونَ ﴿٢٢﴾

^[1] (V.23:14) See the footnote of (V.22:5).

19. Then We brought forth for you therewith gardens of date-palms and grapes, wherein is much fruit for you, and whereof you eat.

20. And a tree (olive) that springs forth from Mount Sinai, that grows (produces) oil, and (it is a) *sibghin* (relish) for the eaters.

21. And verily in the cattle there is indeed a lesson for you. We give you to drink (milk) of that which is in their bellies. And there are, in them, numerous (other) benefits for you, and of them you eat.

22. And on them, and on ships you are carried.

23. And indeed We sent Nûh (Noah) to his people, and he said: "O my people! Worship Allâh! You have no other *Ilâh* (God) but Him (Islâmic Monotheism). Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

24. But the chiefs of his people who disbelieved said: "He is no more than a human being like you, he seeks to make himself superior to you. Had Allâh willed, He surely could have sent down angels. Never did we hear such a thing among our fathers of old.

25. "He is only a man in whom is madness, so wait for him a while."

26. [Nûh (Noah)] said: "O my Lord! Help me because they deny me."

27. So We revealed to him (saying): "Construct the ship under Our Eyes and under Our Revelation (guidance). Then, when Our Command comes, and water gushes forth from the oven, take on board of each kind two (male and female), and your family, except those thereof against whom the Word

فَأَنشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَجِيلٍ وَأَلْغَيْنَاكُمْ فِيهَا فَوْجَكُمُ كَثِيرَةً وَمِمَّا تَأْكُلُونَ ﴿١٩﴾

وَمَجْرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ بِالشَّهْنِ وَصَيْغٍ لِلآكِلِينَ ﴿٢٠﴾

وَلَكُمْ فِي الْغَنَاءِ لَبِيعٌ شَقِيقٌ وَمِمَّا فِي بُطُونِهِمْ وَلَكُمْ فِيهَا مِنْ بَنَفَجٍ كَثِيرَةٍ وَمِمَّا تَأْكُلُونَ ﴿٢١﴾

وَعَلَى الْفُلِّ أَنْتُمْ مَرْكُوبُونَ ﴿٢٢﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَغُفِّرُ أَغْبُدُوا لِلَّهِ مَا لَكُمْ مِنْ إِلَهِ غَيْرُهُ أَفَلَا تَتَّقُونَ ﴿٢٣﴾

فَقَالَ الْمَأْمُورُونَ كَذَّبُوا بِقَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأَوَّلِينَ ﴿٢٤﴾

إِنْ هُوَ إِلَّا رَجُلٌ يُهْتَمُّ بِهِ قَوْمُكُمُ الْأَوَّلِينَ ﴿٢٥﴾

قَالَ رَبِّ انصُرْنِي بِمَا كُنْتُ فِيهِ ﴿٢٦﴾

فَأَنزَلْنَا إِلَهُهُ أَنْ أَخْرِجَ الْفُلَّ بِأَمْرِنَا وَنُوحِيْنَا فَلَمَّا جَاءَ أَمْرُنَا فَلَكَ الْفُلُورُ فَأَسْلَفَ فِيهَا مِنْ كُلِّ زَوْجَيْنِ الْاثنَيْنِ وَأَعْلَاكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تَحْزَنْ لِمَا كُنْتَ تَعْمَلُ ﴿٢٧﴾

has already gone forth. And address Me not in favour of those who have done wrong. Verily, they are to be drowned.

28. And when you have embarked on the ship, you and whoever is with you, then say: "All praise and thanks are Allâh's, Who has saved us from the people who are *Zâlimûn* (i.e. oppressors, wrong-doers, polytheists, those who join others in worship with Allâh)."

29. And say: "My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land."

30. Verily, in this [what We did as regards drowning of the people of Nûh (Noah)], there are indeed *Ayât* (proofs, evidences, lessons, signs, etc. for men to understand), for sure We are ever putting (men) to the test.

31. Then, after them, We created another generation.

32. And We sent to them a Messenger from among themselves (saying): "Worship Allâh! You have no other *Ilâh* (God) but Him. Will you not then be afraid (of Him i.e. of His punishment because of worshipping others besides Him)?"

33. And the chiefs of his people who disbelieved and denied the Meeting in the Hereafter, and whom We had given the luxuries and comforts of this life, said: "He is no more than a human being like you, he eats of that which you eat, and drinks of what you drink.

34. "If you were to obey a human being like yourselves, then verily you indeed would be losers.

35. "Does he promise you that when you have died and have become dust and bones, you shall come out alive (resurrected)?"

فَإِذَا أَسْتَوَيْتَ آتَ وَمَنْ مَعَكَ عَلَى الْفُلِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنَا مِنَ الْقَوْمِ الْفَالِقِينَ ﴿٢٨﴾

وَقُلْ رَبِّ ارْزُقْنِي مَذْلاً مُبَارَكاً وَأَنْتَ خَيْرُ الْمَرْزُقِينَ ﴿٢٩﴾

إِنِّي فِي ذَلِكَ لَآتِيظُ فَإِنْ كُنَّا الْغَابِرِينَ ﴿٣٠﴾

فَوَلَّيْنَاكَ مِنْ بَدْرِ مَوْقِفًا مَلِيحِينَ ﴿٣١﴾

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ لِيُذَكِّرَهُمْ أَنَّ اللَّهَ مَالِكُومِنَ الْآخِرَةِ وَأَقْلَامُومِنَ الْآخِرَةِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ يُتَّقَى ﴿٣٢﴾

وَقَالَ الْمَلَائِكَةُ لِمَنْ فِي السَّمَوَاتِ كُفُّوا أَيْدِيَكُمْ عَنْ بَنِي آدَمَ إِنَّهُمْ لَهُمُ الْمَوْلَى وَآخِرُهُمُ الْمَوْلَى اللَّهُ لَا إِلَهَ إِلَّا هُوَ يُتَّقَى ﴿٣٣﴾

وَلَوْ أَنَّ أَهْلَ الْبَيْتِ كَفَرُوا بِمَا نَزَّلْنَا لَكُنَّا أَهْلَ بَيْتٍ لَعْنَةٍ لَمَّا كَفَرُوا إِنَّهُمْ كَانُوا كَافِرِينَ ﴿٣٤﴾

أَيُّدِيكُمْ أَعْمَى إِنَّكُمْ كُنْتُمْ أَعْمَى وَكُنْتُمْ تُرَاكِبُونَ عَصَاكُمْ مُتَحَدِّثِينَ ﴿٣٥﴾

36. "Far, very far is that which you are promised!

37. "There is nothing but our life of this world! We die and we live! And we are not going to be resurrected!

38. "He is only a man who has invented a lie against Allâh, and we are not going to believe in him."

39. He said: "O my Lord! Help me because they deny me."

40. (Allâh) said: "In a little while, they are sure to be regretful."

41. So *As-Saiha* (torment — awful cry) overtook them in truth (with justice), and We made them as rubbish of dead plants. So away with the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers in the Oneness of Allâh, disobedient to His Messengers).

42. Then, after them, We created other generations.

43. No nation can advance their term, nor can they delay it.

44. Then We sent Our Messengers in succession. Every time there came to a nation their Messenger, they denied him; so We made them follow one another (to destruction), and We made them as *Ahdûth* (the true stories for mankind to learn a lesson from them). So away with a people who believe not!

45. Then We sent Mûsa (Moses) and his brother Hârûn (Aaron), with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) and manifest authority,

46. To Fir'aun (Pharaoh) and his chiefs, but they behaved insolently and they were people self-exalting (by disobeying their

هَٰٓٓٓٓ هَٰٓٓٓٓ هَٰٓٓٓٓ لِمَآ تُوعَدُونَ ﴿٣٦﴾

إِن هِيَ إِلَّا أَحْيَآئِنَا الدُّنْيَا نَمُوتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٣٧﴾

إِن هُوَ إِلَّا رَجُلٌ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٣٨﴾

قَالَ رَبِّ انصُرْنِي بِمَا كُنتُ مِّنْهُ ﴿٣٩﴾

قَالَ عَمَّا قَلِيلٍ لَّيُصْبِحُنَّ نَكِيرِينَ ﴿٤٠﴾

لَّا تَعْدِلُهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمُ خَفَآءَ فَعِندَ الْقَوْمِ الظَّالِمِينَ ﴿٤١﴾

لَّمَّا أَنشَأْنَا مِن بَعْدِهِمْ قُرُونًا ءَاخِرِينَ ﴿٤٢﴾

مَا تَسْبِقُ مِن أَمْرٍ أَتَىٰ أُمَّلَهُمْ وَمَا يَسْتَعْجِرُونَ ﴿٤٣﴾

لَمَّا أَرْسَلْنَا رُسُلَنَا تَتْرَآءَ كُلَّ مَاجِدَةٍ آتَىٰهُ رُسُلُهُمْ أَكْذُوبًا فَأَتَيْنَاهُمُ بُعْدَهُم مِّمَّا يَتَّبِعُونَ فَعَجَلْنَا قُلُوبَهُمْ لَآ يَفْقَهُونَ ﴿٤٤﴾

لَمَّا أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ ﴿٤٥﴾

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ ﴿٤٦﴾

Lord, and exalting themselves over and above the Messenger of Allâh).

47. They said: "Shall we believe in two men like ourselves, and their people are obedient to us with humility (and we use them to serve us as we like)."

48. So they denied them both [Mûsâ (Moses) and Hârûn (Aaron)], and became of those who were destroyed.

49. And indeed We gave Mûsâ (Moses) the Scripture, that they may be guided.

50. And We made the son of Maryam (Mary) and his mother as a sign, and We gave them refuge on high ground, a place of rest, security and flowing streams.

51. O (you) Messengers! Eat of the *Tayyibât* [all kinds of *Halâl* foods which Allâh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.) and do righteous deeds. Verily, I am All - Knower of what you do.

52. And verily, this your religion (of Islâmic Monotheism) is one religion, and I am your Lord, so fear (keep your duty to) Me.

53. But they (men) have broken their religion among them into sects,^[1] each group rejoicing in what is with it (as its beliefs).

54. So leave them in their error for a time.

55. Do they think that in wealth and children with which We enlarge them

56. We hasten to them with good things. Nay, [it is a *Fitnah* (trial) in this worldly life so that they will have no share of good things

فَقَالُوا أَأُتْرَكُ أَنْ يَبْلُغَ مِنَّا رَقْمٌ مِّمَّا
لَنَا عِيدُونَ ﴿٤٧﴾

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ ﴿٤٨﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ ﴿٤٩﴾

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا إِلَى ذَوِّ
ذَاتِ الْقُرُونِ وَمَعِينٍ ﴿٥٠﴾

يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا
إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٥١﴾

وَلَنْ هَلْ يَوْمَئِذٍ أَتُكْفَرُ أَتَمَّ نِعْمَةً وَأَنَا آتِكُمُ
الْقُدْرُونَ ﴿٥٢﴾

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلٌّ حَبِيبٌ بِمَا لَدَيْهِمْ
فَرِحُونَ ﴿٥٣﴾

فَذَرْنَاهُمْ فِي عَمَزِهِمْ حَتَّىٰ يَحِثُّ
الْجُحُشُ مِنْ أَفْوَاهِهِمْ يَوْمَئِذٍ وَقَالُوا

لَا يَسْمَعُونَ ﴿٥٤﴾

سُئِلَ لَعْنَةُ فِي الْفِتْنَةِ بَلْ لَا يَشْعُرُونَ ﴿٥٥﴾

^[1] (V.23:53) See the footnote of (V.3:103).

in the Hereafter] but they perceive not. [*Tafsîr Al-Qurtubî*].

57. Verily, those who live in awe for fear of their Lord;

58. And those who believe in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord;

59. And those who join not anyone (in worship) as partners with their Lord;

60. And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear (whether their alms and charities have been accepted or not),^[1] because they are sure to return to their Lord (for reckoning).

61. It is these who hasten in the good deeds, and they are foremost in them [e.g. offering the compulsory *Salât* (prayers) in their (early) stated, fixed times and so on].

62. And We task not any person except according to his capacity, and with Us is a Record which speaks the truth, and they will not be wronged.

63. Nay, but their hearts are covered from (understanding) this (the Qur'ân), and they have other (evil) deeds, besides, which they are doing.

64. Until when We seize those of them who lead a luxurious life with punishment: behold they make humble invocation with a loud voice.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ تُشْفِقُونَ ﴿٥٧﴾

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

وَالَّذِينَ هُمْ بِهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

وَالَّذِينَ يُؤْتُونَ مَالَهُمْ ذُقُوا وَقُلُوبُهُمْ رَسَدًا إِلَى رَبِّهِمْ كَسُوفُونَ ﴿٦٠﴾

أُولَئِكَ يُسْرِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ ﴿٦١﴾

وَلَا تُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أَلَيْسَ أَتَى بِكُتُبٍ يَلْقَى بِالنَّاسِ وَهُمْ لَا يَظْلَمُونَ ﴿٦٢﴾

بَلْ قُلُوبُهُمْ مُصَفَّرَةٌ وَهُمْ هَٰذَا وَلَهُمْ أَعْمَالٌ تَرْتَدُونَ ﴿٦٣﴾

حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِمْ بِالْعَذَابِ إِذَا هُمْ يَجْتَرُونَ ﴿٦٤﴾

[1] (V.23:60) Narrated 'Aishah رضي الله عنها (the wife of the Prophet صلى الله عليه وسلم), I asked Allâh's Messenger صلى الله عليه وسلم about this (following Verse): "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear..." (V.23:60).

She added: "Are these who drink alcoholic drinks and steal?" Allâh's Messenger صلى الله عليه وسلم replied: "No! O the daughter of As-Siddiq, but they are those who fast, pray, and practise charity and they are afraid that (their good) deeds may not be accepted (by Allâh) from them. 'It is these who hasten in good deeds.'" (Sunan At-Tirmidhî, Hadîth No. 3225), (*Tafsîr Al-Qurtubî*).

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed, We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them a gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.

82. They said: "When we are dead and have become dust and bones, shall we be resurrected indeed?"

83. "Verily, this we have been promised — we and our fathers before (us)! This is nothing but tales of the ancients!"

84. Say: "Whose is the earth and whosoever is therein? If you know!"

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنْ
الْغَيْبِ لَنُكَفِّرَنَّ ۖ ﴿٧٤﴾

* وَلَوْ رَحِمْنَاهُمْ وَكَفَعْنَا مَا يُمِجُّهُمْ مِنْ ضَرَرٍ لَّجُرَّ إِلَى
طُغْيَانِهِمْ يَعْمَهُونَ ۖ ﴿٧٥﴾

وَلَقَدْ أَخَذْنَاهُم بِالْعَذَابِ فَمَا اسْتَكَفُوا لِرَبِّهِمْ
وَمَا يَتَضَرَّعُونَ ۖ ﴿٧٦﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِم بَابًا ذَا عَذَابٍ شَدِيدٍ إِذْ أَنَّهُمْ
فِيهِ مُبْسِئُونَ ۖ ﴿٧٧﴾

وَهُوَ الَّذِي أَنشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ
قَلِيلًا مَّا تَشْكُرُونَ ۖ ﴿٧٨﴾

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ۖ ﴿٧٩﴾

وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ اللَّيْلِ
وَالنَّهَارِ أَفَلَا تَعْقِلُونَ ۖ ﴿٨٠﴾

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ ۖ ﴿٨١﴾

قَالُوا أَهْ كَذِبًا أَمْ كُنَّا شَاكِرِينَ إِنَّا نَعْلَمُ أَنَّا
لَمُتُّمْ ۖ ﴿٨٢﴾

لَقَدْ وَعَدْنَاكَمْ وَوَعَدْنَا آبَاءَكُمْ قَبْلَ هَذَا
إِنَّا نَسْتَفِيزُ الْأَوَّلِينَ ۖ ﴿٨٣﴾

فَلْيَسِّرْ الْأَرْضَ رَبَّنَا فِيهَا إِن كُنْتُمْ
تَعْلَمُونَ ۖ ﴿٨٤﴾

85. They will say: "It is Allâh's!" Say: "Will you not then remember?"

86. Say: "Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?"

87. They will say: "Allâh." Say: "Will you not then fear Allâh (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?"

88. Say "In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allâh saves anyone none can punish or harm him, and if Allâh punishes or harms anyone none can save him), if you know?" [Tafsîr Al-Qurtubî]

89. They will say: "(All that belongs) to Allâh." Say: "How then are you deceived and turn away from the truth?"

90. Nay, but We have brought them the truth (Islâmic Monotheism), and verily, they (disbelievers) are liars.

91. No son (or offspring) did Allâh beget, nor is there any *ilâh* (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified is Allâh above all that they attribute to Him!

92. All-Knower of the unseen and the seen! Exalted is He over all that they associate as partners to Him!

93. Say (O Muhammad صلى الله عليه وسلم): "My Lord! If You would show me that with which they are threatened (torment),

94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the *Zâlimûn* (polytheists and wrong-doers)."

سَيَقُولُونَ لَوْلَا قُلُوبُنَا لَفَلَّتْ نَدَعُوهُمْ ۚ

قُلْ مَنْ رَبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ۙ

سَيَقُولُونَ لَوْلَا قُلُوبُنَا لَفَلَّتْ نَدَعُوهُمْ ۚ

قُلْ مَنْ يَمْلِكُ يَدِيْهِ مَلَكُوْتُ كُلِّ شَيْءٍ وَهُوَ يُجِیْدُ
وَلَا يُجَاوِزُ عَلَيْهِمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۙ

سَيَقُولُونَ لَوْلَا قُلُوبُنَا لَفَلَّتْ نَدَعُوهُمْ ۚ

بَلْ اٰتَيْنٰهُمْ الْبَيِّنٰتِ وَالْاٰیٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ۙ

مَا تَخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ مِنْ اِلٰهٍ اِذَا
لَذَهَبَ كُلُّ اِلٰهٍ بِمَا خَلَقَ وَلَعَلَّ بَعْضُهُمْ عَلٰى
بَعْضٍ سُبْحٰنَ اَللّٰهِ عَمَّا يُصِفُوْنَ ۙ

عَلِيْمُ الْغُيُوْبِ وَاللَّهُ هُوَ فَتَعَلٰى عَمَّا
يُشْرِكُوْنَ ۙ

قُلْ رَبِّ اِنِّىْ اَتُوبُ اِلَيْكَ فَاغْنِنِىْ

رَبِّ فَلَا تَجْعَلْنِىْ فِى الْقَوْمِ الْكَافِرِيْنَ ۙ

95. And indeed We are Able to show you (O Muhammad صلى الله عليه وسلم) that with which We have threatened them.

96. Repel evil with that which is better. We are Best-Knower of the things they utter.

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the *Shayâtîn* (devils).

98. "And I seek refuge with You, My Lord! lest they should come near me."

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

102. Then, those whose scales (of good deeds) are heavy, these! they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose themselves, in Hell will they abide.

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).

105. "Were not My Verses (this Qur'ân) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall

وَأَنذَرْنَا أَن نَّزِيَّكَ مَا يَصُدُّهُمْ لَقَدْ يُرَوْنَ ﴿٩٥﴾

أَدْعُ بِالْبَإْسِ الَّذِي أَحْسَنُ السَّيِّئَةِ نَحْنُ أَكْبَرُ مَا
يَصِفُونَ ﴿٩٦﴾

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٩٧﴾

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ ﴿٩٨﴾

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ
رَبِّ أَرْجِنِي ﴿٩٩﴾

لَعَلِّي أَعْمَلُ صَالِحًا إِنَّمَا أَخَذَتْهُمُ
كَتْمَةُ أَنفُسِهِمْ أَلَيْسَ إِلَىٰ رَبِّهِمْ
يَبْعُثُونَ ﴿١٠٠﴾

فَلْيَأْنِيعَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ
وَلَا يَفْتَنُونَ ﴿١٠١﴾

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿١٠٢﴾

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا
أَنفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ ﴿١٠٣﴾

تَلْفَحُ وُسْوَائِهِمُ النَّارُ وَيُفَجِّرُهَا كَالْمُدِّ
﴿١٠٤﴾

أَلَمْ تَكُنْ مِنَّا يَوْمَ نَدَّيْنِي عَلَىٰ حَكْمَةٍ كُنَّا فِيهَا
تَكْذِبُونَ ﴿١٠٥﴾

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَكُنَّا
قَوْمًا ضَالِّينَ ﴿١٠٦﴾

رَبَّنَا أَخْرِجْنَا مِنْهَا إِنَّا عُدْنَا إِلَيْكَ عَلِّمُونَا ﴿١٠٧﴾

be *Zâlimûn*: (polytheists, oppressors, unjust, and wrong-doers)."

108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

109. Verily, there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily, I have rewarded them this Day for their patience: they are indeed the ones that are successful.

112. He (Allâh) will say: "What number of years did you stay on earth?"

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

114. He (Allâh) will say: "You stayed not but a little, if you had only known!"

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

116. So Exalted is Allâh, the True King: *Lâ ilâhaa illâ Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides Allâh, any other *ilâh* (god), of whom he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

118. And say (O Muhammad صلى الله عليه وسلم): "My Lord! Forgive and have mercy, for You are the Best of those who show mercy!"

قَالَ احْسَبُوا يَوْمَئِذٍ وَلَا تَكُونُوا ٥

إِنَّكَ كَانَتْ قَرِينٌ عَبْدَايَ يَقُولُونَ رَبَّنَا عَلَّمَنَا
لَا تُغْفِرْ لَنَا وَلَا تَرْحَمْنَا وَأَنْتَ خَيْرُ الرَّاحِمِينَ ٥

لَا تَتَّخِذُوا مَعَكُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ ذِكْرِي وَكُنْتُمْ
بَيْنَهُمْ تَضَاهِكُونَ ٥

إِلَى جَنَّةٍ هَذِهِ الْيَوْمَ بِمَا صَبَرْتُمْ وَاللَّهُمَّ
هَذَا الْقَائِلُونَ ٥

قَالَ كَوَيْلٌ لَكُمْ فِي الْأَرْضِ عَدَدٌ سِنِينَ ٥

قَالَ الْيَقِينُ يَوْمَئِذٍ أَوْ قَدْ خَلَّيْنَاكُمْ فِي الْمَآثِرِينَ ٥

قَدْ لَانَ لَيْتُمْ لَا قَلِيلًا لَوْ أَنْتُمْ كُنْتُمْ
تَعْلَمُونَ ٥

أَلَمْ يَجْعَلْنَا أَمْثَلَكُمْ عِبَادًا وَكُنَّا أَلَمْ نَجْعَلْكُمْ
لَا تُرْجُونَ ٥

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ
الْعَرْشِ الْعَكْبَرِيِّ ٥

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ لَهُ بِهِ
فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُغْفِرُ
الْكُفْرَ ٥

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّاحِمِينَ ٥

**Sûrat An-Nûr (The
Light) XXIV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. (This is) a *Sûrah* (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.

2. The fornicatress and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allâh's Law).^{1a}

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a *Mushrik* [and that means that the man who agrees to marry (have a sexual relation with) a *Mushrikah* (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a *Mushrik*



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةُ النُّورِ أُنزِلَتْهَا وَفُضِّلَتْهَا وَأُنزِلَتْ لِقَاءِ الَّذِينَ يَسْتَن
لَهُمْ عَذَابُونَ ﴿١﴾

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ
وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ مِنْ دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِنَ
الْمُؤْمِنِينَ ﴿٢﴾

الزَّانِي لَا يَنْكِحُ إِلَّا الزَّانِيَةَ أَوْ الْمَشْرِكَةَ وَالزَّانِيَةُ لَا يَنْكِحُهَا
إِلَّا زَانٍ أَوْ مُشْرِكٌ وَخَيْرُ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

^{1a} (V.24:2): a) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 819)

b) Narrated Jâbir bin 'Abdullâh Al-Ansârî رضي الله عنهما A man from the tribe of Bani Aslam came to Allâh's Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh's Messenger صلى الله عليه وسلم ordered him to be stoned to death as he was a married person. (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 805)

c) See (V.4:25).

(polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allâh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.

7. And the fifth (testimony should be) the invoking of the Curse of Allâh on him if he be of those who tell a lie (against her).

8. But she shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily, those who brought forth the slander (against 'Aishah رضى الله عنها the wife of the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for

وَالَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ فَرَأَيْنَاهُنَّ يُكْفَرْنَ
بِهِنَّ فَاتَّبِعْنَهُنَّ وَمُتَّعْنَهُنَّ وَلََّا تَجْعَلُوا لَهُنَّ
شَهَادَةً إِنَّهُنَّ وَأُوْلَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ ﴿٥﴾

وَالَّذِينَ يَزْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُن لَّهُنَّ شَهَادَةٌ
إِلَّا أَنفُسُهُمْ فَشَهَدْنَ بِالْحَقِّ مَرَّتَيْنِ إِنَّهُنَّ وَاللَّهُ يَتَّبِعُونَ
الصَّادِقِينَ ﴿٦﴾

وَلْيُقْسَمَ أَنَّ لَقْنَتِ اللَّهِ عَلَيْهِمَ أَنْ يَكُونُوا مِنَ الْكَافِرِينَ ﴿٧﴾

وَيَذَرْنَ أَعْنَاقَهُنَّ الْغَدَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ
لَيِنَ الْكَافِرِينَ ﴿٨﴾

وَلْيُقْسَمَ أَنَّ غَضَبَ اللَّهِ عَلَيْهِمَ إِنْ كَانُوا مِن
الصَّادِقِينَ ﴿٩﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ
حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنكُمْ لَا تَحْسَبُوهُ شَرًّا
لَّكُم بَلْ هُوَ خَبَرٌ لِّكُلِّ أَتْرَفٍ وَمُتَّبَعٌ مَّا أَكْثَبَ

you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie"^{h1}?"

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

14. Had it not been for the Grace of Allâh and His Mercy to you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glorified are You (O Allâh)! This is a great lie."

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

18. And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they

وَمِنَ الْإِخْمَرِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١٢﴾

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَفْسِهِمْ خَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿١٣﴾

لَوْلَا جَاءَهُ وَعَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشَّهَادَةِ قَالُوا لَكَ عِنْدَ اللَّهِ هُمْ الْكَافِرُونَ ﴿١٤﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ ﴿١٥﴾

إِذْ تَقُولُونَ بِالَّذِينَ كُفَرُوا بِقَوْلِهِمْ مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا وَفَوَعِلًا عِنْدَ اللَّهِ عَظِيمٌ ﴿١٦﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٧﴾

يَعِظُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ بِمَا إِن كُنتُمْ مُؤْمِنِينَ ﴿١٨﴾

وَيُزَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٩﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ وَاللَّهُ

^{h1} (V.24:12) See *Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.274 The story of the slander against 'Aishah رضي الله عنها, the wife of Prophet صلى الله عليه وسلم.

will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of Kindness, Most Merciful.

21. O you who believe! Follow not the footsteps of *Shaitân* (Satan). And whosoever follows the footsteps of *Shaitân* (Satan), then, verily, he commands *Al-Fahshâ* [i.e. to commit indecency (illegal sexual intercourse)], and *Al-Munkar* [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, *Al-Masâkin* (the needy), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

24. On the Day when their tongues, their hands, and their legs (or feet) will bear witness against them as to what they used to do.

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

يَعْلَمُونَ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٠﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَؤُوفٌ رَحِيمٌ ﴿٢١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا
مِنْكُمْ مِنْ أَثِمَاتِ آلِهَةٍ يُؤَيِّدُ مَنْ يَشَاءُ
وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢﴾

وَلَا تَأْكُلْ أَمْوَالُ الْفُقَرَاءِ مِنْكُمْ وَلَا تَسْلُمُوهُنَّ أَنْ يَدْرَأَوهَا إِلَى
الْفُرْقِ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ
وَلْيَعْلَمُوا وَلْيُصَفِّحُوا لِأَنْ يُخْبِرُوا أَنَّ يُغْفِرَ اللَّهُ
لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٣﴾

إِنَّ الَّذِينَ يَزْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُنْفَرَاتِ
يُعَذِّبْنَ فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُنَّ عَذَابٌ عَظِيمٌ ﴿٢٤﴾

يَوْمَ تَشْهَدُ عَلَىٰ هَذِهِ أَيْسَارُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا
كَانُوا يَعْمَلُونَ ﴿٢٥﴾

يَوْمَ يُؤْتِيهِمْ اللَّهُ ذِيئَهُمْ لَعْنًا وَهُمْ لَا يُؤْمِنُونَ
لَهُمْ لَعْنُ الشَّيْءِ ﴿٢٦﴾

not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.⁽¹⁾

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the *Sâlihûn* (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. And force not your maids to

عَرَاؤِي إِلَّا بِمَنْ أَيْمَنُوا بِمَا حَالَ أَوْ أَلْفِطِلَ الذَّيْتِ
لَمْ يَطْلُوهَا عَلَى عَوْرَتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُحْلِلَ مَا يَخْفِيْنَ مِنْ زِينَتِهِنَّ وَهُوَ
إِلَى اللَّهِ جَمِيعُ آيَةِ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُذَكَّرُونَ ﴿٣٢﴾

وَأَزْكُوا آلَ الْيَتَامَى وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأَمَّاكُمْ بِنِكَاحٍ يَكُونُ لَكُمْ رِجَالٌ يُفْهِمُ اللَّهَ مِنْ
قَضَائِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٣﴾

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ لِكُلِّ شَيْءٍ قِيَّةً مِنَ اللَّهِ
مِنْ قَضَائِهِ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكُلِّمُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا وَاسْأَلُوهُمْ
مِنْ قَالِ اللَّهُ الَّذِينَ اسْتَكْبَرُوا فَتَيَّبَتْ كُلٌّ عَلَى
أَلْفَاظٍ أَنْ أَرَدْنَ عَصْفًا أَلْتَبَغُوا عَرْضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ ذَكَرْهُمْ لِمَنِ اللَّهُ مَنْ يَبْدُلُ أَرْكَانَهُمْ

⁽¹⁾ (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Āishah رضي الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Saifiyyah bint Shaibah: 'Āishah used to say: 'When the Verse:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.282).

prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are *Al-Muttaqûn* (the pious — See V.2:2).

35. Allâh is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan*, *Iqamah*, *Salât* (prayers), invocations, recitation of the Qur'ân, etc.]. Therein glorify Him (Allâh) in the mornings and in the afternoons or the evenings,^[1]

عَفُوٌّ رَّحِيمٌ ﴿٣٦﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُبِينَاتٍ وَمَتَكَلِّمِينَ الَّذِينَ
خَلَقُوا مِنْ قَبْلِكَ وَمَرْعِلَةً لِّلْمُتَّقِينَ ﴿٣٥﴾

﴿٣٥﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ
كَيْسُكَوْرَةٍ فِيهَا مِصْبَاحٌ يُّصْبِحُ فِي رَجَائِهِ
الزَّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُّبَارَكَةٍ
زَيْتُونَةٍ تَوْحَدُ وَلَا غَرْبُ لَهَا وَلَا رِيحٌ يُّكَادُ زَيْتُهَا يُضِيءُ
وَلَوْ لَمْ تَنَسِفْهُ نَارُ فَوْرٍ عَلَى نَوْرِهِ يَهْدِي اللَّهُ لِنُورِهِ
مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَلَ لِلَّذِينَ لِلتَّائِبِينَ وَاللَّهُ يَكِلُ
شَيْءَهُ عَلَيْهِ ﴿٣٦﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُرَذَّكَرَ فِيهَا
أَسْمُهُ وَيُسَمَّى لَهَا بِالْقُدْرَةِ وَالْإِمْبَالِ ﴿٣٦﴾

^[1] (V.24:36). a) Narrated Abu Qatâdah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two *Rak'at* (*Tahiyat al-Masjid*) before sitting." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.435).

b) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Salât* (prayer) offered in one's house or in the market (alone). And this

37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing *As-Salât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.¹¹¹

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allâh with him, Who will pay him his due (Hell). And Allâh is Swift in taking account.¹²¹

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

41. See you not (O Muhammad صلى الله عليه وسلم) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-stretched (in their flight)? Of each one He (Allâh) knows indeed

يَسْجُدُونَ لَهُمْ وَلَا يَتَّبِعُونَ وَلَا يَتَّبِعُونَ عَنْ ذِكْرِ اللَّهِ
وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ يَتَخَفُونَ يَوْمَ مَا تُنْفَلَتُ
فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ
فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ يَتَّبِعُهُ وَتَحْسَبُ
الظَّمْثَانِ مَاءً حَتَّى إِذَا جَاءَهُمْ لَوَّحَهُهُ شَيْئًا
وَرَجَعَهُ اللَّهُ عِنْدَهُ فَنَفَسَهُ فِيهِ جَسَدًا لَهُمُ الْعَذَابُ فِيهِ
الْحِسَابُ ﴿٣٩﴾

أَوْ كَظُلُمٍ فِي بَحْرٍ لُجِّيٍّ يَتَنَسَّجُ مِنْ قُرُوءٍ مُتَوَجِّجٍ
مِنْ قُرُوءٍ سَحَابٌ طُمُئِنَتْ بِفَتْحِهَا قُورٌ يَتَوَجِّجُ
إِذَا الْفَوْجُ يَدُّهُ لَرَى كَذِبًا وَمَنْ لَرَى جَعَلَ اللَّهُ
لَهُ نُورًا فَالْمُؤْمِنُونَ يُرَى ﴿٤٠﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ
وَالنَّجْمُ صَافِي كُلِّ قَدْعَةٍ سَلَامًا وَتَسْلِيمًا
وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his *Salât* (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his *Musallâ* (place of prayer). They say: 'O Allâh! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in *Salât* (prayer) as long as one is waiting for the *Salât* (prayer)."
(*Sahih Al-Bukhârî*, Vol.1, *Hadith* No.620).

¹¹¹ (V.24:38) See the footnote of (V.9:121).

¹²¹ (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Knower of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsîr At-Tabarî*].

44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily, Allâh is Able to do all things.

46. We have indeed sent down (in this Qur'ân) manifest *Ayât* [proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear (showing the Right Path of Allâh)]. And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger

وَلَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُدْفِعُ السَّحَابَ يُرْتَفِعُ بَيْنَهُمْ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنْ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٤٣﴾

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَعْلَمُونَ ﴿٤٤﴾

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنٍ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَا إِلَيْنِكَ الْكِتَابَ فَتُبَيِّنْ لِلنَّاسِ مَا ظَهَرَ مِنْهُ وَلِئِنْ لَمْ يَنْتَهِ عَنِ الْفِتْنَةِ يَحْمِلُوا فِيكَ الْمِيزَانَ ﴿٤٦﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَعْتَدْنَا لِقَاءَ رَبِّنَا

(Muhammad صلى الله عليه وسلم), and we obey," then a party of them turn away thereafter, such are not believers.

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.

49. But if the truth is on their side, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.

53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh is Well-Acquainted with what you do."

54. Say: "Obey Allâh and obey the Messenger (صلى الله عليه وسلم), but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the

فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ
بِالْمُؤْمِنِينَ ﴿٤٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ
مِّنْهُمْ مُّعْرِضُونَ ﴿٤٨﴾

وَلَا يَكُن لَهُمُ الْكُفْرُ بَأْتِيَ إِلَى اللَّهِ مُذْغِيبِينَ ﴿٤٩﴾

أَفَى قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَن يَحْكُمَ اللَّهُ
عَلَيْهِمْ وَرَسُولُهُ لَا أُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ
لِيَحْكُمَ بَيْنَهُمْ أَن يَتُوبُوا سَمِيعًا وَأَعْلَنًا وَأُولَٰئِكَ
هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَن يُطِيعِ اللَّهَ وَرَسُولَهُ وَخَشِيَ اللَّهَ وَتَقَوَّى قَوْلَ اللَّهِ
هُمُ الْفَائِزُونَ ﴿٥٢﴾

* وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ
لَيَتَّخِذُنَّ قُلُوبُهُمْ أُطَاعَةً مَّعْرُوفَةً وَلَٰئِنَّ اللَّهَ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا
عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوا
فَهِيَ خَيْرٌ لَّكُمْ وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

message) in a clear way (i.e. to preach in a plain way)."

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

56. And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (late-night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا يُبَدِّلُ مَن يَشَاءُ لَئِي يَكُونَ فِي سُبْحَانَكَ مُسْلِمُونَ ٥٥

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاتَّبِعُوا الرُّسُلَ أَتَمَّكُمْ تُرْحَمُونَ ٥٦

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مَعْجِزِينَ فِي الْأَرْضِ وَمَنْ يَتَّبِعْهُمُ الْتَأْوِيلُ لَيْسَ لَهُمُ التَّوْبَةُ ٥٧

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمُ السَّلَاحُ وَاللَّيْلُ وَبَيْنَ ذَلِكَ مَتْنٌ مِّن قَبْلِ صَلَوةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَوةِ الْعِشَاءِ ثَلَاثُ عَوَاقِدٍ لَّكُم مِّنْهُنَّ أَفْصَحُ وَلَا عَلَيْهِمْ جُنَاحٌ مِّنْهُنَّ إِذَا كُنْتُمْ بِأَعْيُنِكُمْ قَدْ بَدَأْتُمْ يُغَيِّرُ عَلَيْكُمْ فَتَضَعُوا عَلَىٰ بَعْضِ كَذَلِكَ يَتَبَيَّنَ لَكُمُ الْآيَاتُ وَاللَّهُ عَلِيمٌ حَكِيمٌ ٥٨

وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ

Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father's brothers, or the houses of your father's sisters, or the houses of your mother's brothers, or the houses of your mother's sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: *As-Salâmu 'Alaikum* — peace be on you),¹¹ blessed and good. Thus Allâh makes clear the *Ayât* (these Verses or your religious symbols and signs) to you that you may understand.

62. The true believers are only those who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and when they are with him on some common matter, they go not away until they have asked his permission. Verily, those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So, if they ask your permission for some affairs of

يَسِّرَ اللَّهُ لَكُمْ أَيْدِيَهُ وَأَلَّهَ عَلَيْهِ

حِكْمِهِ ﴿٥٩﴾

وَالْفَرْعُدُ مِنَ السِّلَاحِ الَّذِي لَا يَنْتَهِونَ نِكَاحًا
فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ رِيشَهُنَّ غَيْرَ
مُتَعَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرْضَى حَرَجٌ وَلَا عَلَى الْنَفْسِ الْكَاثِرَةِ
تَأْكُلُ مِنْ أَيْدِي أَوْلِيَائِهِمْ أَوْ يُؤْتُونَ مَا بِيَدِهِمْ
أَوْ يُؤْتُونَ أَهْلَهُمْ أَوْ يُؤْتُونَ إِخْوَانَهُمْ
أَوْ يُؤْتُونَ أَخَوَاتِهِمْ أَوْ يُؤْتُونَ أَعْمَى
أَوْ يُؤْتُونَ عَمِينَ أَوْ يُؤْتُونَ أَخَوَاتِهِمْ
أَوْ يُؤْتُونَ خَالَاتِهِمْ أَوْ مَا مَلَكَتْ
يَمِينُكُمْ أَوْ صَدِيقَهُمْ لَيْسَ عَلَيْهِمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ
عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ كَذَلِكَ يُبَيِّنُ اللَّهُ
لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَإِذَا
كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوا
إِلَّا الَّذِينَ يَخْتَصِمُونَ أُولَئِكَ الَّذِينَ يُؤْتُونَ
بِأَمْرِ اللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوا لَمْ يَجْعَلْ مِنْهُمْ
شَيْئًا فَذَلِكُمْ الَّذِي سَبَقْتُ مِنْهُمْ وَأَسْتَغْفِرُ لَهُمْ اللَّهُ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٢﴾

¹¹ (V.24:61) If there is nobody in the house say: peace be upon us and on the righteous slaves of Allah "السلام علينا وعلى عباد الله الصالحين".

theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger صلى الله عليه وسلم). And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his *Sunnah* — legal ways, orders, acts of worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.

**Sûrat Al-Furqân
(The Criterion) XXV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Blessed is He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the 'Ālamîn (mankind and jinn).

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَسْتَلُونُ
مِنْكُمْ إِذَا أَفْتَحْتُمُ الَّذِينَ يُخَالِفُونَ عَنْ
أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ
أَلِيمٌ ﴿٦٣﴾

الْإِنِّ إِلَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ قَدْ يَعْلَمُ مَا
أَنْتُمْ عَلَيْهِ وَكَفَرُوا بِرُحْمَتِهِمْ يَوْمَ
يُتْلَوُا اللَّهُ يَكُلُّ كُلَّ شَيْءٍ عِلْمُهُ ﴿٦٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بَرَكَاتِ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ
لِلْعَالَمِينَ نَذِيرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ وَلَدًا
وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ كُلَّ شَيْءٍ
قَدْرًا وَتَقْدِيرًا ﴿٢﴾

3. Yet they have taken besides Him other *alihâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلى الله عليه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."

5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."

6. Say: "It (this Qur'ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Ever Oft-Forgiving, Most Merciful."

7. And they say: "Why does this Messenger (Muhammad صلى الله عليه وسلم) eat food, and walk about in the markets (as we)? Why is not an angel sent down to him to be a warner with him?"

8. "Or (why) has not a treasure been granted to him? or why has he not a garden whereof he may eat?" And the *Zâlimûn* (polytheists and wrong-doers) say: "You follow none but a man bewitched."

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

10. Blessed is He Who, if He wills, will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْ يَنْفَعُوا نَفْسًا وَلَا يَضُرُّوا نَفْسًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا شَرًّْا ⑤

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا فُلْكَ أَفْتَرْنَاهُ وَأَعْلَانُهُ عَلَيْهِ قَوْمٌ يَلْزَمُونَ فَقَدْ جَاءَهُمْ ظِلْمَاتُهَا وَرُؤُسًا ⑥

وَقَالُوا أَأَسْطُورُ الْأَوَّلِينَ كُنْتُمْ تَتْلُوهُمْ قَبْلَ هَذَا عَلَيْهِ بُعِثَ رُسُلًا وَأَنْصِبْكُمْ ⑦

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ الْغَيْبُ فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ عَلِيمًا ذَكِيمًا ⑧

وَقَالُوا مَا لَ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ وَيَتَشَوَّطُ فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَهُكَ مَلَكًا فَيَكُونُ مَعَهُ نَذِيرًا ⑨

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ كُنُوزٌ لَهُ جَنَّةٌ يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ⑩

أَنْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيكَ ⑪

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَيَجْعَلُ لَكَ قُصُورًا ⑫

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for much destruction.

15. Say: (O Muhammad صلى الله عليه وسلم) "Is that (torment) better or the Paradise of Eternity which is promised to the *Muttaqîn* (the pious — See V.2:2)?" It will be theirs as a reward and as a final destination.

16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints]^[1]. He will say: "Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?"

18. They will say: "Glorified are You! It was not for us to take any *Auliya'* (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss)."

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ
سُورًا ١١

إِذَا رَأَوْهُمُ مِنَ بَعِيدٍ عَفِوُوا لَهُمْ نِقْمًا
وَرَفِيرًا ١٢

وَلَمَّا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّبِينَ دَعَوْا
هُنَاكَ لِلْجُورِ ١٣

لَا تَدْعُوا الْيَوْمَ بُورًا وَهُمْ لَا يَسْمَعُونَ
كَثِيرًا ١٤

قُلْ أَكْثَرُكُمْ حَسِبُكُمْ أَنْ يَأْتِيَهُمُ الْجَنَّةُ الْبَاقِيَةُ
الَّتِي كَانَتْ لَهُمْ جَزَاءً وَصِيْرًا ١٥

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى
رَبِّكَ وَعْدًا مُسْتَقَرًّا ١٦

وَيَوْمَ يُنْفَخُ السُّجُرُودُ وَمَنْ أَسْبَغَ مِنْ دُونِ اللَّهِ
قَالَ قَوْلُؤُنَا إِنَّكُمْ لَعِيبَاءٌ فَنَخْتَلِفُ
بَيْنَهُمْ ١٧

قَالُوا سُبْحَنَكَ مَا كَانَ يُشْغَى لَكَ أَنْ تَخْلُقَ مِنْ
دُونِكَ مِنْ أَوَّلَائِهِ وَلَكِنْ مَتَّعْتَهُمْ وَآبَاءَهُمْ
حَتَّى نَسُوا آلَ الَّذِينَ نَزَّلْنَا آلَهُم مِثْلًا ١٨

^[1] (V.25:17) Narrated Mu'adh bin Jabal رضى الله عنه The Prophet صلى الله عليه وسلم said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 470).

19. Thus they (false gods — all deities other than Allâh) will deny you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.

20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: "Why are not the angels sent down to us, or why do we not see our Lord?" Indeed, they think too highly of themselves, and are scornful with great pride.^[1]

22. On the Day they will see the angels — no glad tidings will there be for the *Muḥrimîn* (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: "All kinds of glad tidings are forbidden to you," [none will be allowed to enter Paradise except the one who said: *Lâ ilâha illallâh*, (none has the right to be worshipped but Allâh) and acted practically on its legal orders and obligations. See the footnote of V.2:193].

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic

فَقَدْ كَذَّبَكُمْ بِمَا تَقُولُونَ فَمَا
تَسْتَطِيعُونَ صَرْحًا وَلَا هَمًّا وَمَنْ يَظْلِمِ
يَسْخَرْنَا مِنْهُ عَلَيْنَا كَيْدًا ﴿١٩﴾

وَمَا أَرْسَلْنَاكَ مِنَ الرُّسُلِينَ إِلَّا أَنْهَرُ
لِيَأْكُلُوا مِنْ الطَّعَامِ وَيَمْشُوا فِي الْأَسْوَاقِ
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً
أَتَضِيقُ رَبًّا وَكَانَ رَبُّكَ بَصِيرًا ﴿٢٠﴾

* وَقَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا قُلُوبًا غَلِيظًا
أَلَمْ يَأْتِكُمْ أُنُورٌ مِنْ رَبِّكُمْ قُلُوبًا
أَنْفُسِهِمْ وَتَتَوَعَّجُونَ عَنْهَا كَيْدًا ﴿٢١﴾

يَوْمَ يَرَوْنَ الْمَلَائِكَةَ لَا بُشْرَىٰ يَوْمَئِذٍ لِلْمُجْرِمِينَ
وَيَقُولُونَ حَبْرًا مَقْجُورًا ﴿٢٢﴾

وَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ أَخْرَجَهُمْ مِنَ
حَبْلَةٍ ضَعُفًا ﴿٢٣﴾

أَسْكَنَهُمُ الْجَنَّاتِ وَيَمْسُكُ مِنْهَا خَبِيرًا
وَأَحْسَنَ مَقِيلًا ﴿٢٤﴾

^[1] (V.25:21) See the footnote of (V.22:9).

Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allâh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh — Islâmic Monotheism).

27. And (remember) the Day when the *Zâlim* (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: "Oh! Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم)!"¹¹

28. "Ah! Woe to me! Would that I had never taken so-and-so as a *Khalîl* (an intimate friend)!"

29. "He indeed led me astray from the Reminder (this Qur'ân) after it had come to me. And *Shaitân* (Satan) is to man ever a deserter in the hour of need." [*Tafsîr Al-Qurtubî*]

30. And the Messenger (Muhammad صلى الله عليه وسلم) will say: "O my Lord! Verily, my people deserted this Qur'ân (neither listened to it, nor acted on its laws and teachings).

31. Thus have We made for every Prophet an enemy among the *Mujrimîn* (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: "Why is not the Qur'ân revealed to him all at once?" Thus (it is sent down in parts), that

وَيَوْمَ نَشَقُّ السَّمَاءَ بِالسَّعِيرِ وَنُنَزِّلُ الْمَلَائِكَةَ تَنْزِيلًا ﴿٢٥﴾

أَلَمْ نَكُنْ بِمُحَمَّدٍ عَلِيًّا لِلْعَالَمِينَ ﴿٢٦﴾ وَكَانَ يَوْمَ عَلَى الْكَافِرِينَ عَسِيرًا ﴿٢٧﴾

وَيَوْمَ يَعْصِي الْأَمْرُ الْعَلِيِّ يَقُولُ يَكْفُرُ يُكَلِّفُنِي أَلْفَحَدٌ مَعَ الرَّسُولِ سَبِيلًا ﴿٢٨﴾

يَوْمَ تَكُنُ لِبَنِي إِسْرَءِيلَ أُمَّةً مُّسْلِمَةً لِّأَحْمَدْ مُّسْلِمًا ﴿٢٩﴾

لَقَدْ أَضَلَّنِي مِنَ الذِّكْرِ بَعْدَ إِذْ جَاءَنِي وَكَانَ الشَّيْطَانُ لِلْإِنْسَانِ خَدُولًا ﴿٣٠﴾

وَقَالَ الرَّسُولُ يَذَرُكَ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورًا ﴿٣١﴾

وَكُنَّا لَكَ جَمْعًا لِّسَانٍ نَقِي عَدُوًّا مِّنَ الْمُجْرِمِينَ ﴿٣٢﴾ وَكَفَى بِرَبِّكَ هَادِيًا وَنَصِيرًا ﴿٣٣﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْلَا نُزِّلَ عَلَيْهِ الْقُرْآنُ جُمْلَةً وَاحِدَةً كَذَلِكَ لِنُثَبِّتَ بِهِ فُؤَادَكَ وَرَتَّلْنَاهُ تَرْتِيلًا ﴿٣٤﴾

¹¹ (V.25:27) See the footnote of (V.3:85).

We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet صلى الله عليه وسلم in 23 years).

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur'ân), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path.¹¹

35. And indeed, We gave Mûsâ (Moses) the Scripture [the Taurât (Torah)], and placed his brother Hârûn (Aaron) with him as a helper,

36. And We said: "Go you both to the people who have denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.)." Then We destroyed them with utter destruction.

37. And Nûh's (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the *Zâlimûn* (polytheists and wrong-doers).

38. And (also) 'Âd and Thamûd, and the Dwellers of Ar-Rass, and many generations in between.

39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed, they have passed by the town [of Prophet Lût (Lot)] on which was

وَلَا يَأْتُونَكَ بِمَثَلٍ إِلَّا جِئْنَاكَ بِالْحَقِّ وَلَحْسَنٍ
تَقْدِيرًا ﴿٣٣﴾

الَّذِينَ يُجْزَوْنَ عَلَىٰ عُجْرِهِمْ إِلَىٰ جَهَنَّمَ
أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ
أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

فَقُلْنَا أَذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا
فَدَفَعْنَاهُمْ فَنَقَمُوا قَتْلًا ﴿٣٦﴾

وَقَوْمُ نُوحٍ لَمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ
وَجَعَلْنَا لِقَائِهِمْ يَوْمَئِذٍ وَغَدًا لِلظَّالِمِينَ
عَذَابًا أَلِيمًا ﴿٣٧﴾

وَعَادَ وَثمودَ وَأَصْحَابَ الرَّيِّ وَقُرُونًا بَيْنَ
ذَٰلِكَ كَثِيرًا ﴿٣٨﴾

وَكُلًّا صَرَّفْنَا إِلَهُ الْأَمْثَلِ وَكُلًّا نَقَمْنَا
تَقْدِيرًا ﴿٣٩﴾

وَلَقَدْ أَقْرَأُوا الْقُرْآنَ وَلَٰكِن لَّا تُطِيعُوا مَطَرُ النَّفْسِ
أَقْرَبُ وَكُنُوا بِرَبِّهَا بَلَّ كَاوُوا

¹¹ (V.25:34) See the footnote of (V.17:97).

rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay ! But they used not to expect any resurrection.

41. And when they see you (O Muhammad صلى الله عليه وسلم), they treat you only in mockery (saying): "Is this the one whom Allâh has sent as a Messenger?

42. "He would have nearly misled us from our *âlihah* (gods), had it not been that we were patient and constant in their worship!" And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad صلى الله عليه وسلم) seen him who has taken as his *ilâh* (god) his own vain desire? Would you then be a *Wakil* (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).

45. Have you not seen how your Lord spread the shadow. If He willed, He could have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

46. Then We withdraw it to Us a gradual concealed withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day *Nushûr* (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

لَا يَرْجِعُونَ نُشُورًا ﴿٤١﴾

وَلَقَدْ آتَيْنَاكَ الْكِتَابَ فَاتْلُهَا بِاللَّيْلِ وَالنَّهَارِ
بِسْمِ اللَّهِ رَسُولًا ﴿٤٢﴾

إِنْ كَادَ لَيُضِلَّنَا عَنْ آلِهَتِنَا لَوْلَا أَنْ
صَبَرْنَا عَلَيْهَا وَسَوْفَ يَعْلَمُونَ حِينَ يَرَوْنَ
الْعَذَابَ مَنْ أَضَلَّ سَبِيلًا ﴿٤٣﴾

أَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ
عَلَيْهِ وَكِيلًا ﴿٤٤﴾

أَفَرَأَيْتَ أَنْ أَكْفُرَهُمْ بِمَا يَعْمَلُونَ أَوْ يَعْلَمُونَ
إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا ﴿٤٥﴾

أَلَمْ تَرَ إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ
سَاكِنًا فَجَعَلْنَا الظِّلَّ عَلَى رَأْسِكَ ﴿٤٦﴾

ثُمَّ قَبَضْنَاهُ إِلَيْنَا قَبْضًا يَبِينًا ﴿٤٧﴾

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِيَسَاطُوا فِيهَا وَالنَّوْمَ مُبْتَلَاً
وَجَعَلَ النَّهَارَ نُشُورًا ﴿٤٨﴾

48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

51. And had We willed, We would have raised a warner in every town.

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful (to do what He wills).

55. And they (disbelievers, polytheists) worship besides Allâh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.

56. And We have sent you (O Muhammad, صلى الله عليه وسلم) only as a bearer of glad tidings and a warner.

57. Say: "No reward do I ask of you for this (that which I have brought from my Lord and its preaching), except that whosoever wills may take a Path to his Lord.

وَهُوَ الَّذِي أَرْسَلَ الرِّيحَ بُشْرًا مِّنْ دُونِهَا تَهْجِيهِمْ وَالْمَآءَ طَهُورًا ﴿٤٨﴾

لِّنُحْيِيَ بِهِ بَلْدَةً مَّيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَتْعَابًا إِنَّ آتِيَكَ كَثِيرًا ﴿٤٩﴾

وَلَقَدْ صَرَّفْنَا فِيهِ لَآئِكُمْ لَأَى أَهْلَهَا لَبَسَ إِلَّا الْآفُورًا ﴿٥٠﴾

وَلَوْ شَاءَ لَنَبِّئَنَّهُ بِكُلِّ قَرْيَةٍ نَّذِيرًا ﴿٥١﴾

فَلَا تَطِيعُ الْكَافِرِينَ وَنَحْنُ مُدَبِّرُوهُم بِرَبِّهِمْ جَعَلْنَا ﴿٥٢﴾

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَارَازًا وَجَعَلَا قَحْجُرًا ﴿٥٣﴾

وَهُوَ الَّذِي خَلَقَ لَكُمْ أَنْفُسَكُمْ بِشَرِّهَا نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَوِيرًا ﴿٥٤﴾

وَيَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَنْفَعُهُمْ وَلَا يَضُرُّهُمْ وَكَانَ الْكَافِرُ عَلَىٰ رَبِّهِ ظَهِيرًا ﴿٥٥﴾

وَمَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَنَذِيرًا ﴿٥٦﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِن أَجْرٍ إِلَّا أَن مَّنْ شَاءَ أَن يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا ﴿٥٧﴾

58. And put your trust (O Muhammad (صلى الله عليه وسلم) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

59. Who created the heavens and the earth and all that is between them in six Days. Then He (*Istawâ*) rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allâh)! Ask Him (O Prophet Muhammad (صلى الله عليه وسلم) concerning His Qualities: His rising over His Throne, His creations, etc.), as He is *Khabîr* (Well-Acquainted with everything i.e. Allâh).

60. And when it is said to them: "Prostrate yourselves to the Most Gracious (Allâh)! they say: "And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad (صلى الله عليه وسلم) command us?" And it increases in them only aversion.

61. Blessed is He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the (faithful) slaves of the Most Gracious (Allâh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

64. And those who spend the night in worship of their Lord, prostrate and standing.^[1]

وَتَوَكَّلْ عَلَى الْوَحْدِ الَّذِي لَا يَمُوتُ وَسَيَعْلَمُ
بِحَمْدِهِ وَكَفَى بِهِ يُدْعُونَ عَبْدَهُ
خَيْرًا ﴿٥٨﴾

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ الرَّحْمَنُ فَسَبِّحْ
بِهِ خَيْرًا ﴿٥٩﴾

وَلَمَّا قِيلَ لَهُمْ اسْجُدُوا لِلرَّحْمَنِ قَالُوا وَمَا الرَّحْمَنُ
الَّذِي لَنَا بِأَمْرِ تَارِكًا لَهُمْ أَنْ يَهْتَكُوا ﴿٦٠﴾

مَبَارَكٌ الَّذِي جَعَلَ فِي السَّمَاءِ بُرُوجًا وَجَعَلَ
فِيهَا سَيَرًا وَقَمَرًا مُنِيرًا ﴿٦١﴾

وَهُوَ الَّذِي جَعَلَ اللَّيْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ أَرَادَ
أَنْ يَذَّكَّرَ أَوْ أَرَادَ سُكُورًا ﴿٦٢﴾

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا
خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا ﴿٦٣﴾

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

[1] (V.25:64) Ibn 'Abbâs رضى الله عنهما said: "Whosoever prayed two Rak'at or more after the 'isha (night) prayer, will be considered like those mentioned in this Verse." And Al-Kalbi said: "Whosoever prayed two Rak'at after the Maghrib (evening) prayer, and four Rak'at after the 'ishâ (night) prayer will be considered like those mentioned in this Verse." (Tafsir Al-Qurtubî).

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily, its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other *ilâh* (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.^[1]

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Ever Oft-Forgiving, Most Merciful.^[2]

71. And whosoever repents and does righteous good deeds; then verily, he repents towards Allâh with true repentance.

وَالَّذِينَ يَقُولُونَ رَبَّنَا أَصْرِفْ عَنَّا عَذَابَ
جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا ﴿٦٦﴾

وَالَّذِينَ إِذَا أَنفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا
وَكَانَ بَيْنَ ذَلِكَ قَوَامًا ﴿٦٧﴾

وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ
النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ
وَمَن يَفْعَلْ ذَلِكَ يَنقُصْ أَثَرًا ﴿٦٨﴾

يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخَلَّدْ فِيهِ
مُهَنَّا ﴿٦٩﴾

إِلَّا مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا
فَأُولَٰئِكَ يَبْدِلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ
وَصَكَانَ اللَّهُ غُفُورًا رَّحِيمًا ﴿٧٠﴾

وَمَن تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ
مُتَابًا ﴿٧١﴾

^[1] (V.25:68)

A) See the footnote of (V.2:22).

B) See the footnote of (V.4:135).

^[2] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah's sake) and Hajj (pilgrimage to Makkah). [Al-Lu'lu' Wal-Marjan, Vol. 1, Chapter 52, Page 205]

Narrated Ibn 'Abbâs رضي الله عنهما: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: "O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds." So the Divine Verses came: "Those who invoke not with Allah any other god, nor kill such person as Allah has forbidden except for just cause, nor commit illegal sexual intercourse." (V. 25:68) "... Except those who repent..." (V. 25:70).

And there was also revealed: "Say: O My slaves who have transgressed against their own selves! (by committing sins), despair not of the Mercy of Allah." (V. 39:53). (Sahih Al-Bukhari, Vol.6, Hadith No.334).

72. And those who do not bear witness to falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

73. And those who, when they are reminded of the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring the comfort of our eyes, and make us leaders of the *Muttaqûn* (the pious. See V.2:2)."

75. Those will be rewarded with the highest place (in Paradise) because of their patience. Therein they shall be met with greetings and the word of peace and respect.

76. Abiding therein — excellent it is as an abode, and as a place to rest in.

77. Say (O Muhammad صلى الله عليه وسلم) to the disbelievers: "My Lord pays attention to you only because of your invocation to Him. But now you have indeed denied (Him). So the torment will be yours forever (inseparable, permanent punishment)."

Sûrat Ash-Shu'arâ'
(The Poets) XXVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Tâ-Sîn-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

2. These are the Verses of the manifest Book [(this Qur'ân), which was promised by Allâh in the Taurât (Torah) and the Injeel (Gospel), makes things clear].

وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ فَلَا مَرُؤًا بِاللَّغْوِ
مَرُؤًا كِرَامًا ﴿٧٢﴾

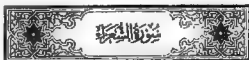
وَالَّذِينَ إِذَا دُعُوا إِلَىٰ عِبَادَتِ رَبِّهِمْ لَمْ يَجِزُوا
عَلَيْهَا صُغَرًا وَكِبَرًا ﴿٧٣﴾

وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا
وَدُرِّهِنَا فَرَةً أَصْحَابَ الْغُلُقَاتِ ﴿٧٤﴾

أُولَٰئِكَ يَجْزِيكَ الْغُرَّةُ بِمَا صَبَرُوا وَهُمْ لَفُورَتٌ
فِيهَا نَجَاتٌ وَسَكَنًا ﴿٧٥﴾

خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا
وَمَقَامًا ﴿٧٦﴾

قُلْ مَا يَسْتَجِيبُ لَكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ لَفَقَدَ
كَذَّبْتُمْ فَسَوْفَ يَكُونُ لِزَامًا ﴿٧٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طسم ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا

3. It may be that you (O Muhammad صلى الله عليه وسلم) are going to kill yourself with grief, that they do not become believers [in your *Risalah* (Messengership) i.e. in your Message of Islâmic Monotheism].¹¹

4. If We will, We could send down to them from the heaven a sign, to which they would bend their necks in humility.

5. And never comes there to them a Reminder as a recent revelation from the Most Gracious (Allâh), but they turn away therefrom.

6. So they have indeed denied (the truth — this Qur'ân), then the news of what they mocked at will come to them.

7. Do they not observe the earth — how much of every good kind We cause to grow therein?

8. Verily, in this is an *Ayâh* (proof or sign), yet most of them (polytheists, pagans who do not believe in Resurrection) are not believers.

9. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

10. And (remember) when your Lord called Mûsâ (Moses) (saying): "Go to the people who are *Zâlimûn* (polytheists and wrong-doers) —

11. "The people of Fir'aun (Pharaoh): Will they not fear Allâh and become righteous?"

12. He said: "My Lord! Verily, I fear that they will deny me,

13. "And my breast straitens, and my tongue expresses not well. So send for Hârûn (Aaron) (to come along with me).

لَمَّا كَرِهَ لِقَآءِ رَبِّهِمْ أَنَّ يَكُونُوا مُؤْمِنِينَ ﴿٦٠﴾

إِنْ نَشَاءُ نُنْزِلُ عَلَيْهِمْ مِنَ السَّمَاءِ مَاءً فَطُلَّتْ أَعْنَاقُهُمْ
لَهَا خِطْمُونَ ﴿٦١﴾

وَمَا يَأْتِيهِمْ مِنْ ذِكْرٍ مِنَ الرَّحْمَنِ مُنْذِرٍ إِلَّا كَانُوا عَنْهُ
مُعْرِضِينَ ﴿٦٢﴾

فَقَدْ كَذَّبُوا إِلَهُاً يُرِيتُهُمْ أَنْبَاءُ مَا كَانُوا بِعِندِهِ
يَسْتَهْزِئُونَ ﴿٦٣﴾

أَوَلَمْ يَرَوْا إِلَى الْأَرْضِ كَيْفَ بَدَّلْنَاهَا مِنْ كُلِّ نَجْعٍ كَيْفَ
﴿٦٤﴾

إِنَّمَا فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ يُؤْمِنُونَ ﴿٦٥﴾

فَإِنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٦٦﴾

فَإِذْ نَادَىٰ رَبُّكَ مُوسَىٰ أَنْ أْتِيَ الْقَوْمَ الظَّالِمِينَ ﴿٦٧﴾

قَوْمَ فِرْعَوْنَ أَذَلَّ لَا يُتَّقُونَ ﴿٦٨﴾

قَالَ رَبِّ إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿٦٩﴾

وَيَضِيقُ صَدْرِي وَلَا يَبْدِلُ لِسَانِي فَأَرْسِلْ لِي
هَارُونَ ﴿٧٠﴾

¹¹ (V.26:3) See the footnote of (V.3:85).

14. "And they have a charge of crime against me, and I fear they will kill me."

15. (Allâh) said: "Nay! Go you both with Our Signs. Verily, We shall be with you, listening."

16. "And go both of you to Fir'aun (Pharaoh), and say: 'We are the Messengers of the Lord of the 'Ālamîn (mankind, jinn and all that exists),

17. "So allow the Children of Israel to go with us.'"

18. [Fir'aun (Pharaoh)] said [to Mûsâ (Moses)]: "Did we not bring you up among us as a child? And you did dwell many years of your life with us.

19. "And you did your deed, which you did (i.e. the crime of killing a man) while you were one of the ingrates."

20. Mûsâ (Moses) said: "I did it then, when I was ignorant (as regards my Lord and His Message).

21. "So I fled from you when I feared you. But my Lord has granted me *Hukm* (i.e. religious knowledge, right judgement of the affairs and Prophethood), and made me one of the Messengers.

22. "And this is the past favour with which you reproach me: that you have enslaved the Children of Israel."

23. Fir'aun (Pharaoh) said: "And what is the Lord of the 'Ālamîn (mankind, jinn and all that exists)?"

24. [Mûsâ (Moses)] said: "The Lord of the heavens and the earth, and all that is between them, if you seek to be convinced with certainty."

وَلَهُمْ عَذَابٌ دُونَ ذَلِكَ أَنْ يَتْلُو بِ

قَالَ كَلَّا فَإِنَّمَا يَتَّبِعُونَ آيَاتِنَا إِنَّمَا مَكَّرَ مُتَوَعِّدُونَ

فَأَتَيْنَاهُم بِآيَاتِنَا فَقَوْلَا إِنَّا رَسُولُ رَبِّ النَّاسِ

أَنْ أَرْسِلَ مَعَنَا بَنِي إِسْرَءِيلَ

قَالَ أَمْ نَرْفَعُ فِي مَا وَلَيْسَ لَنَا بِهِ خِلَافٌ مِمَّا يَنْفَرُ

يَسْتَفِيدُونَ

وَقَعَلْتَ لَكَ إِلَٰهًا فَعَلْتَ وَآتَى مِنَ

الْعَالَمِينَ

قَالَ فَاصْبِرْ إِنَّا زَاكِرُونَ الْعَالَمِينَ

فَقَرَرْتُ يَوْمَئِذٍ وَلَمَّا خِفْتُ أَنِ أُولَىٰ رَيْبٍ مِّنْ حُكْمِ

وَجَعَلَنِي مِنَ الْمُرْسَلِينَ

وَذَلِكَ نِعْمَةٌ كُنَّهَا عَلَىٰ أَنْ عِبَدْتَ بَيْنَ

إِسْرَءِيلَ

قَالَ فَذَرْنِي وَمَا رَبُّ الْعَالَمِينَ

قَالَ رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنَّ كُنتُم مِّنَ

مُؤْمِنِينَ

25. [Fir'aun (Pharaoh)] said to those around him: "Do you not hear (what he says)?"

26. [Mûsâ (Moses)] said: "Your Lord and the Lord of your ancient fathers!"

27. [Fir'aun (Pharaoh)] said: "Verily, your Messenger who has been sent to you is a madman!"

28. [Mûsâ (Moses)] said: "The Lord of the east and the west, and all that is between them, if you did but understand!"

29. [Fir'aun (Pharaoh)] said: "If you choose an *ilâh* (god) other than me, I will certainly put you among the prisoners."

30. [Mûsâ (Moses)] said: "Even if I bring you something manifest (and convincing)?"

31. [Fir'aun (Pharaoh)] said: "Bring it forth then, if you are of the truthful!"

32. So [Mûsâ (Moses)] threw his stick, and behold, it was a serpent, manifest.

33. And he drew out his hand, and behold, it was white to all beholders!

34. [Fir'aun (Pharaoh)] said to the chiefs around him: "Verily, this is indeed a well-versed sorcerer.

35. "He wants to drive you out of your land by his sorcery: what is it then that you command?"

36. They said: "Put him off and his brother (for a while), and send callers to the cities;

37. "To bring up to you every well-versed sorcerer."

38. So the sorcerers were assembled at a fixed time on a day appointed.

39. And it was said to the people: "Are you (too) going to assemble?"

قَالَ لَنْ حَوْلَآءَ لَا اسْتِغْوٰىنَ ﴿٢٥﴾

قَالَ رَبُّكُمْ رَبُّ آبَائِكُمُ الْاَوَّلٰىنَ ﴿٢٦﴾

قَالَ اِنَّ رَسُوْلَكَ الَّذِى اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ﴿٢٧﴾

قَالَ رَبُّ الْمَشْرِىْقِ وَالْمَغْرِبِ وَمَا بَيْنَهُمَا اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿٢٨﴾

قَالَ اِنْ لَّمْ تَخُذْ اِلٰهًا غَيْرِىْ لِجَعَلْنٰكَ مِنَ الْمَسْجُوْرِيْنَ ﴿٢٩﴾

قَالَ اَوْ لِيُخْشٰىكَ يٰنُوْثٰىيْنَ ﴿٣٠﴾

قَالَ قَالَتِ يٰهٰٓؤُنَّ كُنْتُمْ مِنَ الصّٰدِقِيْنَ ﴿٣١﴾

قَالَ لَقَدْ جِئْتُمْ بِاٰثَانِىْ فَاَنَافِىْ تُبٰىئُ مٰثِيْنَ ﴿٣٢﴾

وَرَفَعَ يَدَهُ فَاَبْهٰتَ اَبْصٰرُهُ لَلنَّظِيْرِ ﴿٣٣﴾

قَالَ لِلْمَلَآئِكَةِ اِنْ هٰذَا لَسٰجِدٌ عَلِيْمٌ ﴿٣٤﴾

يُرِيْدُ اَنْ يُخْرِجَكُمْ مِّنْ اَرْضِكُمْ بِسُوْرِهِ فَمَا تَاْمُرُوْنَ ﴿٣٥﴾

قَالُوْا اَلْوَعْدُ الَّذِى وَاٰهَآءُ تَلٰٓمَتْ فِى الْمَلٰٓئِكَةِ خٰشِعِيْنَ ﴿٣٦﴾

يَاۤتُوْكَ بِكُلِّ سَآخِرٍ عَلِيْمٍ ﴿٣٧﴾

فَجُمِعَ السّٰحِرُوْا لِمَقَدَّتِ قُوْرٍ مَّعْلُوْمٍ ﴿٣٨﴾

وَقِيْلَ لِلنَّاسِ هَلْ اَسْمَعْتُمْ مِّنْ رَّسُوْلٍ ﴿٣٩﴾

40. "That we may follow the sorcerers [who were on Fir'aun's (Pharaoh) religion of disbelief] if they are the winners."

41. So when the sorcerers arrived, they said to Fir'aun (Pharaoh): "Will there surely be a reward for us if we are the winners?"

42. He said: "Yes, and you shall then verily be of those brought near (to myself)."

43. Mûsâ (Moses) said to them: "Throw what you are going to throw!"

44. So they threw their ropes and their sticks, and said: "By the might of Fir'aun (Pharaoh), it is we who will certainly win!"

45. Then Mûsâ (Moses) threw his stick, and behold, it swallowed up all that they falsely showed!

46. And the sorcerers fell down prostrate.

47. Saying: "We believe in the Lord of the 'Alamîn (mankind, jinn and all that exists).

48. "The Lord of Mûsâ (Moses) and Hârûn (Aaron)."

49. [Fir'aun (Pharaoh)] said: "You have believed in him before I give you leave. Surely, he indeed is your chief, who has taught you magic! So verily, you shall come to know. Verily, I will cut off your hands and your feet on opposite sides, and I will crucify you all."

50. They said: "No harm! Surely, to our Lord (Allâh) we are to return.

51. "Verily, we really hope that our Lord will forgive us our sins, as we are the first of the believers [in Mûsâ (Moses) and in the Monotheism which he has brought from Allâh]."

52. And We revealed to Mûsâ (Moses), saying: "Depart by night with My slaves, verily, you will be pursued."

لَعَلَّانَّا نَتَّبِعُ السَّحَرَةَ إِن كَانُوا هُمُ الْغَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَهُ السَّحَرَةُ قَالُوا لِفِرْعَوْنَ أَإِن لَّنَا أَكْجَرُ إِن كُنَّا تُخَى الْعَالَمِينَ ﴿٤١﴾

قَالَ نَعَمْ وَإِنِّي أَتَمُنُّ بِذَنبِي وَأُنَا لَمِنَ الْمُفَرِّقِينَ ﴿٤٢﴾

قَالَ لَهُمُ مُوسَى الْقَوْمَ أَمَنَّا عَنْهُمْ خُلُوفٌ ﴿٤٣﴾

فَالْفَرَجَ إِنَّا لَنُهْمُ وَعِيبُهُمْ قَالُوا لِمُوسَى إِنَّا نَعْتَدُ بِإِنَّا لَنَنصُرُ الْقَائِلِينَ ﴿٤٤﴾

قَالَ لِمُوسَى مِنْ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ﴿٤٥﴾

فَأَنبَى السَّحَرَةُ مَسْجِدَهُمْ ﴿٤٦﴾

قَالُوا إِنَّا نَسْتَغِيثُ بِالْعَالَمِينَ ﴿٤٧﴾

رَبِّ مُوسَى وَهَارُونَ ﴿٤٨﴾

قَالَ أَمْسِرُوا لَهُمْ قَبْلَ أَنْ أَدْنِيَ لَكُمُوهَ لَكُمُوهَ الَّذِي عَلَّمَكُمُوهَ لَسَوْفَ تَصْلَوْنَ لَهُ أَقْطَعُ أَيْدِيَكُمْ وَأُنْصِلُ كُرُوفَكُمْ وَأَنْصِلُ كُرُوفَكُمْ وَأَنْصِلُ كُرُوفَكُمْ وَأَنْصِلُ كُرُوفَكُمْ ﴿٤٩﴾

قَالُوا لَا ضَرَرَ لَنَا إِلَى رَبِّنَا نَرْجِعُ لِرَبِّنَا ﴿٥٠﴾

إِنَّا نَتُوبُ إِلَى رَبِّنَا نَايِسُونَ ﴿٥١﴾ قَوْلَ الْمُرْسَلِينَ ﴿٥٢﴾

* وَأَنذَرْنَا إِلَى مُوسَى أَنْ أَسْرِ بِأَتْلَابِكَ مَكْرُومًا ﴿٥٣﴾

53. Then Fir'aun (Pharaoh) sent callers to (all) the cities.

54. (Saying): "Verily, these indeed are but a small band.

55. "And verily, they have done what has enraged us.

56. "But we are a host all assembled, amply fore-warned."

57. So, We expelled them from gardens and springs,

58. Treasures, and every kind of honourable place.

59. Thus [We turned them (Pharaoh's people) out] and We caused the Children of Israel to inherit them.

60. So they pursued them at sunrise.

61. And when the two hosts saw each other, the companions of Mûsâ (Moses) said: "We are sure to be overtaken."

62. [Mûsâ (Moses)] said: "Nay, verily, with me is my Lord. He will guide me."

63. Then We revealed to Mûsâ (Moses) (saying): "Strike the sea with your stick." And it parted, and each separate part (of that sea water) became like huge mountain.

64. Then We brought near the others [Fir'aun's (Pharaoh) party] to that place.

65. And We saved Mûsâ (Moses) and all those with him.

66. Then We drowned the others.

67. Verily, in this is indeed a sign (or a proof), yet most of them are not believers.

68. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

فَأَرْسَلَ رَسُولُنَا فِي الْمَدَائِنِ حَاشِرِينَ ﴿٥٣﴾

إِنَّ هَؤُلَاءِ لَشِرْذِمَةٌ قَلِيلُونَ ﴿٥٤﴾

وَأَنَّهُمْ لَأَتْلَفُنَّوهُمْ ﴿٥٥﴾

وَأَنَّا آجِئُكُمْ بِخِزْيَانٍ كَافٍ ﴿٥٦﴾

فَأَخْرَجْنَا مِنْهُمُ الْجَنَّةَ وَالْأَنْهَارَ وَمَعِينِ ﴿٥٧﴾

وَكُنُوزٍ وَمَقَامٍ كَافٍ ﴿٥٨﴾

كَذَلِكَ وَأَوْرَثْنَاهَا بَنِي إِسْرَءِيلَ ﴿٥٩﴾

فَاتَّبَعُوهُمْ مُتُسَارِعِينَ ﴿٦٠﴾

فَلَمَّا تَرَ الْفِتْيَانُ الْجَمْعَانِ قَالُوا هَذَا أَصْحَابُ مَوْسَى وَإِنَّا لَمَذْكُورُونَ ﴿٦١﴾

قَالَ كَلَّا إِنَّ مَوْسَى رَبِّي سَيَهْدِينِ ﴿٦٢﴾

فَأَوْحَيْنَا إِلَىٰ مُوسَى أَنِ اضْرِبْ بِعَصَاكَ الْبَحْرَ ۖ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالَتَلْوِاجِ ۖ وَأَوَّلَتْ رُءُوسُهُنَّ الْإِصْبَاحَ ﴿٦٣﴾

وَأَرْسَلْنَا ذُرِّيَّتَهُنَّ الْآخَرِينَ ﴿٦٤﴾

وَأَنجَيْنَا مُوسَى وَمَنْ مَعَهُ وَأَغْرَيْنَ الْآخَرِينَ ﴿٦٥﴾

ثُمَّ أَصْرَقْنَا الْآخَرِينَ ﴿٦٦﴾

إِنِّي فِي ذَٰلِكَ لَآيَةٌ لِّمَن كَانَ عَيْنُهُ مُرْصُوفَةً ﴿٦٧﴾

فَأَنذَرْتُكَ لَهْمَا الْعَرِيزِ ۚ فَاتَّقِ اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٦٨﴾

69. And recite to them the story of Ibrâhîm (Abraham).

70. When he said to his father and his people: "What do you worship?"

71. They said: "We worship idols, and to them we are ever devoted."

72. He said: "Do they hear you, when you call on (them)?"

73. "Or do they benefit you or do they harm (you)?"

74. They said: "(Nay) but we found our fathers doing so."

75. He said: "Do you observe that which you have been worshipping —

76. "You and your ancient fathers?

77. "Verily, they are enemies to me, except the Lord of the 'Alâmin (mankind, jinn and all that exists),

78. "Who has created me, and it is He Who guides me.

79. "And it is He Who feeds me and gives me to drink.

80. "And when I am ill, it is He who cures me.

81. "And Who will cause me to die, and then will bring me to life (again).

82. "And Who, I hope, will forgive me my faults on the Day of Recompense, (the Day of Resurrection).

83. My Lord! Bestow *Hukm* (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous.

84. And grant me an honourable mention in later generations.

وَأَنْتَلِّ عَلَيْهِمْ نَبَأَ إِبْرَاهِيمَ ﴿٦٩﴾

إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَا تَعْبُدُونَ ﴿٧٠﴾

قَالُوا نَعْبُدُ آبَاءَنَا فَطَرَالَهُمْ عَسَاكُونَ ﴿٧١﴾

قَالَ هَلْ يَسْمَعُونَكُمُ إِذْ تَدْعُونَهُمْ ﴿٧٢﴾

أَوْ يَنْفَعُوكُمْ أَوْ يُضَرُّوكُمْ ﴿٧٣﴾

قَالُوا بَلْ وَجَدْنَا آبَاءَنَا كَذَلِكَ يَفْعَلُونَ ﴿٧٤﴾

قَالَ أَفَرَأَيْتُمْ مَا كُنْتُمْ تَعْبُدُونَ ﴿٧٥﴾

أَشْتَرَوْا بِهِمَا وَلَكُمْ آفَافُ الْمَقَدَّرِينَ ﴿٧٦﴾

وَمَا يَنْفَعُ عِندَهُمْ مِنْ شَيْءٍ إِلَّا إِلَهُ الْغَالِبِينَ ﴿٧٧﴾

الَّذِي خَلَقَنِي فَهُوَ يُدِيرُنِي ﴿٧٨﴾

وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِي ﴿٧٩﴾

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِي ﴿٨٠﴾

وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِي ﴿٨١﴾

وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ ﴿٨٢﴾

رَبِّ هَبْ لِي حُكْمًا وَأَلْحِقْنِي بِالصَّالِحِينَ ﴿٨٣﴾

وَجْعَلْ لِي لِسَانَ صِدْقٍ فِي الْآخِرِينَ ﴿٨٤﴾

85. And make me one of the inheritors of the Paradise of Delight.

86. And forgive my father, verily, he is of the erring.

87. And disgrace me not on the Day when (all the creatures) will be resurrected.

88. The Day whereon neither wealth nor sons will avail,

89. Except him who comes to Allâh with a clean heart [clean from *Shirk* (polytheism) and *Nifâq* (hypocrisy)]."

90. And Paradise will be brought near to the *Muttaqûn* (the pious — See V.2:2).

91. And the (Hell) Fire will be placed in full view of the erring.

92. And it will be said to them: "Where are those (the false gods whom you used to set up as rivals with Allâh) that you used to worship.

93. "Instead of Allâh? Can they help you or (even) help themselves?"

94. Then they will be thrown on their faces into the (Fire), they and the *Ghawîn* (devils, and those who were in error).

95. And the whole hosts of *Iblîs* (Satan) together.

96. They will say while contending therein,

97. By Allâh, we were truly in a manifest error,

98. When We held you (false gods) as equals (in worship) with the Lord of the 'Âlamîn (mankind, jinn and all that exists);

99. And none has brought us into error except the *Mujrimûn* [*Iblîs* (Satan) and those of human beings who commit crimes, murderers, polytheists, oppressors].

وَجْعَلْنِي مِنْ وَرَثَةِ الْجَنَّةِ الْخَالِدِينَ ﴿٨٥﴾

وَاغْفِرْ لِي أَبِي إِنَّهُ كَانَ مِنَ الضَّالِّينَ ﴿٨٦﴾

وَلَا تُخْزِنِي يَوْمَ يُبْعَثُونَ ﴿٨٧﴾

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾

إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

وَأَلْقَى الْجَنَّةَ لِلنَّافِثِينَ ﴿٩٠﴾

وَوُضِعَ الْجَهَنَّمُ لِلظَّالِمِينَ ﴿٩١﴾

وَقِيلَ لَهُمْ لَيْسَ مَا كُنْتُمْ تَدْعُونَ ﴿٩٢﴾

مِنْ دُونِ اللَّهِ هَلْ يَنْصُرُهُمْ أَوْسِيَهُمْ ﴿٩٣﴾

لَمْ يُجِبْهُمْ أَهْلُ الْقَائِمِينَ ﴿٩٤﴾

وَيَحْمِلُهُ إِبْلِيسُ أَبْعَثُونَ ﴿٩٥﴾

قَالُوا وَلَمْ نَكُفِّهِمْ هَهُمُ الْمُنْتَصِمُونَ ﴿٩٦﴾

قَالَ اللَّهُ إِنَّكُمْ أَنْتَ لِي بِكُلِّ شَيْءٍ مُبِينٌ ﴿٩٧﴾

إِذْ أَسْتَوَىٰ بَيْنَ رَبِّ الْعَالَمِينَ ﴿٩٨﴾

وَمَا أَصْبَأُنَا إِلَّا الْخَائِبِينَ ﴿٩٩﴾

100. Now we have no intercessors,

101. Nor a close friend (to help us).

102. (Alas!) If we only had a chance to return (to the world), we shall truly be among the believers!

103. Verily, in this is indeed a sign, yet most of them are not believers.

104. And verily, your Lord, He is truly the All-Mighty, the Most Merciful.

105. The people of Nûh (Noah) denied the Messengers.

106. When their brother Nûh (Noah) said to them: "Will you not fear Allâh and obey Him?"

107. "I am a trustworthy Messenger to you.

108. "So fear Allâh, keep your duty to Him, and obey me.

109. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Ālamîn (mankind, jinn and all that exists).

110. "So keep your duty to Allâh, fear Him and obey me."

111. They said: "Shall we believe in you, when the meanest (of the people) follow you?"

112. He said: "And what knowledge have I of what they used to do?

113. "Their account is only with my Lord, if you could (but) know.

114. "And I am not going to drive away the believers.

115. I am only a plain warner."

فَالنَّاسِ شَفِيعِينَ ﴿١٠٠﴾

وَلَا صَدِيقِي حَسِيرٍ ﴿١٠١﴾

قَالُوا إِنَّا كُنَّا نَمُوتُ وَأَنَّا كُنَّا مِنَ الْمُؤْمِنِينَ ﴿١٠٢﴾

إِنِّي فِي ذَلِكَ لَآيَةٌ وَمَا كُنَّا أَنتُمْ مُؤْمِنِينَ ﴿١٠٣﴾

وَأَنَّ رَبَّكَ لَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿١٠٤﴾

كَذَّبَتْ قَوْمُ نُوحٍ الْمُرْسَلِينَ ﴿١٠٥﴾

إِذْ قَالَ لَهُمُ أَخُوهُمْ نُوحٌ أَلَا تَتَّقُونَ ﴿١٠٦﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٠٧﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَتَيْتُمْ إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٠٩﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

* قَالُوا أَأَتُومِنُ لَكَ وَتَجْعَلُ الْآرْذَلُونَ ﴿١١١﴾

قَالَ وَمَا عَلَيَّ بِمَا كُنتُمْ تَعْمَلُونَ ﴿١١٢﴾

إِنْ حَسَابُهُمْ إِلَّا عِندَ رَبِّي أَن يُنصَرُونَ ﴿١١٣﴾

وَمَا أَتِي بِطَارِدِ الْمُؤْمِنِينَ ﴿١١٤﴾

إِن أَنَا إِلَّا نَذِيرٌ مُّبِينٌ ﴿١١٥﴾

116. They said: "If you cease not, O Nûh (Noah) you will surely be among those stoned (to death)."

117. He said: "My Lord! Verily, my people have denied me.

118. Therefore judge You between me and them, and save me and those of the believers who are with me."

119. And We saved him and those with him in the laden ship.

120. Then We drowned the rest (disbelievers) thereafter.

121. Verily, in this is indeed a sign, yet most of them are not believers.

122. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

123. 'Âd (people) denied the Messengers.

124. When their brother Hûd said to them: "Will you not fear Allâh and obey Him?"

125. "Verily, I am a trustworthy Messenger to you.

126. "So fear Allâh, keep your duty to Him, and obey me.

127. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamîn (mankind, jinn, and all that exists).

128. "Do you build high palaces on every high place, while you do not live in them?"

129. "And do you get for yourselves palaces (fine buildings) as if you will live therein forever?"^[1]

130. "And when you seize (somebody), seize you (him) as tyrants?"

قَالُوا لَئِنْ لَمْ تَنْتَهِ يَنُوحُ لَتَكُونَنَّ مِنَ
الْمَرْجُومِينَ ﴿١١٦﴾

قَالَ رَبِّ إِنِّي قَوْمٌ ذُكِّرْتُ

فَاتَّخَذْتُ بَيْنِي وَبَيْنَهُمْ حُجًّا وَنَحْنُ مِنْ
الْمُؤْمِنِينَ ﴿١١٨﴾

فَأَنْجَيْتَنِي وَمَنْ مَعِيَ فِي الْفُلِ الْكَاسِرِينَ ﴿١١٩﴾

ثُمَّ أَغْرَقْنَا الْبَاقِينَ ﴿١٢٠﴾

إِنِّي فِي ذَلِكَ لَآيَةٌ وَمَا كَانُوا أَتَى لَهُمْ فُؤَادٌ

وَلَا رَبَّكَ لَهُمُ الْعَزِيزُ الرَّحِيمُ ﴿١٢١﴾

كَذَّبَتْ عَادُ الْمُرْسَلِينَ ﴿١٢٢﴾

إِذَا قَالَ لَهُمْ أَخُوهُمْ هُودٌ أَلَا تَتَّقُونَ ﴿١٢٣﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٢٤﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٢٥﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنِ أَجْرِيَ إِلَّا عَلَى رَبِّي
الْعَالَمِينَ ﴿١٢٦﴾

أَتَبْنُونَ بِكُلِّ رِيعٍ بَيْتًا تَصْبَتُونَ ﴿١٢٧﴾

وَتَخْلُدُونَ فِيهَا مُتَحَدِّثِينَ ﴿١٢٨﴾

وَإِذَا بَطِشْتُمْ بَطِشْتُمْ جَبَّارِينَ ﴿١٢٩﴾

^[1] (V.26:129) See the footnote (C) of (V.9:111).

131. "So fear Allâh, keep your duty to Him, and obey me.

132. "And keep your duty to Him, fear Him Who has aided you with all (good things) that you know.

133. "He has aided you with cattle and children.

134. "And gardens and springs.

135. "Verily, I fear for you the torment of a Great Day."

136. They said: "It is the same to us whether you preach or be not of those who preach.

137. "This is no other than the false tales and religion of the ancients, [*Tafsîr At-Tabarî*]

138. "And we are not going to be punished."

139. So they denied him, and We destroyed them. Verily, in this is indeed a sign, yet most of them are not believers.

140. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

141. Thamûd (people) denied the Messengers.

142. When their brother Sâlih said to them: "Will you not fear Allâh and obey Him?

143. "I am a trustworthy Messenger to you.

144. "So fear Allâh, keep your duty to Him, and obey me.

145. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Alâmin (mankind, jinn and all that exists).

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٣١

وَاتَّقُوا إِلَٰهَ الَّذِي أَمَدَّكُمْ بِمَا تَعْلَمُونَ ١٣٢

أَمَدَّكُمْ بِأَنْعَامٍ وَبَنِينَ ١٣٣

وَجَنَّاتٍ وَعُيُونٍ ١٣٤

إِلَىٰ آخِرَاتٍ عَلَيْكُمْ عَذَابٌ يُوقَعُ عَظِيمٌ ١٣٥

قَالُوا سَوَاءٌ عَلَيْنَا أَوَعَظْتَ أَمْ لَمْ تَكُن تَنْتَهِ الْأَوْعَظِينَ ١٣٦

إِنَّ هَذَا إِلَّا خُلُقُ الْأَوَّلِينَ ١٣٧

وَنَحْنُ بِمُعَذِّبِينَ ١٣٨

تَكَذَّبُوا فَأَخَذْنَاهُم بِمَا فِي ذُلِّكَ لَآئِبَةً وَمَا كَانَ أَنتَ بِمُعْجِزِينَ ١٣٩

وَلَنْ يَرْجِكَ هَٰذَا الْعَذَابُ الرَّجِيمُ ١٤٠

كَذَّبَتْ ثَمُودُ الْقَوْمَ الَّذِينَ ١٤١

إِذْ قَالَ لَهُمْ أَخُوهُمْ صَالِحٌ أَتُؤْمِنُونَ ١٤٢

إِلَىٰ الذِّكْرِ رَسُولٌ أَنِيبٌ ١٤٣

فَاتَّقُوا اللَّهَ وَأَطِيعُوا ١٤٤

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِنْ أَتَيْتُمُ الْآلَاءَ مِنَ رَبِّ الْغَالِبِينَ ١٤٥

146. "Will you be left secure in that which you have here?"

147. "In gardens and springs.

148. And green crops (fields) and date-palms with soft spadix.

149. "And you hew out in the mountains, houses with great skill.

150. "So fear Allâh, keep your duty to Him, and obey me.

151. "And follow not the command of *Al-Musrifûn* [i.e. their chiefs: leaders who were polytheists, criminals and sinners],

152. "Who make mischief in the land, and reform not."

153. They said: "You are only of those bewitched!

154. "You are but a human being like us. Then bring us a sign if you are of the truthful."

155. He said: "Here is a she-camel: it has a right to drink (water), and you have a right to drink (water) (each) on a day, known.

156. "And touch her not with harm, lest the torment of a Great Day should seize you."

157. But they killed her, and then they became regretful.

158. So the torment overtook them. Verily, in this is indeed a sign, yet most of them are not believers.

159. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

160. The people of Lût (Lot) (who dwelt in the town of Sodom in Palestine) denied the Messengers.

أَنْ تَرْكُونَ فِي مَا هُنَا آمِينَ ﴿١٤٦﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿١٤٧﴾

وَزُرُوعٍ وَنَخْلٍ طَلُفُهَا هَضْبٌ ﴿١٤٨﴾

وَتَنْجُونَ مِنَ الْجِبَالِ بُيُوتًا أَقْدِرِينَ ﴿١٤٩﴾

فَاتَّقُوا اللَّهَ وَالْطَّيْعِينَ ﴿١٥٠﴾

وَلَا تُطِيعُوا أَمْرَ الْمُسْرِفِينَ ﴿١٥١﴾

الَّذِينَ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿١٥٢﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٥٣﴾

مَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا فَأْتِ بِآيَةٍ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٥٤﴾

قَالَ هَذِهِ نَاقَةُ آلِهِمْ لَهَا حُرْمَةٌ يَوْمَ وَلَا حُرْمَةٌ يَوْمًا ﴿١٥٥﴾

وَلَا تَمْسُوهَا يُسُوءَ فِعْلُكُمْ وَعَذَابٌ يَوْمَ عَظِيمٍ ﴿١٥٦﴾

فَعَقَرُوهَا فَاصْبِرُوا لِمَا نَدَبْتُمْ ﴿١٥٧﴾

فَأَخَذَهُمُ الْعَذَابُ إِنَّ فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُؤْمِنِينَ ﴿١٥٨﴾

وَلَقَدْ كَانَ لَكُمُ الْعَظِيمُ الْرَّجِيمُ ﴿١٥٩﴾

كَذَبَتْ قَوْمُ لُوطٍ الْمُرْسَلِينَ ﴿١٦٠﴾

161. When their brother Lût (Lot) said to them: "Will you not fear Allâh and obey Him?

162. "Verily, I am a trustworthy Messenger to you.

163. "So fear Allâh, keep your duty to Him, and obey me.

164. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Âlamin (mankind, jinn and all that exists).

165. "Go you in to the males of the 'Âlamin (mankind),

166. "And leave those whom Allâh has created for you to be your wives? Nay, you are a trespassing people!"

167. They said: "If you cease not O Lût (Lot)! verily, you will be one of those who are driven out!"

168. He said: "I am, indeed, of those who disapprove with severe anger and fury your (this evil) action (of sodomy).

169. "My Lord! Save me and my family from what they do."

170. So We saved him and his family, all,

171. Except an old woman (his wife) among those who remained behind.

172. Then afterward We destroyed the others.

173. And We rained on them a rain (of torment). And how evil was the rain of those who had been warned!

174. Verily, in this is indeed a sign, yet most of them are not believers.

175. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

إِذْ قَالَ لَهُ أَخُوهُ نُوحٌ أَلَا تَتَّقُونَ ﴿١٦١﴾

إِنِّي لَكُم رَسُولٌ أَمِينٌ ﴿١٦٢﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا عَمْرًا ﴿١٦٣﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَىٰ رَبِّ الْعَالَمِينَ ﴿١٦٤﴾

فَاذْهَبْ إِلَى الْآلِئِمِّ مِنَ الْعَالَمِينَ ﴿١٦٥﴾

وَذَرُوا مَا بَلَغَ لَكُمْ رَبُّكُمْ مِنْ آيَاتِهِ كَمَا بَلَغَ أَنْفُسَهُمْ عَادُونَ ﴿١٦٦﴾

قَالُوا لَئِنْ لَمْ تَنْتَهِ لَوْ لَكُنَّا مِنَ الْمَكِيدِينَ ﴿١٦٧﴾

قَالَ إِنِّي لَمِنَ الْخَالِقِينَ ﴿١٦٨﴾

رَبِّ يَحْيَىٰ وَأَهْلِي مَا يَصْلَوْنَ ﴿١٦٩﴾

فَنَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٧٠﴾

إِلَّا جَعَلْنَا فِي الْقُبُورِ ﴿١٧١﴾

ثُمَّ دَمَرْنَا الْآخَرِينَ ﴿١٧٢﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا مُّثِيرًا ﴿١٧٣﴾

إِنَّا فِي ذَلِكَ لَآيَةً وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٧٤﴾

وَلَا رَيْبَ لَهْوَ الْعَزِيزِ الرَّحِيمِ ﴿١٧٥﴾

176. The dwellers of Al-Aikah [near Madyan (Midian)] denied the Messengers.

177. When Shu'aib said to them: "Will you not fear Allâh (and obey Him)?"

178. "I am a trustworthy Messenger to you.

179. "So fear Allâh, keep your duty to Him, and obey me.

180. "No reward do I ask of you for it (my Message of Islâmic Monotheism); my reward is only from the Lord of the 'Ālamîn (mankind, jinn and all that exists).

181. "Give full measure, and cause no loss (to others).

182. "And weigh with the true and straight balance.

183. "And defraud not people by reducing their things, nor do evil, making corruption and mischief in the land.

184. "And fear Him Who created you and the generations of the men of old."

185. They said: "You are only one of those bewitched!

186. "You are but a human being like us and verily, we think that you are one of the liars!

187. "So cause pieces of the heaven to fall on us, if you are of the truthful!"

188. He said: "My Lord is the Best Knower of what you do."

189. But they denied him, so the torment of the day of shadow (a gloomy cloud) seized them. Indeed, that was the torment of a Great Day.

190. Verily, in this is indeed a sign, yet most of them are not believers.

كَذَّبَ أَصْحَابُ آلِ أَيْكَاةٍ الْمُرْسَلِينَ ﴿١٧٦﴾

إِذْ قَالَ شُعَيْبٌ لِّأَخِيَّتِهِ قُلُوبُهُمْ غَافِلَةٌ ﴿١٧٧﴾

إِنِّي لَكُمْ رَسُولٌ أَمِينٌ ﴿١٧٨﴾

فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرِي ﴿١٧٩﴾

وَمَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِن أَجْرِي إِلَّا عَلَى رَبِّ الْعَالَمِينَ ﴿١٨٠﴾

* أَوْفُوا الْكَيْلَ وَلَا تَكُونُوا مِنَ الْمُخْسِرِينَ ﴿١٨١﴾

وَزِنُوا بِالْقِسْطِ أَيْسَرَ الْمِيزَانِ ﴿١٨٢﴾

وَلَا تَبْخَسُوا النَّاسَ أَشْيَهُمْ وَلَا تَكُونُوا مِنَ الْمُرْسَرِينَ ﴿١٨٣﴾

وَاتَّقُوا اللَّهَ الَّذِي خَلَقَكُمْ وَلِجَنَّةِ الْأُولَى ﴿١٨٤﴾

قَالُوا إِنَّمَا أَنْتَ مِنَ الْمُسَحَّرِينَ ﴿١٨٥﴾

وَمَا أَنْتَ إِلَّا بَشَرٌ مِّثْلُنَا وَإِنْ نَظُنُّكَ لَمِنَ الْمُكْذِبِينَ ﴿١٨٦﴾

فَأَنزِلْ عَلَيْنَا نَارَ كِسْفٍ مِّنَ السَّمَاءِ إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٨٧﴾

قَالَ رَبِّ اعْلَمْ بِمَا تُصَلِّونَ ﴿١٨٨﴾

فَكَذَّبُوهُ فَأَخَذَهُمْ عَذَابُ يَوْمِ الظَّلَامَةِ إِنَّهُ كَانَ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٨٩﴾

إِنِّي فِي ذَلِكَ لَآيَةٌ وَمَا كَانَ أَكْثَرُهُمْ مُّؤْمِنِينَ ﴿١٩٠﴾

191. And verily, your Lord, He is indeed the All-Mighty, the Most Merciful.

وَإِنَّ رَبَّكَ لَهُوَ الْقَرِيمُ ﴿١٩١﴾

192. And truly, this (the Qur'ân) is a revelation from the Lord of the 'Ālamîn (mankind, jinn and all that exists),

وَالَّذِي أَنْزَلَ مِنَ رَبِّكَ يُبَيِّنُ لَكَ الْقُرْآنَ ﴿١٩٢﴾

193. Which the trustworthy Râh [Jibrîl (Gabriel)] has brought down

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾

194. Upon your heart (O Muhammad صلى الله عليه وسلم) that you may be (one) of the warners,

عَلَى قَلْبِكَ لِكُنْ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾

195. In the plain Arabic language.

بِلِسَانٍ عَرَبِيٍّ مُبِينٍ ﴿١٩٥﴾

196. And verily, it (the Qur'ân, and its revelation to Prophet Muhammad صلى الله عليه وسلم) is (announced) in the Scriptures [i.e. the Taurât (Torah) and the Injeel (Gospel)] of former people.

وَالَّذِي أُنْزِلَ فِي ذِي الْقُرْآنِ ﴿١٩٦﴾

197. Is it not a sign to them that the learned scholars (like 'Abdullâh bin Salâm رضى الله عنه who embraced Islâm)⁽¹⁾ of the Children of Israel knew it (as true)?

أَوَلَمْ يَكُنْ لَهُمْ آيَةٌ أَنْ يَقُولُوا هَذَا الْقُرْآنُ نَحْنُ الْعَرَبُ ﴿١٩٧﴾

198. And if We had revealed it (this Qur'ân) to any of the non-Arabs,

وَلَوْ أَنْزَلْنَاهُ عَلَى بَعْضِ الْأَعْجَمِينَ ﴿١٩٨﴾

199. And he had recited it to them, they would not have believed in it.

فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا يَكْفُرُونَ ﴿١٩٩﴾

200. Thus have We caused it (the denial of the Qur'ân) to enter the hearts of the Mûjrimûn (criminals, polytheists, sinners).

كَذَلِكَ سَلَكْنَاهُ فِي قُلُوبِ الْمُجْرِمِينَ ﴿٢٠٠﴾

201. They will not believe in it until they see the painful torment.

لَا يُؤْمِنُونَ بِهِ حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ ﴿٢٠١﴾

202. It shall come to them of a sudden, while they perceive it not.

فَيَأْتِيهِمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٢٠٢﴾

203. Then they will say: "Can we be respited?"

يَسْأَلُونَ هَلْ نَحْنُ مُنظَرُونَ ﴿٢٠٣﴾

204. Would they then wish for Our Torment to be hastened on?

أَفِعَذَابُنَا يَسْتَعْجِلُونَ ﴿٢٠٤﴾

⁽¹⁾ [رضى الله عنه] (V.26:197) See the footnote of (V.5:66) [The story about 'Abdullâh bin Salâm رضى الله عنه].

205. Think! (even) if We do let them enjoy for years,

206. And afterwards comes to them that (punishment) which they had been promised,

207. All that with which they used to enjoy shall not avail them.

208. And never did We destroy a township but it had its warners

209. By way of reminder, and We have never been unjust.

210. And it is not the *Shayâtîn* (devils) who have brought it (this Qur'ân) down.

211. Neither would it suit them, nor they can (produce it).

212. Verily, they have been removed far from hearing it.

213. So invoke not with Allâh another *ilâh* (god) lest you should be among those who receive punishment.

214. And warn your tribe (O Muhammad (صلى الله عليه وسلم) of near kindred.^[1]

215. And be kind and humble to the believers who follow you.

216. Then if they disobey you, say: "I am innocent of what you do."

217. And put your trust in the All-Mighty, the Most Merciful,

أَفَرَأَيْتَ إِن تَسْتَعْتِفْهُمْ مِيسِرًا ﴿٢٠٥﴾

تُزَجَّاهُمْ مَّا كَانُوا وَعَدُوكَ ﴿٢٠٦﴾

مَّا أَخْلَقَ لَهُمْ مَّا كَانُوا يُسْتَعْتَفُونَ ﴿٢٠٧﴾

وَمَا أَهْلَكْنَا مِثْقَالَ ذَرَّةٍ وَلَا كَانُوا يَسْزِرُونَ ﴿٢٠٨﴾

وَرَأَى وَمَا كُنَّا ظَالِمِينَ ﴿٢٠٩﴾

وَمَا أَنْزَلْنَاهُ إِلَّا السَّيْلُوتِ ﴿٢١٠﴾

وَمَا يَنْبَغِي لَهُمْ وَمَا يَسْتَطِيعُونَ ﴿٢١١﴾

إِنَّهُمْ عَنْ السَّمْعِ لَمَعَزُولُونَ ﴿٢١٢﴾

فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ تَسْجُونَ ﴿٢١٣﴾

مِنَ الْمُعَذِّبِينَ ﴿٢١٤﴾

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٥﴾

وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ إِن كُنتَ مِنَ الْمُؤْمِنِينَ ﴿٢١٦﴾

إِن عَصَوْكَ فَقُلْ إِنِّي بَرِيءٌ مِّمَّا تَعْمَلُونَ ﴿٢١٧﴾

وَتَوَكَّلْ عَلَى الْمَعِزِّ الرَّحِيمِ ﴿٢١٨﴾

^[1] (V.26:214) Narrated Ibn 'Abbâs رضي الله عنهما: When the Verse: "And warn your tribe (O Muhammad (صلى الله عليه وسلم) of near kindred" was revealed, Allah's Messenger (صلى الله عليه وسلم) went out, and when he had ascended As-Safa mountain, he shouted, "Yâ Sabâhâh!" The people said, "Who is that?" Then they gathered around him, whereupon he said, "Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?" They said, "We have never heard you telling a lie." Then he said, "I am a plain warner to you of a coming severe punishment." Abû Lahab said: "May you perish! You gathered us only for this reason?" Then Abû Lahab went away. So *Sûrat Al-Masad* "Perish the hands of Abû Lahab!" (V.111:1) was revealed. (*Sahih Al-Bukhârî*, Vol.6, Hadith No.495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

218. Who sees you (O Muhammad صلى الله عليه وسلم) when you stand up (alone at night for *Tahajjud* prayers).

الَّذِي يَرَىٰكَ إِذَا تَوَلَّىٰ تَوَلَّىٰ

219. And your movements among those who fall prostrate (to Allâh in the five compulsory congregational prayers).

وَيَقْلِبُكَ فِي السُّجُودِ ٢١٩

220. Verily, He, only He, is the All-Hearer, the All-Knower.

إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ٢٢٠

221. Shall I inform you (O people!) upon whom the *Shayâtîn* (devils) descend?

هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن نَّزَلَ الشَّيْطَانُ ٢٢١

222. They descend on every lying, sinful person.

نَزَلَ عَلَىٰ كُلِّ آفَاةٍ أَثِيمٍ ٢٢٢

223. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.

يَلْقَوْنَ السَّمْعَ وَآسَفُ ثُمَّ كَذِبُونَ ٢٢٣

224. As for the poets, the erring ones follow them,

وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ ٢٢٤

225. See you not that they speak about every subject (praising people — right or wrong) in their poetry?

أَلَمْ تَرَ أَنَّهُمْ فِي كُلِّ وَادٍ يَهِيمُونَ ٢٢٥

226. And that they say what they do not do.

وَأَنَّهُمْ يَقُولُونَ مَا لَا يَفْعَلُونَ ٢٢٦

227. Except those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous deeds, and remember Allâh much, and vindicate themselves after they have been wronged [by replying back in poetry to the unjust poetry (which the pagan poets utter against the Muslims)]. And those who do wrong will come to know by what overturning they will be overturned.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَذَكَرُوا اللَّهَ كَثِيرًا وَانْتَصَرُوا مِنْ بَعْدِ مَا ظَلَمُوا وَسَيَعْلَمُ الَّذِينَ ظَلَمُوا أَيَّ مُنْقَلَبٍ يَنْصَلِبُونَ ٢٢٧

Sûrat An-Naml
(The Ants) XXVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Tâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. These are the Verses of the Qur'ân, and (it is) a Book (that makes things) clear:

2. A guide (to the Right Path) and glad tidings for the believers [who believe in the Oneness of Allâh (i.e. Islâmic Monotheism)].

3. Those who perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât* and they believe with certainty in the Hereafter (resurrection, recompense of their good and bad deeds, Paradise and Hell).

4. Verily, those who believe not in the Hereafter, We have made their deeds fair-seeming to them, so that they wander about blindly.

5. They are those for whom there will be an evil torment (in this world). And in the Hereafter they will be the greatest losers.

6. And verily, you (O Muhammad صلى الله عليه وسلم) are being taught the Qur'ân from One, All-Wise, All-Knowing.

7. (Remember) when Mûsâ (Moses) said to his household: "Verily, I have seen a fire; I will bring you from there some information, or I will bring you a burning brand, that you may warm yourselves."

8. But when he came to it, he was called: "Blessed is Whosoever is in the fire, and whosoever is round about it! And glorified is Allâh, the Lord of the 'Alâmin (mankind, jinn and all that exists).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس تلك آيات القرآن وسورة مبين ١

هذى ونشر على المؤمنين ٢

الذين يقيمون الصلاة ويؤتون الزكاة وهم
بالآخرة همزة مؤمنون ٣

إن الذين لا يؤمنون بالآخرة ربك لهم أعمالهم فهم
تمتعون ٤

أولئك الذين لهم سوء العذاب وهم في الآخرة
همز الأخسر ٥

ولذلك لتلقى القرآن من لدن حكيم عليم ٦

وقال موسى لأخيه هارون انصت لما سألتك من أمها يغفر
أولئك من أمها يغفر فبين أهلكوا فظنوا ٧

فأجابها نوري أن يؤمن من في النار ومن حولها
وسبح حق الله رب العالمين ٨

9. "O Mûsâ (Moses)! Verily, it is I, Allâh, the All-Mighty, the All-Wise.

10. "And throw down your stick!" But when he saw it moving as if it were a snake, he turned in flight, and did not look back. (It was said:) "O Mûsâ (Moses)! Fear not: verily, the Messengers fear not in front of Me.

11. "Except him who has done wrong and afterwards has changed evil for good; then surely, I am Oft-Forgiving, Most Merciful.

12. "And put your hand into your bosom, it will come forth white without hurt. (These are) among the nine signs (you will take) to Fir'aun (Pharaoh) and his people. Verily, they are a people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

13. But when Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) came to them, clear to see, they said: "This is a manifest magic."

14. And they denied them (those *Ayât*) wrongfully and arrogantly, though their own selves were convinced thereof [i.e. those (*Ayât*) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism]. So see what was the end of the *Mufsidûn* (disbelievers, disobedient to Allâh, evil-doers and liars.).

15. And indeed We gave knowledge to Dâwûd (David) and Sulaimân (Solomon), and they both said: "All praise and thanks are Allâh's, Who has preferred us to many of His believing slaves!"

16. And Sulaimân (Solomon) inherited (the knowledge of) Dâwûd (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allâh)."

يُؤْمِنُ بِآيَاتِنَا إِنَّهُ الْعَزِيزُ الْعَلِيمُ ﴿٩﴾

وَأَنزِلْ عَصَاكَ فَإِنَّا نَسْتَأْذِنُكَ بِهَا وَإِن تُلْقُهَا فَوَاقٍ
وَلَقَدْ يَمُونُ بِأَنَّهُ إِتِىَ الْبَحْثُ لَدُنِّي
الْمُرْسَلُونَ ﴿١٠﴾

إِلَّا مَن ظَلَمَ ثُمَّ بَدَّلَ حَسْتًا بُدِّلَ مَنُورُهُ فإِنِّي عَفُورٌ رَّحِيمٌ ﴿١١﴾

وَأَدْخِلْ يَدَكَ فِي جَيْبِكَ تَخْرُجْ بَيْضَةً مِّنْ غَيْرِ سُوِّهَا فَتُبْعَ
ءَايَاتِنَا إِلَىٰ فِرْعَوْنَ وَهُوَ مِنَ الْإِنسَانِ الْكَافِرِينَ ﴿١٢﴾

فَلَمَّا جَاءَهُمْ نَصْرُنَا لَدُنْهُمْ حَسِبْنَاهُمْ أَسْحَابًا
مُّسْتَحْسِنِينَ ﴿١٣﴾

وَرَحِمْنَا دَاوُدَ إِذْ أَسْرَفْنَا وَنَفَخْنَا فِيهِ مِنَّا رُوحًا وَكُنَّا
فَاتِلِينَ كَيْفَ كَانَ عُقْبَةُ الْمُفْسِدِينَ ﴿١٤﴾

وَلَقَدْ آتَيْنَا دَاوُدَ وَسُلَيْمَانَ عِلْمًا وَقَالَا الْحَمْدُ لِلَّهِ
الَّذِي فَضَّلَنَا عَلَىٰ كَثِيرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِينَ ﴿١٥﴾

وَوَرِّثَ سُلَيْمَانُ دَاوُدَ وَقَالَ إِنِّي أُتِيَ الْوَحْيُ عَلَيْنَا
مِنَ الطَّيْرِ وَأَوْفَيْنَا مِن كُلِّ شَيْءٍ إِنَّ هَذَا لَهُوَ الْفَضْلُ
الْعَظِيمُ ﴿١٦﴾

17. And there were gathered before Sulaimân (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward).

18. Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaimân (Solomon) and his hosts should crush you, while they perceive not."

19. So he [Sulaimân (Solomon)] smiled, amused at her speech¹¹ and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

20. He inspected the birds, and said: "What is the matter that I see not the hoopoe? Or is he among the absentees?"

21. "I will surely punish him with a severe torment, or slaughter him, unless he brings me a clear reason."

22. But the hoopoe stayed not long: he (came up and) said: "I have grasped (the knowledge of a thing) which you have not grasped and I have come to you from Saba' (Sheba) with true news.

23. "I found a woman ruling over them: she has been given all things that could be possessed by any ruler of the earth, and she has a great throne.

24. "I found her and her people worshipping the sun instead of Allâh, and *Shaitân* (Satan) has made their deeds fair-seeming to them, and has barred them from (Allâh's) Way: so they have no guidance."

وَحُسَيْنَ إِسْمَاعِيلَ جُنُودَهُ مِنَ الْجِنَّ وَالْإِنْسِ
وَالطَّيْرِ فَهُمْ يُوزَعُونَ ﴿١٧﴾

حَتَّىٰ إِذَا أَتَوْا عَلَىٰ وَادِ النَّمْلِ قَالَتْ نَمْلَةٌ يَا أَيُّهَا
النَّمْلُ ادْخُلُوا مَسَاكِنَكُمْ لَا يَحْطِمَنَّكُمْ سُلَيْمَانُ
وَجُنُودُهُمْ وَلَا يَشْعُرُونَ ﴿١٨﴾

فَتَبَسَّ بِمَسَاجِكُمْ قَوْلُهَا قَالَ رَبِّ أَوْضِعْ لِي
أَشْكُرُ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ
أَعْمَلَ سَبِيحًا فَارِحَةً وَآتِيًا بِرَحْمَتِكَ فِي
عِبَادِكَ الصَّالِحِينَ ﴿١٩﴾

وَتَقَفَّ الطَّيْرُ فَقَالَ مَا لِيَ لَا أَرَى الْهُنْدُ
أَمَ كُنَ مِنَ الْغَائِبِينَ ﴿٢٠﴾

لَا أُخْبِرُكُمْ عَنْهَا فَابْدَأُوا أَلَا أَتَىٰ بِمَنْتَنِي
مُسْلِمًا مَّقْبُولًا ﴿٢١﴾

فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ مَحْطُ بِهِ
وَجِئْتُكُمْ مِنْ سَبْعٍ يَبَلُغُ ثَلَاثِينَ ﴿٢٢﴾

إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ
شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

وَجَدْتُهَا وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ
وَيَذِبُونَ آلِهَةً الشَّيْطَانِ أَعْمَلَهُمْ قُصْدًا هُوَ عَنِ السَّبِيلِ
فَهُمْ لَا يَهْتَدُونَ ﴿٢٤﴾

¹¹ (V.27:19) See the footnote of (V.8:143).

25. [As *Shaitân* (Satan) has barred them from Allâh's Way] so they do not worship (prostrate themselves before) Allâh, Who brings to light what is hidden in the heavens and the earth, and knows what you conceal and what you reveal. [*Tafsîr At-Tabarî*]

26. Allâh, *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), the Lord of the Supreme Throne!

27. [Sulaimân (Solomon)] said: "We shall see whether you speak the truth or you are (one) of the liars.

28. "Go you with this letter of mine, and deliver it to them, then draw back from them, and see what (answer) they return."

29. She said: "O chiefs! Verily, here is delivered to me a noble letter,

30. "Verily, it is from Sulaimân (Solomon), and verily, it (reads): In the Name of Allâh, the Most Gracious, the Most Merciful:

31. "Be you not exalted against me, but come to me as Muslims (true believers who submit to Allâh with full submission)."

32. She said: "O chiefs! Advise me in (this) case of mine. I decide no case till you are present with me (and give me your opinions)."

33. They said: "We have great strength, and great ability for war, but it is for you to command: so think over what you will command."

34. She said: "Verily kings, when they enter a town (country), they despoil it and make the most honourable amongst its people the lowest. And thus they do.

35. "But verily, I am going to send him a present, and see with what (answer) the messengers return."

أَلَّا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْغَبَّ فِي السَّاعَاتِ
وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُنْشِئُونَ ﴿١٥﴾

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْعَلِيمُ ﴿١٦﴾

* قَالَ سَتُنظرُ أَصَدَقْتَ أَمْ كُنتَ مِنَ
الْكَاذِبِينَ ﴿١٧﴾

أَذْهَبَ بِي كَيْفِي هَذَا فَأَلْفَمَهُ الْيَهُودَ ثُمَّ قَالَ عَتَمَةُ فَانظُرْ
مَاذَا يُرْجِعُونَ ﴿١٨﴾

قَالَتْ يَا أَيُّهَا الْمَلَأَاءُ إِنَّهُ لَأَقْرَبُكُمْ سِتْرَ كَرِيمٍ ﴿١٩﴾

إِنَّهُ مِنْ سُلَيْمَانَ وَقَدْ أَرْسَلَهُ اللَّهُ بِالْحَمْدِ الرَّحِيمِ ﴿٢٠﴾

أَلَّا تَتَّقُوا اللَّهَ وَأَنْتُمْ مُسْلِمُونَ ﴿٢١﴾

قَالَتْ يَا أَيُّهَا الْمَلَأَاءُ أَفْتَرِي عَلَى آمْرِى مَا كُنْتُ قَاطِعَةً
أَمْرًا حَقًّا فَشَهِدُونِ ﴿٢٢﴾

قَالُوا نَحْنُ أَقْوَمُ وَأَوْلَا بَأْسًا شَدِيدًا وَالْأَمْرُ إِلَيْكِ
فَانظُرِي مَاذَا تَأْمُرِينَ ﴿٢٣﴾

قَالَتْ إِنَّ الْمُلُوكَ إِذَا دَخَلُوا قَرْيَةً أَفْسَدُوهَا وَجَعَلُوا أَعِزَّةَ
أَهْلِهَا أَذِلَّةً وَكَسَفَتْكَ يُسْمَلُونَ ﴿٢٤﴾

وَأَنَا مُرْسِلَةٌ إِلَيْهِمْ بِهَدِيَّةٍ فَنَظُرُهُمْ يَوْمَ يَمُجِجُ
الْمُرْسَلُونَ ﴿٢٥﴾

36. So when (the messengers with the present) came to Sulaimân (Solomon), he said: "Will you help me in wealth? What Allâh has given me is better than that which He has given you! Nay, you rejoice in your gift!"

37. [Then Sulaimân (Solomon) said to the chief of her messengers who brought the present]: "Go back to them. We verily shall come to them with hosts that they cannot resist, and we shall drive them out from there in disgrace, and they will be abased."

38. He said: "O chiefs! Which of you can bring me her throne before they come to me surrendering themselves in obedience?"

39. A 'Ifrit (strong one) from the jinn said: "I will bring it to you before you rise from your place (council). And verily, I am indeed strong, and trustworthy for such work."

40. One with whom was knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!" Then when he [Sulaimân (Solomon)] saw it placed before him, he said: "This is by the Grace of my Lord — to test me whether I am grateful or ungrateful! And whoever is grateful, truly, his gratitude is for (the good of) his ownself; and whoever is ungrateful, (he is ungrateful only for the loss of his ownself). Certainly, my Lord is Rich (Free of all needs), Bountiful."

41. He said: "Disguise her throne for her that we may see whether she will be guided (to recognise her throne), or she will be one of those not guided."

42. So when she came, it was said (to her): "Is your throne like this?" She said: "(It is) as though it were the very same." And [Sulaimân (Solomon) said]: "Knowledge was bestowed on us before her, and we were submitted to Allâh (in Islâm as Muslims before her)."

فَلَمَّا جَاءَهُ سُلَيْمَانُ قَالَ أَتَيْدُونَ مِنِّي مَالًا فَتُعَلِّمُونِي
بِهِ خَيْرًا مِمَّا آتَاكُم بَلْ أَتَىٰ مِثْلَهُ بِمَا خَفَوْا ۝٣٦

أَنجِ إِلَىٰ هَٰذَا فَلْيَأْتِكُم بِجُودٍ لَّا يَمَلُ ۚ لَهُمْ فِيهَا
وَلَا فِي خَيْرٍ مِّمَّا آتَاكُم وَاللَّهُ وَكَفٍ عَذِيبُونَ ۝٣٧

قَالَ يَا أَيُّهَا الْمَلَأُوْا أَكْثَرُ بِأَيْدِيكُمْ يُعَلِّمُونَ أَن تَأْتُونِي
مُسْلِمِينَ ۝٣٨

قَالَ عِفْرِيتٌ مِّنَ الْجِنِّ أَنَا آتِيكَ بِهِ قَبْلَ أَن تَقُومَ مِن
مَّقَامِكَ رَبَّنَا عَلَيْهِ الْقَوْلُ يَوْمَئِذٍ أَمِينٌ ۝٣٩

قَالَ الَّذِي عِنْدَهُ عِلْمٌ مِّنَ الْكِتَابِ أَنَا آتِيكَ بِهِ قَبْلَ
أَن يَرْتَدَّ إِلَيْكَ طَرْفُكَ فَلَمَّا رَآهُ مُسْتَقِرًّا عِندَهُ قَالَ
هَٰذَا مِن فَضْلِي رَبِّيَ لَبِيتُكَ أَشْكُرُ لَمْ أَكْفُرْ مِن شُكْرِ
رَبِّيَ إِنَّمَا يَشْكُرُ لِنَفْسِهِ مَنِ هَكَذَا قُلْتُ رَبِّيَ عَفْوٌ ۝٤٠

قَالَ تَزَيَّيْتُ بِوَالِهَاتٍ عَرَفْتُهُنَّ أَنَّهُنَّ بَنَاتُكَ كُفِرْنَ مِن
أَعْيُنٍ لَا يَصِفْنَ ۝٤١

فَلَمَّا جَاءَتْ قِيلَ أَهَكَذَا عَسَرْتُمُونَا فَتَنَاوَسُوا كَانُومًا فَمِنَ
أَحْمِصٍ لَّا يَشْكُرُونَ ۝٤٢

43. And that which she used to worship besides Allâh has prevented her (from Islâm), for she was of a disbelieving people.

44. It was said to her: "Enter *As-Sarh*" (a glass surface with water underneath it or a palace): but when she saw it, she thought it was a pool, and she (tucked up her clothes) uncovering her legs. (Sulaimân (Solomon)) said: "Verily, it is a *Sarh* (a glass surface with water underneath it or a palace)." She said: "My Lord! Verily, I have wronged myself, and I submit in Islâm, together with Sulaimân (Solomon) to Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)."

45. And indeed We sent to Thamûd their brother Sâlih, saying: "Worship Allâh (Alone and none else). Then look! They became two parties (believers and disbelievers) quarreling with each other."

46. He said: "O my people! Why do you seek to hasten the evil (torment) before the good (Allâh's Mercy)? Why seek you not the Forgiveness of Allâh, that you may receive mercy?"

47. They said: "We augur ill omen from you and those with you." He said: "Your ill omen is with Allâh; nay, but you are a people that are being tested."

48. And there were in the city nine men (from the sons of their chiefs), who made mischief in the land, and would not reform.

49. They said: "Swear one to another by Allâh that we shall make a secret night attack on him and his household, and thereafter we will surely say to his near relatives: 'We witnessed not the destruction of his household, and verily, we are telling the truth.'"

50. So they plotted a plot, and We plotted a plot, while they perceived not.

وَصَدَّهَا مَا كَانَتْ تَعْبُدُ مِنْ دُونِ اللَّهِ إِنَّهَا كَانَتْ مِنْ قَوْمٍ كَافِرِينَ ﴿٤٣﴾

قِيلَ لَهَا ادْخُلِي الصَّرْحَ فَلَمَّا رَأَتْهُ حَسِبَتْهُ لُجَّةً وَكَشَفَتْ عَنْ سَاقَيْهَا قَالَ إِنَّهُ صَرْحٌ مُّمَرَّدٌ مِنْ فَوَازِيرٍ ۖ قَالَتْ رَبِّ إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ بِكَ وَأَسْلَمْتُ مَعَ سُلَيْمَانَ لِلَّهِ الْعَالَمِينَ ﴿٤٤﴾

وَلَقَدْ أَرْسَلْنَا إِلَى ثَمُودَ أَخَاهُ صَالِحًا أَنْعَبُوا اللَّهَ فَإِذَا هُمْ فِئَتَانِ يَمْتَعِضُونَ ﴿٤٥﴾

قَالَ يَوْمَئِذٍ ثَمُودُ لَا تَسْتَعْجِلُونِ بِالْحَسَنَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَعْجِلُونَ اللَّهَ لَعَذَابُنَا لَكُمْ فِتْنَةٌ أَنتُمْ كَرِهْتُمْ ﴿٤٦﴾

قَالُوا أَطُورٌ نَأْيُكَ وَبَيْنَ مَعْكٍ قَالَ عَلَيْهِمْ كُرْ عِنْدَ اللَّهِ بَلْ أَنْتُمْ قَوْمٌ تَفْتَنُونَ ﴿٤٧﴾

وَكُنَّ فِي الْمَدِينَةِ تِسْعَةُ رَهْطٍ يُفْسِدُونَ فِي الْأَرْضِ وَلَا يُصْلِحُونَ ﴿٤٨﴾

قَالُوا اقْسَمُوا بِاللَّهِ لَنُبَيِّتَنَّهُ وَأَهْلَهُ ثُمَّ لَنَقُولَنَّ لِوَلِيِّهِ مَا شَهِدْنَا مَمْلَكَتَ بَنِي إِسْرَءِيلَ وَلَئِنَّا لَنَصِدُّوهُمْ ﴿٤٩﴾

وَتَكِيدُوا مَكْرًا وَمَكْرًا مَعَكِرًا وَلَهُمْ لَآ يَشْعُرُونَ ﴿٥٠﴾

51. Then see how was the end of their plot! Verily, We destroyed them and their nation, all together.

52. These are their houses in utter ruin, for they did wrong. Verily, in this is indeed an *Ayâh* (a lesson or a sign) for a people who know.

53. And We saved those who believed, and used to fear Allâh, and keep their duty to Him.

54. And (remember) Lût (Lot)! When he said to his people.^[1] Do you commit *Al-Fâhishah* (evil, great sin, every kind of unlawful sexual intercourse, sodomy) while you see (one another doing evil without any screen)?"

55. "Do you practise your lusts on men instead of women? Nay, but you are a people who behave senselessly."

56. There was no other answer given by his people except that they said: "Drive out the family of Lût (Lot) from your city. Verily, these are men who want to be clean and pure!"

57. So We saved him and his family, except his wife. We destined her to be of those who remained behind.

58. And We rained down on them a rain (of stones). So evil was the rain of those who were warned.

59. Say (O Muhammad صلى الله عليه وسلم): "All Praise and thanks are Allâh's, and peace be on His slaves whom He has chosen (for His Message)! Is Allâh better, or (all) that they ascribe as partners (to Him)?" (Of

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكْرِمِينَ
وَمَنْ يَرْجُوا وَرَوْحَهُمْ أَجْمَعِينَ ﴿٥١﴾

فَإِنَّهَا بُيُوتُهُمْ خَاوِبَةٌ بِمَا عَظُمُوا إِثْمًا فِي ذَٰلِكَ
لَآيَةٌ لِّقَوْمٍ يَعْلَمُونَ ﴿٥٢﴾

وَأَنْجَيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿٥٣﴾

وَلَوْ أَنَّا إِذْ قَالَ لِقَوْمِهِمْ إِنَّا أَتَوْنَا الْفِتْنَةَ
وَأَنْتُمْ مُبْصِرُونَ ﴿٥٤﴾

أَيُّكُمْ أَتَىٰ الْبَنَىٰ لَمَّا عَلِمُوا مِنْ دُونِ الْأُنثَىٰ
بَلْ أَنْتُمْ قَوْمٌ فَجُورُونَ ﴿٥٥﴾

* فَكَانَ جَوَابَ قَوْمِهِمْ أَنْ قَالُوا
أَخْرِجُوا آلَ لُوطٍ مِنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ
يَبْتَغُونَ ﴿٥٦﴾

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِذْ قَالَ لَهُمْ قَدْ ذَرَجْتُمْ
الْأَنْثَىٰ ﴿٥٧﴾

وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا مُّثْقَلًا فَسَاءَ لِمُنذِرِينَ ﴿٥٨﴾

قُلِ الْحَمْدُ لِلَّهِ وَسَلَامٌ عَلَىٰ عِبَادِهِ الَّذِينَ اصْطَفَىٰ
عَالَمَهُ حَيْثُ مَا بُشِّرُكُمْ ﴿٥٩﴾

^[1] (V.27:54) i.e. the town of Sodom in Palestine - the place where the Dead Sea is now. (See the book of history by *Ibn Kathîr* 'The Stories of the Prophets'). (كتاب التاريخ لابن كثير)

course, Allâh is Better).^[1]

60. Is not He (better than your gods) Who created the heavens and the earth, and sends down for you water (rain) from the sky, whereby We cause to grow wonderful gardens full of beauty and delight? It is not in your ability to cause the growth of their trees. Is there any *ilâh* (god) with Allâh? Nay, but they are a people who ascribe equals (to Him)!

61. Is not He (better than your gods) Who has made the earth as a fixed abode, and has placed rivers in its midst, and has placed firm mountains therein, and has set a barrier between the two seas (of salt and sweet water)? Is there any *ilâh* (god) with Allâh? Nay, but most of them know not!

62. Is not He (better than your gods) Who responds to the distressed one, when he calls on Him, and Who removes the evil, and makes you inheritors of the earth, generations after generations? Is there any *ilâh* (god) with Allâh? Little is that you remember!

أَمَّنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ بَهْجَةٍ مَّا كَانَ لَكُمْ أَنْ تُنبِثُوا شَجَرَهَا أَلَمْ لَهُمْ مَعِ اللَّهِ بَلْ هُمْ قَوْمٌ يَعِدُونَ ﴿٦٠﴾

أَمَّنْ جَعَلَ الْأَرْضَ قَرَارًا وَجَعَلَ خِلَالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَلَمْ لَهُمْ مَعَ اللَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُ كُرْحًا لِّلْأَرْضِ أَلَمْ لَهُمْ مَعَ اللَّهِ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٦٢﴾

^[1] (V. 27:59) A) Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم said, "Whoever possesses the following three (qualities) will have the sweetness (delight) of faith:

1) The one to whom Allâh عز وجل and His Messenger (Muhammad صلى الله عليه وسلم) become dearer than anything else.

2) Who loves a person and he loves him only for Allâh's sake.

3) Who hates to revert to *kufr* (disbelief) as he hates to be thrown into the fire."

(*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 15)

B) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم was asked, "What is the best deed?" He replied, "To believe in Allâh عز وجل and His Messenger Muhammad." The questioner then asked, "What is the next (in goodness)?" He replied, "To participate in *Jihâd* (holy fighting) in Allâh's Cause." The questioner again asked, "What is the next (in goodness)?" He replied, "To perform *Hajj* (pilgrimage to Makkah) *Mabrûr* (which is accepted by Allâh and is performed with the intention of seeking Allâh's Pleasures only and not to show-off and without committing any sin, and in accordance with the legal ways of the Prophet صلى الله عليه وسلم)." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 25)

C) Narrated 'Abdullâh رضى الله عنه: When the following Verse was revealed: "It is those who believe (in the Oneness of Allâh and worship none but Him Alone) and confuse not their belief with *Zulm* (wrong i.e., by worshipping others besides Allâh)..." (V.6:82), the Companions of Allâh's Messenger صلى الله عليه وسلم said, "Who is amongst us who had not done *Zulm* (wrong)?" Then Allâh تعالى revealed: "Verily, joining others in worship with Allâh is a great *Zulm* (wrong) indeed." (V.31:13) (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 31)

63. Is not He (better than your gods) Who guides you in the darkness of the land and the sea, and Who sends the winds as heralds of glad tidings, going before His Mercy (rain)? Is there any *ilâh* (god) with Allâh? High Exalted is Allâh above all that they associate as partners (to Him)!

64. Is not He (better than your so-called gods) Who originates creation, and shall thereafter repeat it, and Who provides for you from heaven and earth? Is there any *ilâh* (god) with Allâh? Say: "Bring forth your proofs, if you are truthful."

65. Say: "None in the heavens and the earth knows the *Ghaib* (Unseen) except Allâh, nor can they perceive when they shall be resurrected."

66. Nay, they have no knowledge of the Hereafter. Nay, they are in doubt about it. Nay, they are in complete blindness about it.

67. And those who disbelieve say: "When we have become dust — we and our fathers — shall we really be brought forth (again)?"

68. "Indeed we were promised this — we and our forefathers before (us), verily, these are nothing but tales of ancients."

69. Say to them (O Muhammad ﷺ) "Travel in the land and see how has been the end of the *Mujrimîn* (criminals, those who denied Allâh's Messengers and disobeyed Allâh)."

70. And grieve you not over them, nor be straitened (in distress) because of what they plot.

71. And they (the disbelievers in the Oneness of Allâh) say: "When (will) this promise (be fulfilled), if you are truthful?"

72. Say: "Perhaps that which you wish to hasten on, may be close behind you.

أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتٍ الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَلَمْ يَكُنْ مَعَ اللَّهِ تَعَالَى اللَّهُ عَمَّا يُشْرِكُونَ ﴿٦٣﴾

أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَبَارِئُ زَكَرَاتٍ السَّمَاءِ وَالْأَرْضِ أَلَمْ يَكُنْ مَعَ اللَّهِ قُلْ مَا تَوْابِعُنَّكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾

قُلْ لَا يَشْعُرُونَ فِي السَّمَوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

بَلِ أَكْثَرُهُمْ أَصْغَرُ فِي الْآخِرَةِ بَلْ هُمْ فِي شَكٍّ مِنْهَا بَلْ هُمْ عَنْهَا عُمْرُونَ ﴿٦٦﴾

وَقَالَ الَّذِينَ كَفَرُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا مِنَ الَّذِينَ خَسِرُوا ﴿٦٧﴾

لَقَدْ كُنَّا مِنْكُمْ شُرَكَّاءَ مَا كُنْتُمْ بِأَعْيُنِنَا قُلْ إِن كُنْتُمْ لَكُمْ آسَاطِيرُ الْأَوَّلِينَ ﴿٦٨﴾

قُلْ يَذَرُونِي فِي الْأَرْضِ فَنَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٦٩﴾

وَلَا تَحْزَنْ عَلَيْهِمْ وَلَا تَكُنْ فِي ضَيْقٍ مِنْهُمَا يَتَذَكَّرُونَ ﴿٧٠﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٧١﴾

قُلْ عَسَى أَنْ يَكُونَ رَدِفٌ لَكُمْ بَعْضُ الَّذِي تَسْتَعْجِلُونَ ﴿٧٢﴾

73. "Verily, your Lord is full of Grace for mankind, yet most of them do not give thanks."

74. And verily, your Lord knows what their breasts conceal and what they reveal.

75. And there is nothing hidden in the heaven and the earth but it is in a Clear Book (i.e. *Al-Lauh Al-Mahfûz*).

76. Verily, this Qur'ân narrates to the Children of Israel most of that in which they differ.

77. And truly, it (this Qur'ân) is a guide and a mercy for the believers.

78. Verily, your Lord will decide between them (various sects) by His Judgement. And He is the All-Mighty, the All-Knowing.

79. So put your trust in Allâh; surely, you (O Muhammad صلى الله عليه وسلم) are on manifest truth.

80. Verily, you cannot make the dead to hear nor can you make the deaf to hear the call (i.e. benefit them and similarly the disbelievers), when they flee, turning their backs.

81. Nor can you lead the blind out of their error. You can only make to hear those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and who have submitted (themselves to Allâh in Islâm as Muslims).

82. And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast¹¹ for them, to speak to them because mankind believed not with certainty in Our *Ayât* (Verses of the Qur'ân and Prophet Muhammad صلى الله عليه وسلم).

وَلَا إِلَهَ إِلَّا هُوَ يُفَصِّلُ الْآيَاتِ وَلَكِنْ أَكْثَرُهُمْ لَا يَشْكُرُونَ ﴿٧٣﴾

وَلَا إِلَهَ إِلَّا هُوَ يَعْلَمُ مَا تَكْتُمُ صُدُورُهُمْ وَمَا يُعْلِنُونَ ﴿٧٤﴾

وَمَا مِنْ غَائِبَةٍ فِي السَّمَاءِ وَالْأَرْضِ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٧٥﴾

إِنَّ هَذَا الْقُرْآنَ يُلْقَى عَلَى رَسُولٍ مِنْ أَكْثَرِ الْأَنْبِيَاءِ هُمُ الَّذِينَ يَخْتَلِفُونَ ﴿٧٦﴾

وَلَهُ الْهُدَى وَالْكَرُمُ لِلَّذِينَ آمَنُوا ﴿٧٧﴾

إِنَّ رَبَّكَ يَقْضِي بَيْنَهُمْ بِحُكْمٍ وَهُوَ الْعَزِيزُ الْعَلِيمُ ﴿٧٨﴾

فَتَوَكَّلْ عَلَى اللَّهِ إِنَّكَ عَلَى الْحَقِّ الْمُبِينِ ﴿٧٩﴾

إِنَّكَ لَا تَسْمِعُ الْمُوتَى وَلَا تُسْمِعُ الصُّمَّ الدَّاعَةَ إِذَا نَادَوْا مُذَيَّبِينَ ﴿٨٠﴾

وَمَا أَنْتَ بِمُخْرِجِي الْأَعْمَى عَنْ ضَلَالَتِهِمْ إِنْ تُسْمِعُ إِلَّا مَنْ يُؤْمِنُ بِآيَاتِنَا أَنَّهُمْ مُسْمِعُونَ ﴿٨١﴾

*وَمَا ذَرَأْنَاهُ إِلَّا عَلَى رَجُلٍ مُنْكَرٍ مِنَ الْأَنْبِيَاءِ لَقَدْ كَانَ مِنْ قَبْلِهِ كَافِرِينَ ﴿٨٢﴾

¹¹ (V.27:82) See the footnote of (V.6:158).

83. And (remember) the Day when We shall gather out of every nation a troop of those who denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and (then) they (all) shall be driven (to the place of reckoning),

84. Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"

85. And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak (in order to defend themselves).

86. See they not that We have made the night for them to rest therein, and the day sight-giving? Verily, in this are *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) for the people who believe.

87. And (remember) the Day on which the Trumpet will be blown — and all who are in the heavens and all who are on the earth, will be terrified except him whom Allâh will (exempt). And all shall come to Him, humbled.

88. And you will see the mountains and think them solid, but they shall pass away as the passing away of the clouds. The Work of Allâh, Who perfected all things, verily, He is Well-Acquainted with what you do.

89. Whoever brings a good deed (i.e. Belief in the Oneness of Allâh along with every deed of righteousness), will have better than its worth; and they will be safe from the terror on that Day.

90. And whoever brings an evil deed (i.e. *Shirk* — polytheism, disbelief in the Oneness

وَيَوْمَ نَخْسِفُ مِنْ كُلِّ أُمَّةٍ فَوْجًا مِمَّنْ يُكَذِّبُ بِآيَاتِنَا
فَهُمْ يُوزَكُونَ ﴿٨٣﴾

حَتَّىٰ إِذَا نَجَّاهُمْ وَقَالَ لَهُمْ لَبَّائِكُمْ فَلَمْ يُحِطُوا بِهَا
عِلْمًا فَمَا أَكْثَرُ تَعْمَلُونَ ﴿٨٤﴾

وَوُفِّيَتْ أَلْفُ عَلَيْهِم بِمَا ظَلَمُوا فَهُمْ لَا يَبْطِغُونَ ﴿٨٥﴾

أَلَمْ يَرَوْا أَنَّا جَعَلْنَا اللَّيْلَ لِمَنْ يَشْكُرُ وَالنَّهَارَ
مُبْصِرًا ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْلَمُونَ ﴿٨٦﴾

وَيَوْمَ يُنْفَخُ فِي السُّبُورِ فَدَعِمَ مَنْ فِي السَّمَوَاتِ وَمَنْ فِي
الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ وَكُلٌّ أَتَوْهُ دَاخِرِينَ ﴿٨٧﴾

وَنَرَى الْجِبَالَ تَحْصِيهَا جَائِدَةً وَهِيَ تَمُوتُ مَوْتًا سَلْبًا
صَبَّحَ أَقْلُو الَّذِينَ اتَّقَوْا كُلَّ نَفْثٍ أَلَا إِنَّ دَحْيَةَ لِبَانًا
تَفْعَلُونَ ﴿٨٨﴾

مَنْ جَاءَهُ بِالْحَسَنَةِ فَلَهُ بِهَا حَسَنَةٌ مِّمَّا وَكَّرَ فَأُولَٰئِكَ
عَامِلُونَ ﴿٨٩﴾

وَمَنْ جَاءَهُ بِالسَّيِّئَةِ وَكُنْتِ رُجُومُهُمْ فِي النَّارِ هَلْ

of Allâh and every evil sinful deed), they will be cast down (prone) on their faces in the Fire. (And it will be said to them) "Are you being recompensed anything except what you used to do?"

91. I (Muhammad صلى الله عليه وسلم) have been commanded only to worship the Lord of this city (Makkah), Who has sanctified it and to Whom belongs everything. And I am commanded to be from among the Muslims (those who submit to Allâh in Islâm).¹¹⁾

92. And that I should recite the Qur'ân, then whosoever receives guidance, receives it for the good of his ownself; and whosoever goes astray, say (to him): "I am only one of the warners."

93. And say [(O Muhammad صلى الله عليه وسلم) to these polytheists and pagans.]: "All praise and thanks are Allâh's; He will show you His *Ayât* (signs, in yourselves, and in the universe or punishments), and you shall recognise them. And your Lord is not unaware of what you do."

Sûrat Al-Qasas
(The Narration) XXVIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Tâ-Sîn-Mîm

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

¹¹⁾ (V.27:91) :

a) Narrated Ibn 'Abbâs رضى الله عنهما : On the day of the conquest of Makkah, Allah's Messenger صلى الله عليه وسلم said: "Allah has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth No.657*).

b) See the footnote of (V.2:191).

تَجَزَّوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٩٠﴾

إِنَّمَا أَمْرُهُ أَنْ تَعْبُدُوا رَبَّ هَذِهِ الْبَلَدِ الَّذِي
حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَأَمْرُهُ أَنْ أَكُونَ مِنَ
الْمُسْلِمِينَ ﴿٩١﴾

وَأَنْ أَتْلُو الْقُرْآنَ فَمَنِ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي
لِنَفْسِهِ وَمَنْ ضَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنذِرِينَ ﴿٩٢﴾

وَقُلِ الْحَمْدُ لِلَّهِ سُبْحَانَ كَوْنِهِ قَدْ تَعَرَّفْتُمْهَا وَمَا
رَبُّكُمْ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٩٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

طس

2. These are the Verses of the manifest Book (that makes clear truth from falsehood, good from evil).

3. We recite to you some of the news of Mûsâ (Moses) and Fir'aun (Pharaoh) in truth, for a people who believe (in this Qur'ân, and in the Oneness of Allâh).

4. Verily, Fir'aun (Pharaoh) exalted himself in the land and made its people sects, weakening (oppressing) a group (i.e. Children of Israel) among them: killing their sons, and letting their females live. Verily, he was of the *Mufsidûn* (i.e. those who commit great sins and crimes, oppressors, tyrants).

5. And We wished to do a favour to those who were weak (and oppressed) in the land, and to make them rulers and to make them the inheritors,

6. And to establish them in the land, and We let Fir'aun (Pharaoh) and Hâmân and their hosts receive from them that which they feared.

7. And We inspired the mother of Mûsâ (Moses): (telling): "Suckle him [Mûsâ (Moses)], but when you fear for him, then cast him into the river and fear not, nor grieve. Verily, We shall bring him back to you, and shall make him one of (Our) Messengers." [*Tafsîr Al-Qurtubî*]

8. Then the household of Fir'aun (Pharaoh) picked him up, that he might become for them an enemy and a (cause of) grief. Verily, Fir'aun (Pharaoh), Hâmân and their hosts were sinners.

9. And the wife of Fir'aun (Pharaoh) said: "A comfort of the eye for me and for you. Kill him not, perhaps he may be of benefit to us, or we may adopt him as a son." And they perceived not (the result of that).

ذَٰلِكَ آيَاتُ الْكِتَابِ الْمُبِينِ ﴿٢٠﴾

نَسْأَلُكَ يَا رَبِّ إِنَّا نَسْأَلُكَ بِمَا نَعْبُدُكَ وَفِيهِ نَعْبُدُكَ بِأَلْحَقٍ
لِقَوْمٍ يَعْلَمُونَ ﴿٢١﴾

إِنَّ فِرْعَوْنَ عَلَا فِي الْأَرْضِ وَجَعَلَ أَهْلَهَا شِيَعًا
يَسْتَضَعِفُ طَائِفَةٌ مِّنْهُمْ يُذَبِّحُونَ أَبْنَاءَهُمْ وَيَسْتَحْيِي
نِسَاءَهُمْ إِنَّهُمْ كَانُوا مِنَ الْمُفْسِدِينَ ﴿٢٢﴾

وَرُئِدْنَا أَنَّمَنْ عَلَى الَّذِينَ أَسْطَعُوا فِي الْأَرْضِ
وَجَعَلْنَاهُمْ أَيْمَةً وَجَعَلْنَاهُمْ الْوَارِثِينَ ﴿٢٣﴾

وَلَمَّا كُنْهُمُ فِي الْأَرْضِ وَرَبِّي وَفِرْعَوْنَ وَمَلَئِهِ
يُجَادُونَ هُمَا مَعَهُ مَا كَانُوا يَحْذَرُونَ ﴿٢٤﴾

وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خِفْتُ
عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَحْزَنِي ۚ
إِنَّا رَأَوْنَاهُ إِلَيْنَا ۚ وَسَخَّرْنَا لِرَبِّكَ الْيَمِينَ ﴿٢٥﴾

فَالْتَقَطَهُ آلُ فِرْعَوْنَ لِيَكُونَ لَهُمْ عَدُوًّا
وَحِزْنًا ۚ إِنَّ فِرْعَوْنَ وَمَلَئَهُ وَجُودُهُمْ مَا كَانُوا
يَخْشَوْنَ ﴿٢٦﴾

وَقَالَتِ امْرَأَتُ فِرْعَوْنَ قُرْئْتُ عَيْنِي ۚ وَذَلِكَ
لَا تُقْتَلُونَ عَنِّي ۚ إِن يَتَّخِذْهُمُ وَكَدًّا
وَهُمْ لَا يَشْعُرُونَ ﴿٢٧﴾

10. And the heart of the mother of Mûsâ (Moses) became empty [from every thought, except the thought of Mûsâ (Moses)]. She was very near to disclose his (case, i.e. the child is her son), had We not strengthened her heart (with Faith), so that she might remain as one of the believers.

11. And she said to his [Mûsâ's (Moses)] sister: "Follow him." So she (his sister) watched him from a far place secretly, while they perceived not.

12. And We had already forbidden (other) foster suckling mothers for him, until she (his sister came up and) said: "Shall I direct you to a household who will rear him for you, and look after him in a good manner?"

13. So did We restore him to his mother, that her eye might be comforted, and that she might not grieve, and that she might know that the Promise of Allâh is true. But most of them know not.

14. And when he attained his full strength, and was perfect (in manhood), We bestowed on him *Hukm* (Prophethood, and right judgement of the affairs) and religious knowledge [of the religion of his forefathers i.e. Islâmic Monotheism]. And thus do We reward the *Muhsinîn* (i.e. good doers. See the footnote of V.9:120).

15. And he entered the city at a time of unawareness of its people: and he found there two men fighting, — one of his party (his religion — from the Children of Israel), and the other of his foes. The man of his (own) party asked him for help against his foe, so Mûsâ (Moses) struck him with his fist and killed him. He said: "This is of *Shaitân*'s (Satan) doing: verily, he is a plain misleading enemy."

وَأَصْبَحَ قُورَاقُ الْأُمُومِ قُرْعَانُ كَادَتْ لَشَيْبَتِي
يَدُهُ أَنْ تَرَبَطَانَا عَلَى قَلْبِيهَا لِيَتَكُونَنَّ
الْمُؤْمِنِينَ ﴿١٠﴾

وَقَالَتْ لِأُخْتِهِ قُصِّبْتُ بِهِ عَنْ جُنُبِ
وَهُوَ لَا يَشْعُرُونَ ﴿١١﴾

* وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ
أَدْرَاكُمْ عَلَىٰ أَهْلِ بَيْتِي يَكْتُمُونَ قَوْلًا سَخِرَ لَكُمْ
لَهُ ﴿١٢﴾

فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ بِنَافِهَا وَلَا تَحْزَنَ
وَلَنَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَعَلَّهُمْ أَكْثَرُ
لَا يَعْلَمُونَ ﴿١٣﴾

وَلَقَدْ بَلَّغْنَا آسَدَهُ وَاسْتَوْبَحَ مَا بَيْنَهُ حُكْمًا وَبَلَّغْنَا وَكَرَّمْنَا
نَجْرِي الْمُحْسِنِينَ ﴿١٤﴾

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينٍ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا
رَجُلَيْنِ يَمْتَنِعَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ عَدُوِّهِ
فَأَسْتَفْتَاهُ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ
فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ
الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ ﴿١٥﴾

16. He said: "My Lord! Verily, I have wronged myself, so forgive me." Then He forgave him. Verily, He is the Oft-Forgiving, the Most Merciful.

17. He said: "My Lord! For that with which You have favoured me, I will never more be a helper of the *Mujrimûn* (criminals, disbelievers, polytheists, sinners)!"

18. So he became afraid, looking about in the city (waiting as to what will be the result of his crime of killing), when behold, the man who had sought his help the day before, called for his help (again). Mûsâ (Moses) said to him: "Verily, you are a plain misleader!"

19. Then when he decided to seize the man who was an enemy to both of them, the man said: "O Mûsâ (Moses)! Is it your intention to kill me as you killed a man yesterday? Your aim is nothing but to become a tyrant in the land, and not to be one of those who do right."

20. And there came a man running, from the farthest end of the city. He said: "O Mûsâ (Moses)! Verily, the chiefs are taking counsel together about you, to kill you, so escape. Truly, I am one of the good advisers to you."

21. So he escaped from there, looking about in a state of fear. He said: "My Lord! Save me from the people who are *Zâlimûn* (polytheists and wrong-doers)!"

22. And when he went towards (the land of) Madyan (Midian), he said: "It may be that my Lord guides me to the Right Way."

23. And when he arrived at the water (the well) of Madyan (Midian) he found there a group of men watering (their flocks), and besides them he found two women who were keeping back (their flocks). He said: "What is the matter with you?" They said: "We cannot

قَالَ رَبِّ إِنِّي ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي فَقَدْ عُذْتُ بِكَ
هُوَ الْغَفُورُ الرَّحِيمُ ﴿١٦﴾

قَالَ رَبِّ إِنَّمَا أَتَمَمْتُ وَعَلَىٰ كَانَ أَكُونُ ظَالِمًا
لِّلْمُجْرِمِينَ ﴿١٧﴾

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي
آسَأْتَصِرُ بِكَ الْيَوْمَ يَسْتَغِيثُ قَالَ لَهُ مَا مَنَعَكَ
إِنَّكَ لَكِنِّي مُضِلٌّ ﴿١٨﴾

فَلَمَّا أَن أَرَادَ أَنْ يَنْتَهِسَ بِالَّذِي هُوَ عَدُوٌّ لَّهُمَا قَالَ
يَسْأَلُنِي أَتُرِيدُ أَنْ نَمُنَّ بِكَ بِمَا كُنْتَ تَقْسِمُ أَنَّكَ لَأَنْتَ
إِنْ تُرِيدُ إِلَّا أَنْ تَكُونَ جَبَّارًا فِي الْأَرْضِ وَمَا تُرِيدُ أَنْ
تَكُونَ مِنَ الْمُتَصَدِّقِينَ ﴿١٩﴾

وَجَاءَ رَجُلٌ مِنْ أَقْصَا الْمَدِينَةِ يَسْعَىٰ قَالَ يَسْأَلُونَكَ
الْمَلَأَ بِاتُّمُونَ بِكَ يَتَشَاوَرُكُمُ الْفَخَّخُونَ إِنْ لَكُم مِّن
الْقُوَّةِ مِن شَيْءٍ ﴿٢٠﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ خَائِفًا يَتَرَقَّبُ قَالَ رَبِّ نَجِّنِي مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿٢١﴾

وَلَمَّا وَرَاةَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي هَهُنَا بِغَيْرِ كَرْعَةٍ
وَأَبَوُنَا صَبِيحًا كَذِبًا ﴿٢٢﴾

وَلَمَّا وَرَاةَ مَدْيَنَ وَجَدَ عَلَيْهِ أُمَّةً مِّنَ النَّاسِ
يَسْقُونَ وَوَجَدَ مِنْ دُونِهِمُ امْرَأَتَيْنِ تَذُودَانِ قَالَ
مَا خَطْبُكُمَا قَالَتَا لَا نَسْقِي هَهُنَا بِغَيْرِ كَرْعَةٍ
وَأَبَوُنَا صَبِيحًا كَذِبًا ﴿٢٣﴾

water (our flocks) until the shepherds take (their flocks). And our father is a very old man.”

24. So he watered (their flocks) for them, then he turned back to shade, and said: “My Lord! truly, I am in need of whatever good that You bestow on me!”

25. Then there came to him one of the two women, walking shyly. She said: “Verily, my father calls you that he may reward you for having watered (our flocks) for us.” So when he came to him and narrated the story, he said: “Fear you not. You have escaped from the people who are *Zâlimûn* (polytheists, disbelievers, and wrong-doers).”

26. And said one of them (the two women): “O my father! Hire him! Verily, the best of men for you to hire is the strong, the trustworthy.”

27. He said: “I intend to wed one of these two daughters of mine to you, on condition that you serve me for eight years; but if you complete ten years, it will be (a favour) from you. But I intend not to place you under a difficulty. If Allâh wills, you will find me one of the righteous.”

28. He [Mûsâ (Moses)] said: “That (is settled) between me and you: whichever of the two terms I fulfil, there will be no injustice to me, and Allâh is Surety over what we say.”

29. Then, when Mûsâ (Moses) had fulfilled the term, and was travelling with his family, he saw a fire in the direction of Tûr (Mount). He said to his family: “Wait, I have seen a fire; perhaps I may bring you from there some information, or a burning fire-brand that you may warm yourselves.”

30. So when he reached it (the fire), he was called from the right side of the valley, in the blessed place, from the tree: “O Mûsâ

فَسَقَى لَهُمَا ثُمَّ تَوَلَّى إِلَى الظِّلِّ فَقَالَ رَبِّ إِنِّي لِمَا
أَنْزَلْتَ إِلَيَّ مِنْ خَيْرٍ فَقِيرٌ ﴿٢٤﴾

فَإِنَّهُمَا إِذَا خَدْنَاهُمَا تَشْيِي عَلَى أَسْتَحْيِلُو قَالَتْ إِبْرٰ
أَبِي يَدْعُوكَ لِيَجْزِيَكَ أَجْرَ مَا سَقَيْتَ لَنَا قَلَمًا
جَاهَهُ مُوقَصَّ عَلَيْهِ الْقَصَصُ قَالَ لَا تُخَفِّضْ جَوْرَتِ
مِنَ الْقَوْرِ الظَّالِمِينَ ﴿٢٥﴾

قَالَتْ إِحْدَاهُمَا يَا أَبَتِ اسْتَجِرْهُ إِنَّ خَيْرَ مَنِ
اسْتَجَرْتَ الْقَوِيُّ الْأَمِينُ ﴿٢٦﴾

قَالَ إِنِّي لَأُرِيدُ أَنْ أَمْكِكَ بِإِحْدَى ابْنَتَي هَاتَيْنِ
عَلَى أَنْ تَأْجُرَنِي ثَمَنًا ثَمَنًا ثَمَنًا ثَمَنًا ثَمَنًا
فَمِنْ عِنْدِكَ وَمَا أُرِيدُ أَنْ أَمْكِكَ عَلَيْكَ
مَسْجُودًا إِن مَشَاءَ اللَّهِ مِنْ الْعَبِيدِ ﴿٢٧﴾

قَالَ ذَلِكَ بَيْنِي وَبَيْنَكَ أَيَّمَا الْأَجَلَيْنِ قَضَيْتَ
فَلَا عُدْوَةَ عَلَيَّ وَاللَّهُ عَلَى مَا نَقُولُ وَكِيلٌ ﴿٢٨﴾

* فَلَمَّا قَضَىٰ مُوسَى الْأَجَلَ وَسَارَ بِأَهْلِهِ آنَسَ
مِنْ جَانِبِ الطُّورِ نَارًا قَالَ لِأَهْلِهِ امْكُثُوا إِنِّي آنَسْتُ
نَارًا تَلْقَىٰ فِيهَا خَبْرًا فَذَرَاهُ يُرْسِدُ فَرَسَهُ
فَلَمَّا كَرِهَ لِقَاءَ رَبِّهِ فَلَمَّا رَأَىٰ أَن يُدْعَىٰ

فَلَمَّا أَنْتَاهُ يُدْعَىٰ مِنْ شُعْبَى الْأَوْدَى الْأَيْمَنِ فِي
الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَكُونُ مَعَ

(Moses)! Verily, I am Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!

31. "And throw your stick!" But when he saw it moving as if it were a snake, he turned in flight, and looked not back. (It was said:) "O Mûsâ (Moses)! Draw near, and fear not. Verily, you are of those who are secure.

32. "Put your hand in your bosom, it will come forth white without a disease; and draw your hand close to your side to be free from the fear (which you suffered from the snake, and also your hand will return to its original state). These are two *Burhâns* (signs, miracles, evidences, proofs) from your Lord to Fir'aun (Pharaoh) and his chiefs. Verily, they are the people who are *Fâsiqûn* (rebellious, disobedient to Allâh).

33. He said: "My Lord! I have killed a man among them, and I fear that they will kill me.

34. "And my brother Hârûn (Aaron) — he is more eloquent in speech than me: so send him with me as a helper to confirm me. Verily, I fear that they will deny me."

35. Allâh said: "We will strengthen your arm through your brother, and give you both power, so they shall not be able to harm you: with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), you two as well as those who follow you will be the victors."

36. Then when Mûsâ (Moses) came to them with Our Clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they said: "This is nothing but invented magic. Never did we hear of this among our fathers of old."

37. Mûsâ (Moses) said: "My Lord knows best him who came with guidance from Him, and whose will be the happy end in the Hereafter. Verily, the *Zâlimûn* (wrong-doers,

إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴿٣٥﴾

وَأَن أَلْقِ عَصَاكَ فَلَمَّا رَآهَا تُهَلِّجُ كُلَّهَا جَانًّا
وَلَا تَذَكَّرُ أَوَلَوْ يَعْذِيبُكَ يَمْوُتُ أَفَلَا
تُخَفِّئُ إِنَّكَ مِنَ الْآمِنِينَ ﴿٣٦﴾

أَسْلَفَ يَدَكَ فِي جَيْبِكَ فَخَرُجَ بَيْضَةً مِنْ غَيْرِ
مُؤْوٍ وَأَمْسَمْتُمْ إِلَيْكَ جَنَاحَكَ مِنَ الرَّهْبِ فَذَلِكَ
بُرْهَانَانِ مِنْ رَبِّكَ إِلَى فِرْعَوْنَ وَمَلَئِهِ أَنَّهُمْ
كَانُوا قَوْمًا فَاسِقِينَ ﴿٣٧﴾

قَالَ رَبِّ إِنِّي قَتَلْتُ مِنْهُمْ نَفْسًا فَأَخَافُ
أَن يَقْتُلُونِ ﴿٣٨﴾

وَأَخِي هَارُونُ هُوَ أَصْبَحُ مِنِّي لِسَانًا فَأَرْسَلْهُ مِنِّي
رِدْءًا يُصَدِّقُنِي إِنِّي أَخَافُ أَن يُكَذِّبُونِ ﴿٣٩﴾

قَالَ سَنَشُدُّ عَضُدَكَ بِأَخِيكَ وَنَجْعَلُ لَكُمَا
مُطْعَمًا فَلَا يَضِلُّوكُمَا بِآيَاتِنَا أَشْكَاوَمِن
أَجْمَعِكُمَا الْقَالِبِينَ ﴿٤٠﴾

فَلَمَّا جَاءَهُمْ مُوسَى بِآيَاتِنَا بَيِّنَاتٍ قَالُوا مَا هَٰذَا إِلَّا
أَسِحْرٌ مُّفْتَرًى وَمَا سَمِعْنَا بِهَٰذَا فِي آبَائِنَا
الْأَوَّلِينَ ﴿٤١﴾

وَقَالَ مُوسَى رَبِّي أَعْلَمُ بِمَنْ جَاءَهُ بِالْهُدَى مِنْ
عِنْدِهِ وَنَنصُرُوهُ لَعَنَ عَلَيْهِ الدَّارُ الْآلَةُ لَا يُدْلِحُ

polytheists and disbelievers in the Oneness of Allāh) will not be successful."

38. Fir'aun (Pharaoh) said: "O chiefs! I know not that you have an *ilāh* (a god) other than me. So kindle for me (a fire), O Hāmān, to bake (bricks out of) clay, and set up for me a *Sarh* (a lofty tower, or palace) in order that I may look at (or look for) the *Ilāh* (God) of Mûsâ (Moses); and verily, I think that he [Mûsâ (Moses)] is one of the liars."

39. And he and his hosts were arrogant in the land, without right, and they thought that they would never return to Us.

40. So We seized him and his hosts, and We threw them all into the sea (and drowned them). So behold (O Muhammad صلى الله عليه وسلم) what was the end of the *Zâlimûn* [wrong-doers, polytheists and those who disbelieved in the Oneness of their Lord (Allāh), or rejected the advice of His Messenger Mûsâ (Moses) عليه السلام].

41. And We made them leaders inviting to the Fire: and on the Day of Resurrection, they will not be helped.

42. And We made a curse to follow them in this world, and on the Day of Resurrection, they will be among *Al-Maqbuhîn* (those who are prevented from receiving Allāh's Mercy or any good; despised or destroyed).

43. And indeed We gave Mûsâ (Moses) — after We had destroyed the generations of old — the Scripture [the *Taurât* (Torah)] as an enlightenment for mankind, and a guidance and a mercy, that they might remember (or receive admonition).

44. And you (O Muhammad صلى الله عليه وسلم) were not on the western side (of the Mount), when We made clear to Mûsâ (Moses) the commandment, and you were not among the witnesses.

الْقَالِمُونَ ﴿٣٧﴾

وَقَالَ فِرْعَوْنُ بِأَيُّهَا الْمَلَأُ مَا عَلِمْتُ لَكُمْ
مِنْ إِلَهِ عِزِّي فَأَوْقِدْ لِي يَهْنَكُنَّ عَلَى الطِّينِ
فَأَجْعَلْ لِي صَرْحًا لَعَلِّي أَطَّلِعُ إِلَى إِلَهِ مُوسَى
وَأُنَبِّئُ لَكُمْ مِنَ الْكَاذِبِينَ ﴿٣٨﴾

وَأَسْتَكْبَرُوا وَكَانُوا مُجْرِمِينَ ﴿٣٩﴾
وَوَلَّوْا الْفُلَ وَالْمَلَأُ لَا يُرْجَعُونَ ﴿٤٠﴾

فَأَخَذْنَاهُ وَجُودَهُ وَجُنُودَهُ فِي السَّيْرِ فَافْتَقَرُوا
كَانَ عَاقِبَةُ الظَّالِمِينَ ﴿٤١﴾

وَجَعَلْنَاهُمْ أَجْمَعًا يَدْعُونَ إِلَى التَّوْحِيدِ
إِلَافَةً لَا يُعْبَرُونَ ﴿٤٢﴾

وَأَنبَغْنَاهُمْ فِي هَذِهِ الدُّنْيَا لَعْنَةً وَوَعَدَ الْفَاسِقُونَ
هُمْ فِي السَّعِيرِ ﴿٤٣﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ مِنْ بَيْنِ يَدَيْنَا
أَحْلَسْنَا لَهُ السُّورَ الْأُولَى وَنَعَّمْنَا بِالْبَاقِي وَوَعَدْنَا
وَرَحْمَةً لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٤﴾

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَى مُوسَى الْأَمْرَ
وَمَا كُنْتَ مِنَ الشَّاهِدِينَ ﴿٤٥﴾

45. But We created generations [after generations i.e. after Mûsâ (Moses) عليه السلام], and long were the ages that passed over them. And you (O Muhammad صلى الله عليه وسلم) were not a dweller among the people of Madyan (Midian), reciting Our Verses to them. But it is We Who kept sending (Messengers).

وَالَّذِينَ آمَنُوا أَفَرَأَوْهُمُ اتَّخَذُوا آلَهُمُ الْغُوثَ
كُنْتُمْ لَهُمْ آيَاتٍ أَهْلِ مَدْيَنَ تَتْلُوا عَلَيْهِمْ
بِآيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ ﴿٤٥﴾

46. And you (O Muhammad صلى الله عليه وسلم) were not at the side of the Tûr (Mount) when We did call: [it is said that Allâh called the followers of Muhammad صلى الله عليه وسلم, and they answered His Call, or that Allâh called Mûsâ (Moses)]. But (you are sent) as a mercy from your Lord, to give warning to a people to whom no warner had come before you: in order that they may remember or receive admonition. [Tafsîr At-Tabarî].

وَمَا كُنْتُمْ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ
رَحْمَةً مِنْ رَبِّكَ لِتُنْذِرَ قَوْمًا مِمَّا أَتَتْهُمْ مِنْ قَبْلِكَ
مِنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٤٦﴾

47. And if (We had) not (sent you to the people of Makkah) — in case a calamity should seize them for (the deeds) that their hands have sent forth, they would have said: "Our Lord! Why did You not send us a Messenger? We would then have followed Your *Ayât* (Verses of the Qur'ân) and would have been among the believers."

وَلَوْلَا أَنْ تُصِيبَهُمْ مُصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ
فَلَيُؤْمِنُوا رَبَّنَا وَلَوْلَا أَرْسَلْنَا رَسُولًا فَتُنَادِيَ
لَأَنِتَّكَ وَتَكُونُ مِنَ الْمُؤْمِنِينَ ﴿٤٧﴾

48. But when the truth (i.e. Muhammad صلى الله عليه وسلم with his Message) has come to them from Us, they say: "Why is he not given the like of what was given to Mûsâ (Moses)? Did they not disbelieve in that which was given to Mûsâ (Moses) of old? They say: "Two kinds of magic [the Taurât (Torah) and the Qur'ân], each helping the other!" And they say: "Verily, in both we are disbelievers."

لَتَسْتَخَذَنَّ الْحَقُّ مِنْ عِنْدِنَا قُلُوبًا وَلَوْلَا أَوْفَى
بِمِثْلِ مَا آتَيْنَا مُوسَىٰ وَلَوْ رَكَّبْنَاهُ مِثْلَ مَا آتَيْنَا
مُوسَىٰ مِنْ قَبْلُ قَالُوا وَيَحْزَانُ لَظَهَرَا وَقَالُوا إِنَّا بِكُلِّ
كَيْفَرٍ كَافِرُونَ ﴿٤٨﴾

49. Say (to them, O Muhammad صلى الله عليه وسلم): "Then bring a Book from Allâh, which is a better guide than these two [the Taurât (Torah) and the Qur'ân], that I may follow it, if you are truthful."

قُلْ فَأْتُوا بِكِتَابٍ مِنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا
أَتَقْبَلُونَهُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

50. But if they answer you not (i.e. do not bring the Book nor believe in your doctrine of Islâmic Monotheism), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh? Verily, Allâh guides not the people who are *Zâlimûn* (wrong-doers, disobedient to Allâh, and polytheists).

51. And indeed now We have conveyed the Word (this Qur'ân in which is the news of everything) to them, in order that they may remember (or receive admonition).

52. Those to whom (Jews and Christians) We gave the Scripture [i.e. the Taurât (Torah) and the Injeel (Gospel)] before it, they (i.e. their scholars) believe in it (the Qur'ân).

53. And when it is recited to them, they say: "We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allâh in Islâm as Muslims (like 'Abdullâh bin Salâm and Salmân Al-Farîsî).¹¹

54. These will be given their reward twice over,¹² because they are patient, and repel evil with good, and spend (in charity) out of what We have provided them.

55. And when they hear *Al-Laghw* (dirty, false, evil vain talk), they withdraw from it and say: "To us our deeds, and to you your deeds. Peace be to you. We seek not (the way of) the ignorant."

56. Verily, you (O Muhammad صلى الله عليه وسلم)

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُمْ لَا يُؤْمِنُونَ
أَهْوَاهُ هُمْ وَمَنْ أَضَلُّ مِمَّنْ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى
مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

* وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَمَّا هُمْ يَتَذَكَّرُونَ ﴿٥١﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِن قَبْلِهِ هُمْ بِهِ
يُؤْمِنُونَ ﴿٥٢﴾

وَلَمَّا نُسْقِ عَلَيْهِمُ الْقُلُوبَ لَمَّا ذُكِّرُوا بِهِ اللَّهُ الْخُبْرُ مِن رَّبِّنَا إِنَّا
كُنَّا مِن قَبْلِهِ مُسْلِمِينَ ﴿٥٣﴾

أُولَئِكَ لَا كُونَ لَهُمْ عَذَابٌ مِّن رَّبِّكَ وَمَا يَنْصُرُونَ
بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿٥٤﴾

وَلَمَّا سَمِعُوا الْقَوْلَ فَرَضُوا عَلَيْهِ وَقَالُوا إِنَّا عَمِلْنَا
وَلَكُمُ الْعَمَلُ كَعَمَلِكُمْ عَلَيْنَا لَتُنْفِقُوا
الْجَاهِلِينَ ﴿٥٥﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَئِنَّ اللَّهَ يَهْدِي

¹¹ (V.28:53): See the footnote of (V.5:66).

¹² (V.28:54): a) Narrated Abû Burdah's father: Allah's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her, will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allah), will (also) get a double reward." (Sahîh Al-Bukhârî, Vol.7, Hadîth No.20).

b) See the footnote of (V.3:85).

60. And whatever you have been given is an enjoyment of the life of (this) world and its adornment, and that (Hereafter) which is with Allâh is better and will remain forever. Have you then no sense?

61. Is he whom We have promised an excellent promise (Paradise) — which he will find true — like him whom We have made to enjoy the luxuries of the life of (this) world, then on the Day of Resurrection, he will be among those brought up (to be punished in the Hell-fire)?

62. And (remember) the Day when He will call to them and say: "Where are My (so-called) partners whom you used to assert?"

63. Those about whom the Word will have come true (to be punished) will say: "Our Lord! These are they whom we led astray. We led them astray, as we were astray ourselves. We declare our innocence (from them) before You. It was not us they worshipped."

64. And it will be said (to them): "Call upon your (so-called) partners (of Allâh)", and they will call upon them, but they will give no answer to them, and they will see the torment. (They will then wish) if only they had been guided!

65. And (remember) the Day (Allâh) will call to them, and say: "What answer gave you to the Messengers?"

66. Then the news (of a good answer) will be obscured to them on that day, and they will not be able to ask one another.

67. But as for him who repented (from polytheism and sins), believed (in the Oneness of Allâh, and in His Messenger Muhammad (صلى الله عليه وسلم), and did righteous deeds (in the life of this world), then he will be among those who are successful.

وَمَا أُولَئِكَ مِنْ شَيْءٍ مِّنَ الْحَيٰوةِ الدُّنْيَا وَزِينَتِهَا
وَمَا عِندَ اللّٰهِ خَيْرٌ وَأُولَئِكَ أَكْثَرُ مُنْكَرٍ ۝۶٠

أَمَّنْ وَعِدْنَاهُ عِندَ مَا لَهُمْ لَعْنَةُ كَمَنْ مَّتَّعْنَاهُ
لِلْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُعَذِّبِينَ ۝۶١

وَيَوْمَ يَدْعُوهُمْ يَفْقَهُوا أَنَّهُمْ كَذَّبُوا آلَ اللَّهِ
كَذَّبُوا ۝۶٢

قَالَ الَّذِينَ كَفَرُوا عَلَيْهِمُ الْقَوْلُ رَبَّنَا هَٰؤُلَاءِ الَّذِينَ
أَغْوَيْنَا أَغْوَيْنَا كَمْ تَتَذَكَّرُ أَلَيْسَ مَا
كُنَّا نَدْعُو أَبَدًا ۝۶٣

فَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَدَعَوْهُمُ فَهُمْ يَكْتُمُونَ
وَدَلُّوا عَلَىٰ الْعَذَابِ فَأَنَّهُمْ كَانُوا يُكْذَبُونَ ۝۶٤

وَيَوْمَ يَدْعُوهُمْ يَفْقَهُوا مَاذَا أَجَبْتُمُ
الْمُرْسَلِينَ ۝۶٥

فَعَصَيْتُمْ عَلَيْهِمُ الْآيَاتِ ثُمَّ يَوْمَ الْقِيٰمَةِ
لَا يَسْتَسْأَلُونَ ۝۶٦

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَغِيَّبَ أَنَّ يَكُونُ
مِنَ الْمُفْلِحِينَ ۝۶٧

68. And your Lord creates whatsoever He wills and chooses: no choice have they (in any matter). Glorified is Allâh, and exalted above all that they associate (as partners with Him).

69. And your Lord knows what their breasts conceal, and what they reveal.

70. And He is Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He), His are all praise and thanks (both) in the first (i.e. in this world) and in the last (i.e. in the Hereafter). And for Him is the Decision, and to Him shall you (all) be returned.

71. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the night continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you light? Will you not then hear?"

72. Say (O Muhammad صلى الله عليه وسلم): "Tell me! If Allâh made the day continuous for you till the Day of Resurrection, which *ilâh* (god) besides Allâh could bring you night wherein you rest? Will you not then see?"

73. It is out of His Mercy that He has made for you the night and the day that you may rest therein (i.e. during the night) and that you may seek of His Bounty (i.e. during the day) — and in order that you may be grateful.

74. And (remember) the Day when He (your Lord — Allâh) will call to them (those who worshipped others along with Allâh), and will say: "Where are My (so-called) partners, whom you used to assert?"

75. And We shall take out from every nation a witness, and We shall say: "Bring your proof." Then they shall know that the truth is with Allâh (Alone), and the lies (false gods) which they invented will disappear from them.

وَمَا يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا كَانَ لَهُمُ الْخِيَرَةُ
سُبْحَانَ اللَّهِ وَبِالْغَيْبِ عَمَّا يُشْرِكُونَ ﴿٦٨﴾

وَمَا يَكْتُمُونَ
وَمَا يَكْتُمُونَ ﴿٦٩﴾
وَمَا يَكْتُمُونَ ﴿٧٠﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ اللَّيْلَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مِنْ أَلَدٍ غَيْرَ اللَّهِ يَأْتِيَكُمُ بَصِيرَةٌ
أَفَلَا تَسْمَعُونَ ﴿٧١﴾

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا
إِلَى يَوْمِ الْقِيَامَةِ مِنْ أَلَدٍ غَيْرَ اللَّهِ يَأْتِيَكُمُ لَيْلٌ
تَنَظَّرُونَ ﴿٧٢﴾

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ
لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ
تَشْكُرُونَ ﴿٧٣﴾

وَقَدْ بَرَأَ لِلَّذِينَ كَفَرُوا أَنْ يَسْعَوْا لِلَّذِينَ كَانُوا
يَكْفُرُونَ ﴿٧٤﴾

وَنَرْفَعُ بَيْنَهُمْ غُتَاتٍ فَقُلْ مَا نَرَا
بِرْهَانِكُمْ فَهَلْ تَعْلَمُونَ أَلَمْ يَكُنْ لَهُ وَجْهٌ عَلَيْهِمْ
مَا كَانُوا يَفْكَرُونَ ﴿٧٥﴾

76. Verily, Qârûn (Korah) was of Mûsâ's (Moses) people, but he behaved arrogantly towards them. And We gave him of the treasures, that of which the keys would have been a burden to a body of strong men. Remember when his people said to him: "Do not exult (with riches, being ungrateful to Allâh). Verily, Allâh likes not those who exult (with riches, being ungrateful to Allâh).

77. "But seek, with that (wealth) which Allâh has bestowed on you, the home of the Hereafter, and forget not your portion of lawful enjoyment in this world; and do good as Allâh has been good to you, and seek not mischief in the land. Verily, Allâh likes not the *Mufsidûn* (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."

78. He said: "This has been given to me only because of the knowledge I possess." Did he not know that Allâh had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will not be questioned of their sins (because Allâh knows them well, so they will be punished without being called to account).

79. So he went forth before his people in his pomp. Those who were desirous of the life of the world, said: "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune."

80. But those who had been given (religious) knowledge said: "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are *As-Sâbirûn* (the patient in following the truth)."

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى عَلَيْهِمْ
وَعَلَّقْنَاهُ مِنَ الْكُنُوزِ مَا لَمْ يَمْلِكْهُ يَتَرًا
بِالْمُضْطَبَّةِ أُولَى الْقُوَّةِ إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ
إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْرِحِينَ ﴿٧٦﴾

وَأَنْتُمْ فِيهَا عَمَّا تَدَّكِ اللَّهُ النَّارَ الْآخِرَةَ وَلَا تَنْسَ
تَصَدِّقَ مِنَ الدُّنْيَا وَالْآخِرِينَ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ
وَلَا تَتَّبِعِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ
الْمُفْسِدِينَ ﴿٧٧﴾

قَالَ إِنَّمَا أُوتِيَهُ وَعِلْمٌ بِيَدِي وَلَوْ يَعْلَمُ أَنَّ اللَّهَ
قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ الْقُرُونِ مَنْ هُوَ أَشَدُّ
قُوَّةً وَأَكْبَرُ جَمًّا وَلَا يُسْأَلُ عَنْ ذُنُوبِهِ
الْمُجْرِمُونَ ﴿٧٨﴾

فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ
الْحَيَاةَ الدُّنْيَا بَلِيتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ
إِنَّهُ لَفِي ضَلَالٍ عَظِيمَةٍ ﴿٧٩﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيَسْتَخِفُّ قُلُوبُ اللَّهِ الْوَخِيزِينَ
مَاتُوا وَعَصُولٌ سَلَامًا وَلَا يُنْفَعُهَا إِلَّا
الْقَابِرُونَ ﴿٨٠﴾

81. So We caused the earth to swallow him^[1] and his dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves.

82. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful."

83. That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride^[2] and oppression in the land nor do mischief (by committing crimes). And the good end is for the *Muttaqûn* (the pious — See V.2:2).

84. Whosoever brings good (Islâmic Monotheism along with righteous deeds), he shall have the better thereof; and whosoever brings evil (polytheism along with evil deeds), then those who do evil deeds will only be requited for what they used to do.

85. Verily, He Who has given you (O Muhammad صلى الله عليه وسلم) the Qur'an (i.e.

فَحَسَفْنَا يَوْمَئِذٍ وَبَنَيْنَا فِي الْأَرْضِ قِمَاقِكَ لَكَ مِنْ
يَعْقُوبَ يَوْمَئِذٍ وَنَكَّرْنَا مِنْ دُونِ أَوَّلِهِ وَمَا كَانَ مِنْ
الْمُسْتَبِيرِينَ ﴿٨١﴾

وَأَمْسَحَ الَّذِينَ كَفَرُوا بِمَا كَانُوا بِآلِهَتِهِمْ يَقُولُونَ
وَكَانَ اللَّهُ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ ۚ وَلَآ أَن مِّنَ اللَّهِ عَذَابٌ لَّخْفِيفٌ وَإِنَّكَ أَنتَ
لَآ تَقْلِقُ الْكَافِرِينَ ﴿٨٢﴾

يَلَهُ الْآلِ الْآخِرَةُ فَجَعَلْنَا لِلَّذِينَ لَا يُؤْمِنُونَ عَذَابًا فِي
الْأَرْضِ وَلَا فِئَاءًا وَالْآخِرَةُ لِلَّذِينَ ﴿٨٣﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِّمَّا وَتَمَّ جَنَّةً بِالنَّارِ
فَلَا يُجْزَى الَّذِينَ عَمِلُوا السَّيِّئَاتِ إِلَّا مَا كَانُوا
يَعْمَلُونَ ﴿٨٤﴾

إِلَّا الَّذِي فَضَّلْنَا عَلَيْكَ الْفُرْقَانَ ۚ إِنَّكَ كِلَا مَعَارِ

^[1] (V.28:81) Chapter 5. Whoever drags his garment out of pride and arrogance (conceit).

a) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Allâh will not look, on the Day of Resurrection, at a person who drags his *izâr* (behind him) out of pride and arrogance." [See the footnote of (V.22:9)]

b) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم (or Abul-Qasim رضى الله عنه) said, "While a man was walking, clad in a two-piece garment and proud of himself with his hair well-combed, suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection."

c) Narrated 'Abdullâh (bin 'Umar رضى الله عنهما) Allâh's Messenger صلى الله عليه وسلم said, "While a man was dragging his *izâr* on the ground (behind him), suddenly Allâh made him sink into the earth and he will go on sinking into it till the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol. 7, *Hadîth* No. 679, 680, 681).

* *izâr*: Lower-half bodycover.

^[2] (V.28:83) See the footnote of (V.22:9)

ordered you to act on its laws and to preach it to others) will surely bring you back to *Ma'âd* (place of return, either to Makkah or to Paradise after your death). Say (O Muhammad صلى الله عليه وسلم): "My Lord is Aware of him who brings guidance, and of him who is in manifest error."

86. And you were not expecting that the Book (this Qur'ân) would be sent down to you, but it is a mercy from your Lord. So never be a supporter of the disbelievers.

87. And let them not turn you (O Muhammad صلى الله عليه وسلم) away from (preaching) the *Âyât* (revelations and verses) of Allâh after they have been sent down to you: and invite (men) to (believe in) your Lord^[1] and be not of *Al-Mushrikûn* (those who associate partners with Allâh, e.g. polytheists, pagans, idolaters, and those who disbelieve in the Oneness of Allâh and deny the Prophethood of Messenger Muhammad صلى الله عليه وسلم).

88. And invoke not any other *ilâh* (god) along with Allâh: *Lâ ilâha illa Huwa* (none has the right to be worshipped but He). Everything will perish except His Face. His is the Decision, and to Him you (all) shall be returned.

Sûrat Al-'Ankabût (The Spider) XXIX

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings.]

قُلْ رَبِّيَ أَعْلَمُ مَنْ جَاءَهُ الْهُدَىٰ وَمَنْ هَوَىٰ
صَلَاحِي قُلُوبِي ۝٨٦

وَمَا كُنْتَ تَتَوَجَّعُ أَنَّ يَأْتِيَنَّكَ الْكِتَابُ ۚ
رَحْمَةً مِن رَّبِّكَ فَلَا تَكُونَنَّ ظَهِيرًا
لِّلْكَافِرِينَ ۝٨٧

وَلَا يَصُدُّكَ عَنْ ءَايَاتِ اللَّهِ وَبَعْدَ إِذْ أُنزِلَتْ إِلَيْكَ
وَأَنْذَرْنَاكَ إِلَيْنَا ۚ وَلَا تَكُونَنَّ مِنَ الْمَشْرُكِينَ ۝٨٨

وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا مَّا يَخْتَارُ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ عَلَيْهِ
هَاجَلُكَ ۚ لَا تَنْجِيهِ إِلَهٌ لِّكَ كَوْنًا أَوْ لَيْسَ ۚ تُجْعَلُونَ ۝٨٩



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الٓر ۝١

^[1] (V.28:87) i.e. in the Oneness (*Tauhid*) of Allâh — (1) Oneness of the Lordship of Allâh; (2) Oneness of the worship of Allâh; (3) Oneness of the Names and Qualities of Allâh.

2. Do people think that they will be left alone because they say: "We believe," and will not be tested?

3. And We indeed tested those who were before them. And Allâh will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those who are liars, (although Allâh knows all that before putting them to test).

4. Or think those who do evil deeds that they can outstrip Us (i.e. escape Our punishment)? Evil is that which they judge!

5. Whoever hopes for the Meeting⁽¹⁾ with Allâh, then Allâh's Term is surely coming and He is the All-Hearer, the All-Knower.

6. And whosoever strives, he strives only for himself. Verily, Allâh stands not in need of any of the 'Ālamîn (mankind, jinn, and all that exists).

7. Those who believe [in the Oneness of Allâh (Monotheism) and in Messenger Muhammad صلى الله عليه وسلم, and do not give up their faith because of the harm they receive from the polytheists], and do righteous good deeds, surely, We shall expiate from them their evil deeds and shall reward them according to the best of that which they used to do.⁽²⁾

8. And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not. To Me is your return and I shall tell you what you used to do.

9. And for those who believe (in the Oneness of Allâh and the other articles of

أَحْسِبَ النَّاسُ أَنْ يُتْرَكُوا أَنْ يَقُولُوا ءَامَنَّا وَهُمْ لَا يُفْتَنُونَ ﴿١﴾

وَلَقَدْ فَتَنَّا الَّذِينَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ صَدَقُوا وَلَيَعْلَمَنَّ الْكَاذِبِينَ ﴿٢﴾

أَمْ حَسِبَ الَّذِينَ يَحْمِلُونَ السَّيِّئَاتِ أَنْ يَسْبِقُونَا سَاءَ مَا يَحْكُمُونَ ﴿٣﴾

مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

وَمَنْ جَاهَدَ فَإِنَّمَا يُجَاهِدُ لِنَفْسِهِ إِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعَالَمِينَ ﴿٥﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ وَلَنَجْزِيَنَّهُمْ أَجْرًا لَمْ يَكُنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٦﴾

وَوَعَيْنَا الْإِنْسَانَ بُولًا وَعُتَسًا إِنَّ جَهَنَّمَ لَآتٍ بِشَيْءٍ مِمَّا تَدَّيْنُ لَهُ يَدَاكَ فَلا تُلْقِهِمْ أَتَقُولُ مَرْجِعُهُمْ أَفَاتِيكُمْ يَوْمَ كُنْتُمْ تُعْمَلُونَ ﴿٧﴾

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ فِي الصَّالِحِينَ ﴿٨﴾

⁽¹⁾ (V.29:5) See (V.6:31) and its footnote.

⁽²⁾ (V.29:7) See the footnote of (V.9:121).

Faith)¹¹ and do righteous good deeds, surely, We shall make them enter with (in the entrance of) the righteous (in Paradise).

10. Of mankind are some who say: "We believe in Allâh." But if they are made to suffer for the sake of Allâh, they consider the trial of mankind as Allâh's punishment; and if victory comes from your Lord, (the hypocrites) will say: "Verily, we were with you (helping you)." Is not Allâh Best Aware of what is in the breasts of the 'Ālamîn (mankind and jinn).

11. Verily, Allâh knows those who believe, and verily, He knows the hypocrites [i.e. Allâh will test the people with good and hard days to discriminate the good from the wicked, although Allâh knows all that before putting them to test].

12. And those who disbelieve say to those who believe: "Follow our way and we will verily bear your sins." Never will they bear anything of their sins. Surely, they are liars.

13. And verily, they shall bear their own loads, and other loads besides their own; and verily, they shall be questioned on the Day of Resurrection about that which they used to fabricate.

14. And indeed, We sent Nûh (Noah) to his people, and he stayed among them a thousand years less fifty years [inviting them to believe in the Oneness of Allâh (Monotheism), and discard the false gods and other deities]; so the Deluge overtook them while they were Zâlimûn (wrong-doers, polytheists, disbelievers).

15. Then We saved him and those with him in the ship, and made it (the ship) an *Ayah* (a lesson, a warning) for the 'Ālamîn (mankind, jinn).

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ فَإِذَا أُوذِيَ فِي اللَّهِ
جَعَلَ فِتْنَةَ النَّاسِ كَذَابِ اللَّهِ وَلِيِّنَ جَنَّةَ نَصْرِهِ
رَبِّكَ أَتَيْتُكَ بِتِلْكَ آيَاتِنَا فَتَكْفُرُ أَوْ تَعْلَمُ إِنَّ اللَّهَ بِأَعْلَمُ بِمَا
فِي صُدُورِ النَّاسِ ﴿١٠﴾

وَلَيَعْلَمَنَّ اللَّهُ الَّذِينَ آمَنُوا وَلَيَعْلَمَنَّ
الْمُنَافِقِينَ ﴿١١﴾

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اتَّبِعُوا
سَبِيلَنَا وَلْنَحْمِلْ خَطَايَاكُمْ وَهُمْ كَاذِبُونَ
مِنَ خَطَايَاهُمْ قَوْلُ خُفَرَاءٍ لَّكَ بَازُونَ ﴿١٢﴾
وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَنْتَ الْغَالِي الْغَالِيَّةُ وَلَيَسْأَلَنَّ
يَوْمَ الْقِيَامَةِ عَمَّا كَانُوا يَفْكُرُونَ ﴿١٣﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَلَبِثَ فِيهِمْ أَلْفَ
سَنَةٍ إِلَّا خَمْسِينَ عَامًا فَأَنزَلْنَاهُ الْطُوفَانَ
وَنَجَّيْنَاهُ وَآلَهُ مِنَ الْكَافِرِينَ ﴿١٤﴾

فَأَنجَيْنَاهُ وَأَصْحَابَ السَّفِينَةِ وَجَعَلْنَاهَا آيَةً
لِّلْعَالَمِينَ ﴿١٥﴾

¹¹ (V.29:9) See the footnote (b) of (V.3:85)

16. And (remember) Ibrâhîm (Abraham) when he said to his people: "Worship Allâh (Alone), and fear Him: that is better for you if you did but know.

17. "You worship besides Allâh only idols, and you only invent falsehood. Verily, those whom you worship besides Allâh have no power to give you provision: so seek your provision from Allâh (Alone), and worship Him (Alone), and be grateful to Him. To Him (Alone) you will be brought back.

18. "And if you deny, then nations before you have denied (their Messengers). And the duty of the Messenger is only to convey (the Message) plainly."

19. See they not how Allâh originates the creation, then repeats it. Verily, that is easy for Allâh.

20. Say: "Travel in the land and see how (Allâh) originated the creation, and then Allâh will bring forth the creation of the Hereafter (i.e. resurrection after death). Verily, Allâh is Able to do all things."

21. He punishes whom He wills, and shows mercy to whom He wills; and to Him you will be returned.

22. And you cannot escape in the earth or in the heaven (from Allâh). And besides Allâh you have neither any *Wali* (Protector or Guardian) nor any Helper.

23. And those who disbelieve in the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and the Meeting with Him, it is they who have no hope of My Mercy: and it is they who will have a painful torment.

24. So nothing was the answer of [Ibrâhîm's (Abraham)] people except that they said: "Kill him or burn him." Then Allâh

وَابْرَئِيمَ إِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللَّهَ وَاتَّقُوهُ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿١٦﴾

إِنَّمَا تَعْبُدُونَ مِن دُونِ اللَّهِ أَوْثَانًا وَتَخْلَعُونَ
إِفْكًَا إِنَّ الَّذِينَ تَعْبُدُونَ مِن دُونِ اللَّهِ لَا
يَمْلِكُونَ لَكُمْ رِزْقًا فَابْتَغُوا عِندَ اللَّهِ الرِّزْقَ
وَاعْبُدُوا اللَّهَ وَاللَّهُ الْغَنِيُّ ﴿١٧﴾

وَلَن تَكْذِبُوا فَعَذَابُ اللَّهِ أَكْبَرُ مِمَّن قَالُوا كُفُّوا
عَلَى الرُّسُلِ إِنَّا بَلَّغُ الْمُبِينِ ﴿١٨﴾

أَوَلَمْ يَرَوْا كَيْفَ يُبْدِئُ اللَّهُ الْخَلْقَ ثُمَّ يُعِيدُهُ
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ﴿١٩﴾

قُلْ يَدْرَأِي الْآخِرَ فَأَنْظِرُوا كَيْفَ يَبْدَأُ الْخَلْقَ
ثُمَّ اللَّهُ يُنْشِئُ النَّشْأَةَ الْآخِرَةَ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٠﴾

يُعَذِّبُ مَن يَشَاءُ وَيَرْحَمُ مَن يَشَاءُ وَإِلَيْهِ
تُقْبَلُونَ ﴿٢١﴾

وَمَا أَنتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ
وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

وَالَّذِينَ كَفَرُوا بِعَاثِرَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَاسُوا
مِن رَّحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَن قَالُوا اقْتُلُوهُ
أَوْ حَرِّقُوهُ فَأَنجَاهُ اللَّهُ مِنَ الْكَافِرِينَ فِي ذَٰلِكَ

saved him from the fire. Verily, in this are indeed signs for a people who believe.^[1]

25. And [Ibrâhîm (Abraham)] said: "You have taken (for worship) idols instead of Allâh. The love between you is only in the life of this world, but on the Day of Resurrection, you shall disown each other, and curse each other, and your abode will be the Fire, and you shall have no helpers."

26. So Lût (Lot) believed in him [Ibrâhîm's (Abraham) Message of Islâmic Monotheism]. He [Ibrâhîm (Abraham)] said: "I will emigrate for the sake of my Lord. Verily, He is the All-Mighty, the All-Wise."^[2]

27. And We bestowed on him [Ibrâhîm (Abraham)], Ishâq (Isaac) and Ya'qûb (Jacob), and We ordained among his offspring Prophethood and the Book [i.e. the Taurât (Torah) (to Mûsâ — Moses), the Injeel (Gospel) (to 'Isâ - Jesus), and the Qur'ân (to Muhammad صلى الله عليه وسلم), all from the offspring of Ibrâhîm (Abraham)], and We granted him his reward in this world; and verily, in the Hereafter he is indeed among the righteous.

28. And (remember) Lût (Lot), when he said to his people: "You commit *Al-Fâhishah* (sodomy — the worst sin) which none has preceded you in (committing) it in the '*Alamîn* (mankind and jinn)."

29. "Verily, you practise sodomy with men, and rob the wayfarer (travellers)! And practise *Al-Munkar* (disbelief and polytheism and every kind of evil wicked deed) in your meetings." But his people gave no answer except that they said: "Bring Allâh's Torment upon us if you are one of the truthful."

لَا تَنْتَهِمُ لِقَوْمٍ يُؤْمِنُونَ ﴿١١﴾

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ أَوْثَانًا مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ وَلَكِنَّ بَعْضَكُمْ بَعْضًا وَمَأْوَاكُمُ النَّارُ وَمَا لَكُم مِّن مَّهْمَةٍ ﴿١٢﴾

وَقَالَ لُوطُ وَقَالَ إِنِّي مُهَاجِرٌ إِلَى رَبِّي إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣﴾

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَجَعَلْنَا فِي ذُرِّيَّتِهِ النُّبُوَّةَ وَالْكِتَابَ وَرَاقَيْنَا بَعْضَهُمْ فِي الْأَنْبِيَاءِ وَالْآخِرَةِ لِمَنِ الصَّالِحَاتُ ﴿١٤﴾

وَلَوْ كُنَّا إِذْ قَالُوا لِقَوْمِهِ إِنْكُمْ لَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنْ الْعَالَمِينَ ﴿١٥﴾

إِنْكُمْ لَتَأْتُونَ الزَّيْجَالَ وَتَقْطَعُونَ السَّبِيلَ وَتَأْتُونَ فِي نَادِيَكُمُ الْمُنْكَرَ فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُبَا هَذَا بَالِ الْأَعْيَانِ لَعَنَ بَعْضُكُم بَعْضًا يَوْمَ الْقِيَامَةِ ﴿١٦﴾

^[1] (V.29:24) See the footnote of (V.3:173).

^[2] (V.29:26) See the footnote of (V.9:121).

30. He said: "My Lord! Give me victory over the people who are Mufsidîn (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters).

31. And when Our Messengers came to Ibrâhîm (Abraham) with the glad tidings they said: "Verily, we are going to destroy the people of this [Lût (Lot's)] town (i.e. the town of Sodom in Palestine); truly, its people have been *Zâlimûn* [wrong-doers, polytheists disobedient to Allâh, and who belied their Messenger Lût (Lot)]."

32. Ibrâhîm (Abraham) said: "But there is Lût (Lot) in it." They said: "We know better who is there. We will verily save him [Lût (Lot)] and his family except his wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

33. And when Our Messengers came to Lût (Lot), he was grieved because of them, and felt straitened on their account. They said: "Have no fear, and do not grieve! Truly, we shall save you and your family, except your wife: she will be of those who remain behind (i.e. she will be destroyed along with those who will be destroyed from her folk)."

34. "Verily, we are about to bring down on the people of this town a great torment from the sky, because they have been rebellious (against Allâh's Command)."

35. And indeed We have left thereof an evident *Ayâh* (a lesson and a warning and a sign — the place where the Dead Sea is now in Palestine)¹¹ for a folk who understand.

36. And to (the people of) Madyan (Midian), We sent their brother Shu'aib. He said: "O

قَالَ رَبِّ أَنْصُرْنِي عَلَى الْقَوْمِ الْمُفْسِدِينَ ﴿٣٠﴾

وَلَمَّا جَاءَتْ رُسُلُنَا إِبْرَاهِيمَ بِالْبُشْرَى قَالُوا إِنَّا مُهْلِكُوا أَهْلَ هَذِهِ الْقَرْيَةِ وَلَكِنَّا نَحْنُ مُغْلِبُونَ ﴿٣١﴾

قَالَتْ فِيهَا لُوطُ فَقَالُوا نَحْنُ نَعْلَمُ بِمَنْ فِيهَا لَنَنْجِيَنَّكَ وَأَهْلَكَ إِلَّا أَمْرًا نَكْتُمُ مِنَ الْقَوَائِدِ ﴿٣٢﴾

وَلَمَّا أَنْ جَاءَتْ رُسُلُنَا لُوطًا سِيقَهُ بُرْسًا وَمِنْ بُرْسِهِ زَوْجًا وَقَالُوا لَا تَخَفْ وَلَا تَحْزَنْ إِنَّا نُنْجِيكَ وَأَهْلَكَ إِلَّا أَمْرًا نَكْتُمُ مِنَ الْقَوَائِدِ ﴿٣٣﴾

إِنَّا مُنْزِلُونَ عَلَى أَهْلِ هَذِهِ الْقَرْيَةِ رِيحًا مَرْمِةً أَسْمَاءً يَمْسُكُنَّ أَهْلُهَا أَفْسُوسًا ﴿٣٤﴾

وَلَقَدْ نَرَكُمَا تَوَافُتًا فِي هَذِهِ لَقَوْمٍ يُفْقَرُونَ ﴿٣٥﴾

وَالَّذِي مَدِينَتِ أَخَاهُمْ شُعَيْبًا فَقَالَ يَفْقَرُونَ

¹¹ (V.29:35) See the book of history كتاب التاريخ لابن كثير "Stories of the Prophets" by Ibn Kathîr (رحمه الله)

my people! Worship Allāh (Alone) and hope for (the reward of good deeds by worshipping Allāh Alone, on) the last Day (i.e. the Day of Resurrection), and commit no mischief on the earth as *Mufsidūn* (those who commit great crimes, oppressors, tyrants, mischief-makers, corrupters). [*Tafsīr At-Tabarī*]

37. And they denied him [Shu‘aib]: so the earthquake seized them, and they lay (dead), prostrate in their dwellings.

38. And ‘Ād and Thamūd (people)! And indeed (their destruction) is clearly apparent to you from their (ruined) dwellings. *Shaitān* (Satan) made their deeds fair-seeming to them, and turned them away from the (Right) Path, though they were intelligent.

39. And (We destroyed also) Qārūn (Korah), Fir‘aun (Pharaoh), and Hāmān. And indeed Mūsā (Moses) came to them with clear Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.), but they were arrogant in the land, yet they could not outstrip Us (escape Our punishment).

40. So We punished each (of them) for his sins; of them were some on whom We sent *Hāsib* (a violent wind with shower of stones) [as on the people of Lūt (Lot)], and of them were some who were overtaken by *As-Saiḥah* [torment — awful cry. (as Thamūd or Shu‘aib’s people)], and of them were some whom We caused the earth to swallow [as Qārūn (Korah)], and of them were some whom We drowned [as the people of Nūh (Noah), or Fir‘aun (Pharaoh) and his people]. It was not Allāh Who wronged them, but they wronged themselves.

41. The likeness of those who take (false deities as) *Auliya’* (protectors, helpers) other than Allāh is the likeness of a spider who builds (for itself) a house; but verily, the

أَعْبُدُوا اللَّهَ وَأَنْتُمْ الْيَوْمَ الْآخِرَ وَلَا تَصْنَعُوا فِي
الْأَرْضِ مُفْسِدِينَ ﴿٣٧﴾

فَكَذَّبُوهُ فَأَخَذَهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي
دَارِهِمْ جَثِيَّةً ﴿٣٨﴾

وَعَادًا وَثَمُودًا وَقَدْ يُشْكِرُونَ لَكُمُومًا
مَسْكُونَةً فِيهَا مَا يَشْتَلُونَ لَّهُمُ الشَّيْطَانُ
أَعْمَاهُمْ فَصَدَّ عَنْهُمُ الرَّبَّ السَّبِيلَ وَكَانُوا
مُتَّبِعِينَ ﴿٣٩﴾

وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَقَدْ جَاءَهُمُ مَوْسَى
بِالْبَيِّنَاتِ فَأَسْتَسْخَرُوا فِي الْأَرْضِ وَمَا
كَانُوا سَائِقِينَ ﴿٤٠﴾

فَكُلًّا لَّا أَخَذْنَا بِذُنُوبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ
حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ
مَنْ حَسَفْنَا لَهُ الْأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا
كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ
يُظْلِمُونَ ﴿٤١﴾

مَثَلُ الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ
كَمَثَلِ الْفَنَّانِ الَّذِينَ اتَّخَذُوا بَنَاتًا
وَأَهْلَ الْبُيُوتِ لِبَنَاتِكُمُ النَّكَرَاتِ لَوْ كَانُوا

frailest (weakest) of houses is the spider's house — if they but knew.

42. Verily, Allāh knows what things they invoke instead of Him. He is the All-Mighty, the All-Wise.^[1]

43. And these similitudes We put forward for mankind; but none will understand them except those who have knowledge (of Allāh and His Signs).

44. (Allāh says to His Prophet Muhammad صلى الله عليه وسلم): "Allāh (Alone) created the heavens and the earth with truth (and none shared Him in their creation)." Verily, therein is surely a sign for those who believe.

45. Recite (O Muhammad صلى الله عليه وسلم) what has been revealed to you of the Book (the Qur'ān), and perform *As-Salāt* (*Iqamāt-as-Salāt*). Verily, *As-Salāt* (the prayer) prevents from *Al-Fahshā'* (i.e. great sins of every kind, unlawful sexual intercourse) and *Al-Munkar* (i.e. disbelief, polytheism, and every kind of evil wicked deed)^[2] and the remembering^[3] (praising) of (you by) Allāh (in front of the angels) is greater indeed [than your remembering (praising) of Allāh in prayers]. And Allāh knows what you do.

46. And argue not with the people of the Scripture (Jews and Christians), unless it be in (a way) that is better (with good words and in good manner, inviting them to Islāmic Monotheism with His Verses), except with such of them as do wrong; and say (to them): "We believe in that which has been revealed

يَسْمَعُونَ ﴿١٥﴾

إِنَّ اللَّهَ يَعْلَمُ مَا تَدْعُونَ مِنْ دُونِهِ مِنْ شَيْءٍ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٦﴾

وَلَقَدْ الْأَمْثَلُ نُفَرِهَا لِلنَّاسِ وَمَا يَعْقِلُهَا إِلَّا الْعَالِمُونَ ﴿١٧﴾

خَلَقَ اللَّهُ السَّمْعَيْنِ وَالْأَرْضَ وَالسَّمَاءَ فِي ذَلِكَ آيَةٌ لِّلْمُؤْمِنِينَ ﴿١٨﴾

أَتْلُ مَا أُوحِيَ إِلَيَّ مِنَ الْكِتَابِ وَأَقِمُ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَلَذِكْرُ اللَّهِ أَكْبَرُ وَاللَّهُ يَعْلَمُ مَا تَقْتَضُونَ ﴿١٩﴾

وَلَا تُجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ وَنُفَرِّقُ بَيْنَ الَّذِينَ ظَلَمُوا وَالَّذِينَ اتَّقَوْا أُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٢٠﴾

^[1] (V.29:42) See the footnote of (V.2:165).

^[2] (V.29:45) It is said by Ibn 'Abbās and 'Abdullāh bin Mas'ūd رضي الله عنهما If the *Salāt* (prayer) of anyone does not prevent him from *Al-Fahshā'* and *Al-Munkar* (all kinds of evil, illegal and sinful deeds), then his *Salāt* (prayer) increases him in nothing but loss, and to be far away from his Lord (Allāh) [*Tafsir Al-Qurtubī*].

^[3] (V.29:45) See the footnotes of (V.13:28) and also (B) of (V.2:152).

to us and revealed to you; our *Ilâh* (God) and your *Ilâh* (God) is One (i.e. Allâh), and to Him we have submitted (as Muslims)."

47. And thus We have sent down the Book (i.e. this Qur'an) to you (O Muhammad صلى الله عليه وسلم), and those whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel) aforetime] believe therein as also do some of these (who are present with you now like 'Abdullâh bin Salâm)^[1] and none but the disbelievers reject Our Ayât [(proofs, signs, verses, lessons, etc.)] and deny Our Oneness of Lordship and Our Oneness of worship and Our Oneness of Our Names and Qualities: i.e. Islâmic Monotheism].

48. Neither did you (O Muhammad صلى الله عليه وسلم) read any book before it (this Qur'ân), nor did you write any book (whatsoever) with your right hand. In that case, indeed, the followers of falsehood might have doubted.

49. Nay, but they, the clear *Ayât* [i.e. the description and the qualities of Prophet Muhammad صلى الله عليه وسلم written in the Taurât (Torah) and the Injeel (Gospel)] are preserved in the breasts of those who have been given knowledge (among the people of the Scriptures). And none but the *Zâlimûn* (polytheists and wrongdoers) deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).^[2]

50. And they say: "Why are not signs sent down to him from his Lord? Say: "The signs are only with Allâh, and I am only a plain warner."

51. Is it not sufficient for them that We have sent down to you the Book (the Qur'ân) which is recited to them? Verily, herein is

وَكُنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ فَالَّذِينَ
عَاتَبْتَهُمْ بِالْكِتَابِ يُوقِنُونَ بِهِ مِنْ هَذَا
مَنْ يُؤْمِنُ بِهِ وَمَا يَجْحَدُ بِآيَاتِنَا إِلَّا
الْمُكَذِّبُونَ ﴿٤٧﴾

وَمَا كُنْتَ تَسْمِعُ أَهْلًا مِنْ قَبْلِهِمْ شَيْئًا وَلَا
خَطُّهُ يُرَیْمُونَ ﴿٤٨﴾ إِنَّا لَا نَقُولُ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ إِلَّا الْكَلَامَ الْمُنِيرَ ﴿٤٩﴾

بَلْ هُوَ آيَاتٌ بَيِّنَاتٌ فِي صُدُورِ الَّذِينَ أُوتُوا
الْكِتَابَ وَمَا يُجْحَدُ بِآيَاتِنَا إِلَّا الْأَعْمَى الْمُتَكِبُ ﴿٥٠﴾

وَقَالُوا لَوْلَا أَنْزَلَ عَلَيْهِ آيَاتٌ مِنْ رَبِّهِ قُلْ إِنَّمَا
الْآيَاتُ عِنْدَ اللَّهِ وَأَنَا نَذِيرٌ مُبِينٌ ﴿٥١﴾

أَوَلَمْ يَكُنْ فِيهِمْ آيَاتٌ أَنْزَلْنَا إِلَيْكَ الْكِتَابَ يُتْلَى
عَلَيْهِمْ فَاذْكُرْ فِي ذَلِكَ آيَاتِنَا وَتَعَرَّى لِقَوْمِهِ

^[1] (V.29:47) See the footnote of (V.5:66).

^[2] (V.29:49) See the footnote of (V.2:76).

mercy and a reminder (or an admonition) for a people who believe¹¹¹.

52. Say (to them O Muhammad صلى الله عليه وسلم): "Sufficient is Allâh for a witness between me and you. He knows what is in the heavens and on earth." And those who believe in *Bâtîl* (all false deities other than Allâh), and disbelieve in Allâh (and in His Oneness), it is they who are the losers.

53. And they ask you to hasten on the torment (for them): and had it not been for a term appointed, the torment would certainly have come to them. And surely, it will come upon them suddenly while they perceive not!

54. They ask you to hasten on the torment. And verily, Hell, of a surety, will encompass the disbelievers.

55. On the Day when the torment (Hell-fire) shall cover them from above them and from underneath their feet, and it will be said: "Taste what you used to do."

56. O My slaves who believe! Certainly, spacious is My earth. Therefore worship Me." (Alone)¹²¹.

يَوْمَئِذٍ ۝٥٢

قُلْ كَفَىٰ بِاللَّهِ بَيْنِي وَبَيْنَكُمْ شَهِيدًا ۖ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ۗ وَالَّذِينَ ءَامَنُوا بِالْبَاطِلِ وَكَفَرُوا بِاللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُونَ ۝٥٣

وَيَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَوْلَا اَجَلٌ مُّسَمًّى لَّآتٰهُمُ الْعَذَابُ وَلَآ يَسْتَعْرِضُوْهُ ۝٥٤

يَسْتَعْجِلُونَكَ بِالْعَذَابِ وَلَآ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِيْنَ ۝٥٥

يَوْمَ يَنْشَعُرُ الْعَذَابُ مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ اَرْجُلِهِمْ وَيَقُوْلُ دُوْرًا مَا كُنْتُمْ تَعْمَلُوْنَ ۝٥٦

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا اِنَّ اَرْضِيْ وَاسِعَةً ۖ فَابْتَغُوْا فَاَعْبُدُوْهُ ۝٥٧

¹¹¹ (V.29:51): a) Narrated Abû Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allah does not listen to anything as He listens to the Prophet reciting the Qur'ân in a nice, loud and pleasant tone." Sufyân said, "This saying means: The Prophet regards the Qur'ân as something that makes him dispense with much worldly pleasure." (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.542.).

b) Narrated Abû Hurairah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said, "Not to wish to be the like of except two men: A man whom Allah has taught the Qur'ân and he recites it during some hours of the night and during some hours of the day, and his neighbour listens to him and says, 'I wish I had been given what has been given to so-and-so, so that I might do what he does'; and a man whom Allah has given wealth and he spends it (according to what Allâh has ordained) in a just and right manner, whereupon another man may say, 'I wish I had been given what so-and-so has been given, for then I would do what he does.'" (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No.544.).

¹²¹ (V.29:56) Narrated Mu'âdh رضى الله عنه: While I was riding behind the Prophet صلى الله عليه وسلم as a companion rider, he said, "O Mu'âdh!" I replied, *Labbaik wa Sa'daik* (I respond to your call and I am obedient to your orders). He repeated this call three times and then said, "Do you know what Allah's Right on His slaves is?" I replied "No." He said, "Allah's Right on His slaves is that they should worship Him (Alone) and should not join partners in worship with Him." He proceeded for a while and then said, "O Mu'âdh!", I replied, "*Labbaik wa*

57. Everyone shall taste death. Then to Us you shall be returned.

58. And those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to them We shall surely give lofty dwellings in Paradise, underneath which rivers flow, to live therein forever. Excellent is the reward for the workers.

59. Those who are patient, and put their trust (only) in their Lord (Allâh).^[1]

60. And so many a moving (living) creature carries not its own provision! Allâh provides for it and for you. And He is the All-Hearer, the All-Knower.

61. And if you were to ask them: "Who has created the heavens and the earth and subjected the sun and the moon?" they will surely reply: "Allâh." How then are they deviating (as polytheists and disbelievers)?

62. Allâh enlarges the provision for whom He wills of His slaves, and straitens it for whom (He wills). Verily, Allâh is All-Knower of everything.

63. And if you were to ask them: "Who sends down water (rain) from the sky, and gives life therewith to the earth after its death?" they will surely reply: "Allâh." Say: "All praise and thanks are Allâh's!" Nay, most of them have no sense.

64. And this life of the world is only amusement and play! Verily, the home of the Hereafter — that is the life indeed (i.e. the eternal life that will never end), if they but knew^[2].

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ثُمَّ إِلَيْنَا تُرْجَعُونَ ﴿٥٧﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنَجْزِيَنَّهُمْ أَجْرًا لَّهُمْ لَا يَمَسُّهُ فِيهَا مِنْ سَخِرَ مِنْ قَبْلُ وَلَا فِيهَا غَيْرٌ مِمَّا يَشْتَرُونَ ﴿٥٨﴾

الَّذِينَ صَبَرُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٥٩﴾

وَسَيَكُنْ مِنْ ذَٰلِكُمْ لَآخِذٌ لِّرَبِّهِمَا اللَّهُ يَبْرَأُ مَا يُنَاقِلُونَ ﴿٦٠﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُولُنَّ اللَّهُ فَأَنَّى يُؤْفَكُونَ ﴿٦١﴾

اللَّهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ إِنَّ اللَّهَ وَكُلَّ شَيْءٍ عَالِمٌ ﴿٦٢﴾

وَلَيْن سَأَلْتَهُمْ مَنْ نَزَّلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا لَيَقُولُنَّ اللَّهُ فَمَا الْحَمْدُ لِلَّهِ أَكْثَرُ مِمَّا يُعْقِلُونَ ﴿٦٣﴾

وَمَا هَذِهِ الْحَيَاةُ الدُّنْيَا إِلَّا لَهْوٌ وَلَهْوٌ فَإِنَّ الْآخِرَةَ أَكْبَرُ لَوْ كَانُوا يَعْلَمُونَ ﴿٦٤﴾

Sa'da'ik (I respond to your call and I am obedient to your orders)." He said, "Do you know what the right of (Allah's) slaves on Allah is, if they do that (worship Him Alone and join none in His worship)? It is that He will not punish them." (Sahih Al-Bukhârî, Vol. 8, Hadith No.283).

^[1] (V.29:59) See the footnote (A) of (V.12:67).

^[2] (V.29:64) Narrated Abû Hurairah رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The first group (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night. They will neither spit therein, nor blow their noses therein nor relieve nature. Their

65. And when they embark on a ship, they invoke Allâh, making their Faith pure for Him only: but when He brings them safely to land, behold, they give a share of their worship to others¹¹¹.

66. So that they become ingrate for that which We have given them, and that they take their enjoyment (as a warning and a threat), but they will come to know.

67. Have they not seen that We have made (Makkah) a secure sanctuary, while men are being snatched away from all around them? Then do they believe in *Bâtîl* (falsehood — polytheism, idols and all deities other than Allâh), and deny (become ingrate for) the Graces of Allâh?

68. And who does more wrong than he who invents a lie against Allâh or denies the truth (Muhammad صلى الله عليه وسلم and his doctrine of Islâmic Monotheism and this Qur'ân), when it comes to him? Is there not a dwelling in Hell for disbelievers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم)?¹²¹

69. As for those who strive hard in Us (Our Cause), We will surely guide them to Our Paths (i.e. Allâh's religion — Islâmic Monotheism). And verily, Allâh is with the *Muhsinîn* (good doers).¹³¹

فَإِذَا رَكِبُوا فِي الْفُلِ دَعَوْا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
لَمَّا نَجَّاهُمْ إِلَى الْبَرِّ إِذَا هُمْ يُشْرِكُونَ ﴿٥٥﴾

يَكْفُرُوا بِمَا آتَيْنَاهُمْ وَلَيَسْتَعْمِلُوا صُوفُوفَ
يَعْلَمُونَ ﴿٥٦﴾

أَوَلَمْ يَرَوْا أَنَّا جَعَلْنَا حَرَمًا مَّا أَوْنَيْنَا وَمَن حَطَفَ
النَّاسُ مِنْ حَوْلِهِمْ أَفَبَالِغٍ يُضْمِرُونَ وَيُنْفِخُونَ
الْفُؤُوسَ يَكْفُرُونَ ﴿٥٧﴾

وَمَن أَظْلَمُ مِمَّنْ ادَّعَىٰ عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِالْحَقِّ
لَمَّا جَاءَهُ الْبَيِّنَاتُ فِي جَهَنَّمَ مَنُورٍ لِلْمُكَفِّرِينَ ﴿٥٨﴾

وَالَّذِينَ جَاهَدُوا فِتْنًا لَّنَا كَفَرْنَا إِلَهُمْ سُبُلَنَا وَإِنَّ
اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٥٩﴾

utensils therein will be of gold and their combs of gold and silver; in their censers the aloeswood will be used, and their sweat will smell like musk. Everyone of them will have two wives; the marrow of the bones of the wives' legs will be seen through the flesh out of excessive beauty. They (the people of Paradise) will neither have difference, nor enmity (hatred) amongst themselves; their hearts will be as if one heart, and they will be glorifying Allah in the morning and in the afternoon." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No.468).

¹¹¹ (V.29:65) See (V.17:67) and its footnote.

¹²¹ (V.29:68) See the footnote of (V.3:85).

¹³¹ (V.29:69) See the footnote of (V.9:120).

Sûrat Ar-Rûm
(The Romans) XXX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The Romans have been defeated.

3. In the nearest land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious.

4. Within three to nine years. The decision of the matter, before and after (these events) is only with Allâh, (before the defeat of the Romans by the Persians, and after the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allâh to the Romans against the Persians) —

5. With the help of Allâh. He helps whom He wills, and He is the All-Mighty, the Most Merciful.

6. (It is) a Promise of Allâh (i.e. Allâh will give victory to the Romans against the Persians), and Allâh fails not in His Promise, but most of men know not.

7. They know only the outside appearance of the life of the world (i.e. the matters of their livelihood, like irrigating or sowing or reaping, etc.), and they are heedless of the Hereafter.

8. Do they not think deeply (in their own selves) about themselves (how Allâh created them from nothing, and similarly He will resurrect them)? Allâh has created not the heavens and the earth, and all that is between them, except with truth and for an



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

آلٓ

عَلَيْتِ الرُّومُ ١

فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلَبِهِمْ

سَيَغْلِبُونَ ٢

فِي بَعْضِ سِنِينَ ثَلَاثٍ أَوْ أَرْبَعٍ ۚ وَ مِنْ بَعْدِ

ذَٰلِكَ يَفْرَحُ الْمُؤْمِنُونَ ٣

يَنْصُرُ اللَّهُ يَنْصُرُ مَن يَشَاءُ ۚ وَهُوَ الْعَزِيزُ

الرَّحِيمُ ٤

وَعَدَ اللَّهُ لَا يَخْلِفُ اللَّهُ وَعْدَهُ وَلَٰكِنْ أَكْثَرُ النَّاسِ

لَا يَعْلَمُونَ ٥

يَعْلَمُونَ ظَاهِرًا مِّنَ الْحَيَاةِ الدُّنْيَا وَهُمْ عَنِ الْآخِرَةِ

هُمْ غَافِلُونَ ٦

أَلَمْ يَتَفَكَّرُوا فِي أَنَّهُمْ مَخْلُقُونَ ۖ أَفَلَا هُمْ يَرْجِعُونَ

وَالْأَرْضُ وَمَا فِيهَا إِلَّا يَلْقَا رَبَّكَ يَوْمَ تَسُفُّ

وَلَهُ كَيْدُ أَهْلِ الْإِيمَانِ يَوْمَ يُرْفَعُونَ

لِلكُوفُونَ ٧

appointed term. And indeed many of mankind deny the Meeting with their Lord. [*Tafsîr At-Tabarî*].

9. Do they not travel in the land, and see what was the end of those before them? They were superior to them in strength, and they tilled the earth and populated it in greater numbers than these (pagans) have done: and there came to them their Messengers with clear proofs. Surely, Allâh wronged them not, but they used to wrong themselves.

10. Then evil was the end of those who did evil, because they denied the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, Messengers, etc.) of Allâh and made a mockery of them.

11. Allâh (Alone) originates the creation, then He will repeat it, then to Him you will be returned.

12. And on the Day when the Hour will be established, the *Mujrimûn* (disbelievers, sinners, criminals, polytheists) will be plunged into destruction with (deep regrets, sorrows, and) despair.

13. No intercessors will they have from those whom they made equal with Allâh (partners i.e. their so-called associate gods), and they will (themselves) reject and deny their partners.

14. And on the Day when the Hour will be established — that Day shall (all men) be separated (i.e. the believers will be separated from the disbelievers).

15. Then as for those who believed (in the Oneness of Allâh — Islamic Monotheism) and did righteous good deeds, such shall be honoured and made to enjoy luxurious life (forever) in a Garden of Delight (Paradise).

16. And as for those who disbelieved and denied Our *Ayât* (proofs, evidences, verses,

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَنَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَشَدَّ مِنْهُمْ قُوَّةً وَأَثَارُوا
الْأَرْضَ وَعَمَرُوهَا أَكْثَرَ مِنْهُمْ عَمَرُوهَا
وَصَلَتْ إِلَهُهُمُ بِالْبَيِّنَاتِ فَمَا كُنَّا اللَّهُ
يُظْلِمُهُمْ وَلَكِنَّ الْإِنْسَانَ لِرَبِّهِمْ لَظَالِمُونَ ﴿٩﴾

كُنَّا كَذِبًا عَاقِبَةُ الَّذِينَ أَنْتَلَوْا أَلْسُنًا لَوْ أَنَّ كَذَّبُوا
بِعَاقِبَتِ اللَّهِ وَكَانُوا بِهَا يَسْتَكْبِرُونَ ﴿١٠﴾

اللَّهُ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ ثُمَّ إِلَيْهِ تُحْشَرُونَ ﴿١١﴾

وَيَوْمَ نَقُومُ السَّاعَةَ يُبْعَثُ الْمُجْرِمُونَ ﴿١٢﴾

وَلَمْ يَكُنْ لَهُمْ مِنْ شَرِكائِهِمْ شُعْرَةٌ وَكَانُوا
بِشُرَكَائِهِمْ كَافِرِينَ ﴿١٣﴾

وَيَوْمَ نَقُومُ السَّاعَةَ يُفَصَّلُ الْمُشْفِقُونَ ﴿١٤﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَهُمْ فِي
رَوْحَةٍ يُنْبَغُونَ ﴿١٥﴾

وَأَمَّا الَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا وَلِقَائِ

lessons, signs, revelations, Allâh's Messengers, Resurrection, etc.), and the Meeting of the Hereafter, such shall be brought forth to the torment (in the Hell-fire).

17. So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and ('*Ishâ*') night prayers], and when you enter the morning [i.e. offer the (*Fajr*) morning prayer].

18. And His are all praise and thanks in the heavens and the earth; and (glorify Him) in the afternoon (i.e. offer '*Asr*' prayer) and when you come up to the time, when the day begins to decline (i.e. offer '*Zuhr*' prayer). (Ibn 'Abbâs said: "These are the five compulsory congregational prayers mentioned in the Qur'ân)." [*Tafsîr At-Tabarî*])

19. He brings out the living from the dead, and brings out the dead from the living. And He revives the earth after its death. And thus shall you be brought out (resurrected).

20. And among His Signs is that He created you (Adam) from dust, and then [*Hawwâ*] (Eve) from Adam's rib, and then his offspring from the semen, and] — behold you are human beings scattered!

21. And among His Signs is that He created for you wives from among yourselves, that you may find repose in them, and He has put between you affection and mercy. Verily, in that are indeed signs for a people who reflect.

22. And among His Signs is the creation of the heavens and the earth, and the difference of your languages and colours. Verily, in that are indeed signs for men of sound knowledge.

23. And among His Signs is your sleep¹¹

الْآخِرَةَ فَلَوْلَآ تَكْفِي فِي الْعَذَابِ مُعَذَّرُونَ ﴿١٧﴾

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴿١٨﴾

وَلَهُ الْحَمْدُ فِي السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَنَضِيًّا ﴿١٩﴾

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَٰلِكَ تُخْرَجُونَ ﴿٢٠﴾

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ ﴿٢١﴾

وَمِنْ ءَايَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢٢﴾

وَمِنْ ءَايَاتِهِ خَلْقُ السَّمَكَاتِ وَالْأَرْضِ وَأَنْخِلَافُ السِّيَاحِ وَالْوَدَّيْكِ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِقَوْمٍ يَعْلَمُونَ ﴿٢٣﴾

وَمِنْ ءَايَاتِهِ مَنْامُكُمْ بِاللَّيْلِ وَالنَّهَارِ

¹¹ (V.30:23) It is a sign from among the Signs of Allah that a person goes to sleep; the medical world up to now does not know exactly why a person goes to sleep. There are only

by night and by day, and your seeking of His Bounty. Verily, in that are indeed signs for a people who listen.

24. And among His Signs is that He shows you the lightning, for fear and for hope, and He sends down water (rain) from the sky, and therewith revives the earth after its death. Verily, in that are indeed signs for a people who understand.

25. And among His Signs is that the heaven and the earth stand by His Command. Then afterwards when He will call you by a single call, behold, you will come out from the earth (i.e. from your graves for reckoning and recompense).

26. To Him belongs whatever is in the heavens and the earth. All are obedient to Him.

27. And He it is Who originates the creation, then He will repeat it (after it has been perished); and this is easier for Him. His is the highest description (i.e. none has the right to be worshipped but He, and there is nothing comparable to Him) in the heavens and in the earth. And He is the All-Mighty, the All-Wise.

28. He sets forth for you a parable from your yourselves: Do you have partners among those whom your right hands possess (i.e. your slaves) to share as equals in the wealth We have bestowed on you whom you fear as you fear each other? Thus do We explain the signs in detail to a people who have sense.¹¹

29. Nay, but those who do wrong follow their own lusts without knowledge. Then who will guide him whom Allâh has sent astray? And for such there will be no helpers.

وَاتَّبَعْنَا آلَكُمْ مِنْ قَبْلِ هَٰذَا فِي ذَٰلِكَ لَا يَكْفِي
لِقَوْمٍ يَسْمَعُونَ ﴿٢٤﴾

وَمِنْ آيَاتِهِ يُرِيكُمْ الْفُلَ يَمُوتُ وَتَحْمِلُهَا سُحُبٌ
مِنَ السَّمَاءِ فَتُخْرِجُهَا مِنَ الْأَرْضِ بِحَدِّ مَوْفِقِهَا
إِنِّي فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ ﴿٢٥﴾

وَمِنْ آيَاتِهِ يَنْفَعُ قَوْمَهُ السَّمَاءَ وَالْأَرْضَ بِأَمْرِهِ ثُمَّ إِذَا
دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنتُمْ تَخْرُجُونَ ﴿٢٦﴾

وَالَّذِينَ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَدُنَّ
قَائِمُونَ ﴿٢٧﴾

وَهُوَ الَّذِي يَخْلُقُ مَا يَشَاءُ وَالْحَقُّ يُخْرِجُهُ وَهُوَ الْعَلِيمُ
وَالَّذِي يَخْلُقُ مَا يَشَاءُ وَالْحَقُّ يُخْرِجُهُ وَالَّذِي
يَخْلُقُ مَا يَشَاءُ وَالْحَقُّ يُخْرِجُهُ ﴿٢٨﴾

صَرَفَ الْكَيْدَ عَنْ أَفْوَاجٍ قُلُوبُهُمْ لَمَّا
تَمَلَّكَتْ أَفْعَاكُهُمْ مِنْ مَرْكَاتِهِ فِي
مَا رَزَقْنَاهُمْ قَانَسُوا فِيهِ سِوَاهُ فَخَلَقُوا
لَهُمْ مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ
يُفْعَلُونَ ﴿٢٩﴾

بَلِ اتَّبَعَ الَّذِينَ ظَلَمُوا أَهْوَاءَ هُمْ بِغَيْرِ
عِلْمٍ يَمُوتُونَ أَلَمْ يَكُنْ لَهُمْ نَصِيرِينَ ﴿٣٠﴾

theories. So this Qur'an is a miracle from Allah, and not an invented tale as the disbelievers (in the Oneness of Allah) argue.

¹¹ (V.30:28) That is: How do you join to Us partners of that which We created, while you for yourselves will not accept partners from your slaves?.

30. So set you (O Muhammad صلى الله عليه وسلم) your face towards the religion (of pure Islâmic Monotheism) *Hanîf* (worship none but Allâh Alone). Allâh's *Fitrah* (i.e. Allâh's Islâmic Monotheism) with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the religion of Allâh — Islâmic Monotheism): that is the straight religion, but most of men know not.^[1] [*Tafsîr At-Tabarî*]

31. (And remain always) turning in repentance to Him (only), and be afraid and dutiful to Him; and perform *As-Salât* (*Iqâmat-as-Salât*) and be not of *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

32. Of those who split up their religion (i.e. who left the true Islâmic Monotheism), and became sects, [i.e. they invented new things in the religion (*Bid'ah*), and followed their vain desires], each sect rejoicing in that which is with it.^[2]

33. And when harm touches men, they cry sincerely only to their Lord (Allâh), turning to Him in repentance; but when He gives them a taste of His Mercy, behold, a party of them associates partners in worship with their Lord.

34. So as to be ungrateful for the graces which We have bestowed on them. Then enjoy (your short life); but you will come to know.

35. Or have We revealed to them an authority (a Scripture), which speaks of that which they have been associating with Him?

36. And when We cause mankind to taste of mercy, they rejoice therein; but when some evil afflicts them because of (evil deeds and

فَأَوْرَثَهُمْ وَلِلَّذِينَ خَلَقْنَا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ
النَّاسَ عَلَيْهِمْ لَا تَبْدِيلَ لَهَا ذَلِكَ آيَةُ اللَّهِ
الْقَدِيمَةِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٠﴾

* مُبِينِينَ إِلَيْهِ وَإِلَهُهُ وَالْعَزُوفُ وَالصَّلَاةَ وَلَا
تَكُونُوا مِنَ الْمُشْرِكِينَ ﴿٣١﴾

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا كُلٌّ
فِي ذَلِكُمْ بِمَا آلَفُوهُمْ فَرِحُونَ ﴿٣٢﴾

وَإِذَا مَسَّ النَّاسَ ضُرٌّ دَعَاؤُهُمْ فُتِينِينَ
إِلَيْهِ فَمَنْ لَمَّا آذَاهُمْ فَتَنَهُ رَحْمَةً إِذَا فَرِيقٌ مِنْهُمْ
يَرْجِعُونَ ﴿٣٣﴾

لَا تَكْفُرُوا بِمَا آتَيْنَاهُمْ فَتَسْتَأْذِنُوا فَمَا تَسْتَأْذِنُونَ
تَعْلَمُونَ ﴿٣٤﴾

أَمْ أَرْسَلْنَا عَلَيْهِمْ سُلْطَانًا فَهُمْ يَكْفُرُونَ
بِمَا كَانُوا يَعْبُدُونَ ﴿٣٥﴾

وَإِذَا آتَيْنَا النَّاسَ رَحْمَةً فَرِحُوا بِهَا وَإِن تُصِيبَهُمْ
مُسِيئَةٌ مِّمَّا قَالُوا فَلْيُصْبِرُوا إِنَّهَا مِثْلَ طِفْلِ يَوْمٍ ﴿٣٦﴾

^[1] (V.30:30) See the footnote of (V.10:19).

^[2] (V.30:32) See the footnote of (V.3:103).

sins) that their (own) hands have sent forth, behold, they are in despair!

37. Do they not see that Allâh enlarges the provision for whom He wills and straitens (it for whom He wills). Verily, in that are indeed signs for a people who believe.

38. So give to the kindred his due, and to *Al-Miskîn* (the neddy) and to the wayfarer. That is best for those who seek Allâh's Countenance; and it is they who will be successful.

39. And that which you give in gift¹¹ (to others), in order that it may increase (your wealth by expecting to get a better one in return) from other people's property, has no increase with Allâh; but that which you give in *Zakât* (sadaqa, charity, etc.) seeking Allâh's Countenance, then those, they shall have manifold increase.

40. Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glorified is He! And Exalted is He above all that (evil) they associate (with Him).

41. Evil (sins and disobedience to Allâh) has appeared on land and sea because of what the hands of men have earned (by oppression and evil deeds), that He (Allâh) may make them taste a part of that which they have done, in order that they may return (by repenting to Allâh, and begging His Pardon).

42. Say (O Muhammad صلى الله عليه وسلم): "Travel in the land and see what was the end of those before (you)! Most of them were *Mushrikûn* (polytheists, idolaters, disbelievers in the Oneness of Allah)."

أَلَمْ يَرَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ
لَئِنِ ذُكِّرُوا لَكَ لَآتِيَنَّ الْقَوْمَ الْيَوْمُونَ ﴿٣٧﴾

فَتَابَ ذَا الَّذِي حَقَّقَهُمُ الْيَتِيمِينَ وَالَّذِينَ تَبْتَغُونَ
ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿٣٨﴾

وَمَا مَنَعَتْ أَمْوَالُهُمْ إِنَّمَا يَتَرَبَّعُوا فِي أَمْوَالِ الْبَاطِلِ فَلَا يُزِيدُوا
عِنْدَ اللَّهِ وَمَا مَنَعَتْ أَمْوَالُهُمْ إِنَّمَا يَتَرَبَّعُونَ فِي أَمْوَالِ
الْبَاطِلِ فَلَا يُزِيدُهُمْ إِلَّا الضَّيْعَةُ ﴿٣٩﴾

اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يَرْجِعْكُمْ
إِلَيْهِ مُرْسِكًا أَكْرَمُ مَن يَفْعَلُ مِن دُونِ اللَّهِ
مُنْجَعًا ﴿٤٠﴾

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
الْبَاطِلِ لِيَذُقَ بَعْضُهُمْ ذِيقَ بَعْضِهِمْ
يَرْجِعُونَ ﴿٤١﴾

قُلْ سِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ
الَّذِينَ مِن قَبْلِ كَانَ أَكْثَرُهُمْ مُّشْرِكِينَ ﴿٤٢﴾

¹¹ (V.30:39) See *Tafsir Ibn Kathîr*.

49. And verily, before that (rain) — just before it was sent down upon them — they were in despair!

50. Look then at the effects (results) of Allâh's Mercy: how He revives the earth after its death. Verily, that (Allâh) (Who revived the earth after its death) shall indeed raise the dead (on the Day of Resurrection), and He is Able to do all things.

51. And if We send a wind [which would spoil the green growth (tilth) brought up by the previous rain], and they see (their tilth) turn yellow — behold, they then (after their being glad,) would become unthankful (to their Lord Allâh as) disbelievers. [*Tafsîr At-Tabarî*]

52. So verily, you (O Muhammad صلى الله عليه وسلم) cannot make the dead to hear (i.e. the disbelievers), nor can you make the deaf to hear the call, when they show their backs and turn away.

53. And you (O Muhammad صلى الله عليه وسلم) cannot guide the blind from their straying; you can make to hear only those who believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and have submitted to Allâh in Islâm (as Muslims).

54. Allâh is He Who created you in (a state of) weakness, then gave you strength after weakness, then after strength gave (you) weakness and grey hair. He creates what He wills. And it is He Who is the All-Knowing, the All-Powerful (i.e. Able to do all things).

55. And on the Day that the Hour will be established, the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) will swear that they stayed not but an hour — thus were they ever deluded [away from the truth (i.e. they used to tell lies and take false oaths, and turn away from the truth) in this life of the world]

وَلَمَّا كَانُوا مِنْ قَبْلِ أَنْ يُنْزَلَ عَلَيْهِمْ مِنَ قَبْلِهِ
لَتَيْسَبِلَنَّ ٥٩

فَنَنْظُرُ إِلَى الْعَالَمِ حَتَّى يَخْلُقَ فِي الْأَرْضِ بَعْدَ
مَوْتِهَا إِنَّ ذَلِكَ لَمَعَمُ الْعَوْنِ وَهُوَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ٦٠

وَلَمَّا أَرْسَلْنَا بِرَحْمَتِنَا أَنْ نَكْفُرَ عَنْ مَنَافِقِهِمْ
يَكْفُرُونَ ٦١

فَأَنذَرْتُكَ لَا تَسْمِعُ الْمَوْتُ وَلَا تَسْمِعُ الْبُصْرُ الذَّاعَةَ
إِنَّا أَرْسَلْنَا مُزَيَّرِينَ ٦٢

وَمَا آتَتْ يَدَا الْمُعْزِي عَنْ ضَلَالٍ لَهُمْ إِنْ تَسْمِعُ إِلَّا
مَنْ يُؤْمِنُ وَيَعْلَمُ تَأْتِيهِمْ مَسْلُومُونَ ٦٣

* اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ بَعْدِ
ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً
يَخْلُقُ مَا يَشَاءُ وَهُوَ الْعَلِيمُ الْقَدِيرُ ٥٤

وَيَوْمَ يَقُومُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُونَ مَا لَمْ يَأْتُوا
غَيْرَ سَاعَةٍ كَذَلِكَ كَانُوا يُؤْذِكُونَ ٥٥

56. And those who have been bestowed with knowledge and faith will say: "Indeed you have stayed according to the Decree of Allâh, until the Day of Resurrection: so this is the Day of Resurrection, but you knew not."

57. So on that Day no excuse of theirs will avail those who did wrong (by associating partners in worship with Allâh, and by denying the Day of Resurrection), nor will they be allowed (then) to return to seek Allâh's Pleasure (by having Islâmic Faith with righteous deeds and by giving up polytheism, sins and crimes with repentance).

58. And indeed We have set forth for mankind, in this Qur'ân every kind of parable. But if you (O Muhammad صلى الله عليه وسلم) bring to them any sign or proof (as an evidence for the truth of your Prophethood), the disbelievers are sure to say (to the believers): "You follow nothing but falsehood, and magic."

59. Thus does Allâh seal up the hearts of those who know not [the proofs and evidence of the Oneness of Allâh i.e. those who try not to understand true facts that which you (Muhammad صلى الله عليه وسلم) have brought to them].

60. So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allâh is true; and let not those who have no certainty of faith discourage you from conveying Allâh's Message (which you are obliged to convey).

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَالْإِيمَانَ لَقَدْ لَبِئْتُمْ فِي كِتَابِ اللَّهِ الْيَوْمَ الْحَقَّ فَمَا يُؤْمِرُ الْغَيْثَ وَالْجَبَّارُ كَذِبًا لَا تَعْلَمُونَ ﴿٥٦﴾

فَيَوْمَذَلِكَ لَا يَقْنَعُ الَّذِينَ ظَلَمُوا مَا عَمِلُوا فَهُمْ لَا يَمُوتُ يَسْتَعْتَبُونَ ﴿٥٧﴾

وَلَقَدْ صَدَقْتَ لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ وَلَيْنِ جِئْتَهُمْ بِبَيِّنَاتٍ يَقُولُوا الَّذِينَ كَذَبُوا أَنْتُمْ إِلَّا سَاحِرُونَ ﴿٥٨﴾

كَذَلِكَ يَطْمَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ ﴿٥٩﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَلَا يَسْتَخِفُّكَ الَّذِينَ لَا يُؤْمِنُونَ ﴿٦٠﴾

**Sûrat Luqmân
(Luqmân) XXXI**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Alif-Lâm-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. These are Verses of the Wise Book (the Qur'ân).

3. A guide and a mercy for the *Muhsinûn* (good-doers).^[1]

4. Those who perform *As-Salât* (*Iqamat-as-Salât*) and give *Zakât* and they have faith in the Hereafter with certainty.

5. Such are on guidance from their Lord, and such are the successful.

6. And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allâh without knowledge, and takes it (the Path of Allâh, or the Verses of the Qur'ân) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).^[2]

7. And when Our Verses (of the Qur'ân) are recited to such a one, he turns away in pride,^[3] as if he heard them not — as if there



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقُرْآنِ

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ

الْحُدَىٰ وَرَحْمَةً لِّلَّذِينَ هُمْ

الَّذِينَ يُعْمَلُونَ الصَّالَاتِ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ

هُمْ يُؤْمِنُونَ ﴿١﴾

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَٰئِكَ هُمُ

الْمُفْلِحُونَ ﴿٢﴾

وَمِنَ النَّاسِ مَن يَشْتَرِي لَهْوَ الْحَدِيثِ لِيُضِلَّ

سَبِيلَ الَّذِينَ يَعْتَمِدُونَ بِهِ وَيَهْدِيهَا هُنَّ أُولَٰئِكَ لَهْوَ

عَنَّا مُنْمِقُونَ ﴿٣﴾

وَلَٰئِكَ نَشِئُ عَلَيْهِمُ الْآثَانَ ۚ أَلَيْسَ لِمَن مَّسَّكَرًا كَانِ

لَمْ يَسْمَعْهَا كَأَنَّ فِي آذَانِهِ وَقْرًا خَفِيرًا

^[1] (V.31:3) See the footnote of (V.9:120).

^[2] (V.31:6) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu 'Âmir or Abu Malik Al-Ash'ari that he heard the Prophet صلى الله عليه وسلم saying: "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him: 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs; and they will remain so till the Day of Resurrection." (*Sahih Al-Bukhârî*, Vol. 7, *Hadîth* No. 494B)

^[3] (V.31:7): See the footnote of (V.22:9).

were deafness in his ear. So announce to him a painful torment.

8. Verily, those who believe (in Islâmic Monotheism) and do righteous good deeds, for them are Gardens of Delight (Paradise).

9. To abide therein. It is a Promise of Allâh in truth. And He is the All-Mighty, the All-Wise.

10. He has created the heavens without any pillars that you see, and has set on the earth firm mountains lest it should shake with you. And He has scattered therein moving (living) creatures of all kinds. And We send down water (rain) from the sky, and We cause (plants) of every goodly kind to grow therein.

11. This is the creation of Allâh. So show Me that which those (whom you worship) besides Him have created. Nay, the *Zâlimûn* (polytheists, wrong-doers and those who do not believe in the Oneness of Allâh) are in plain error.

12. And indeed We bestowed upon Luqmân *Al-Hikmah* (wisdom and religious understanding saying): "Give thanks to Allâh." And whoever gives thanks, he gives thanks for (the good of) his ownself. And whoever is unthankful, then verily, Allâh is All-Rich (Free of all needs), Worthy of all praise.

13. And (remember) when Luqmân said to his son when he was advising him: "O my son! Join not in worship others with Allâh. Verily, joining others in worship with Allâh is a great *Zûlm* (wrong) indeed."^[1]

14. And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in

يَسْمَعُ أَلِيمٌ ﴿٧﴾

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ جَنَّاتُ

الْأَعْيُنِ ﴿٨﴾

خَالِدِينَ فِيهَا وَعْدَ اللَّهِ حَقًّا وَهُوَ الْعَزِيزُ

الْحَكِيمُ ﴿٩﴾

خَلَقَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَالْأَرْضَ فِي الْأَشْجَارِ

رَوْنَهَا أَنْ يَئِيدَ يُكْوَتْ فِيهَا مِنْ كُلِّ شَايٍ وَأَنْزَلْنَا

مِنْ السَّمَاءِ مَاءً فَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ

كَيْبَرٍ ﴿١٠﴾

هَذَا خَلْقُ اللَّهِ فَأَرُونِي مَاذَا خَلَقَ الَّذِينَ مِنْ دُونِهِ

بَلِ الظَّالِمُونَ فِي ضَلَالٍ مُبِينٍ ﴿١١﴾

وَلَقَدْ آتَيْنَا لُقْمَانَ الْحِكْمَةَ أَنْ اشْكُرْ لِلَّهِ وَمَنْ

يَشْكُرْ فَإِنَّمَا يَشْكُرُ لِنَفْسِهِ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ

عَزِيزٌ حَكِيمٌ ﴿١٢﴾

وَلَقَدْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يُعَلِّمُهُ يَتَى لَا تَشْرِكْ

بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴿١٣﴾

وَوَضَعْنَا الْمَلَائِكَةَ خِزْيَانًا لِمَا يُعْمَلُ وَوَضَعْنَا

عَلَى وَهْنٍ وَفَصَّلْنَا فِي عَمَلَيْنِ أَنْ لَا تَمْكُنْ عَلَى

وَلَا يَدِيكَ إِلَى الْمَعْسُورِ ﴿١٤﴾

^[1] (V.31:13) a) See the footnote (C) of (V.27:59).

b) See the footnote of (V.2:22).

two years — give thanks to Me and to your parents. To Me is the final destination.^[1]

15. But if they (both) strive with you to make you join in worship with Me others that of which you have no knowledge, then obey them not; but behave with them in the world kindly, and follow the path of him who turns to Me in repentance and in obedience. Then to Me will be your return, and I shall tell you what you used to do.

16. "O my son! If it be (anything) equal to the weight of a grain of mustard seed, and though it be in a rock, or in the heavens or in the earth, Allâh will bring it forth. Verily, Allâh is Subtle (in bringing out that grain), Well-Acquainted (with its place).

17. "O my son! *Aqim-As-Salât* (perform *As-Salât*), enjoin (on people) *Al-Ma'rûf* — (Islâmic Monotheism and all that is good), and forbid (people) from *Al-Munkar* (i.e. disbelief in the Oneness of Allâh, polytheism of all kinds and all that is evil and bad), and bear with patience whatever befalls you. Verily, these are some of the important commandments (ordered by Allâh with no exemption).

18. "And turn not your face away from men with pride, nor walk in insolence through the earth. Verily, Allâh likes not any arrogant boaster."^[2]

19. "And be moderate (or show no insolence) in your walking, and lower your voice. Verily, the harshest of all voices is the braying of the asses."

وَأَنِ يَنْهَكَ عَلَيْهِ أَنْ تَتَّبِعَ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفٌ
وَأَنْتَ سَبِيلٌ مِنْ أَنْتَابِ إِلَهِ ثُمَّ إِلَيْكَ مَرْجِعُكُمْ
فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٥﴾

يَبْقَى إِلَهُهَا إِنْ تَكُنْ مِثْقَالَ حَبَّةٍ خَرْدَلٍ فَتَكُنْ فِي
صَفْحَةٍ أَوْ فِي السَّمَوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ بِهَا اللَّهُ
إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ ﴿١٦﴾

يَنْهَى لِقَامِ الصَّلَاةِ وَأَمَرَ بِالْمَعْرُوفِ وَنَهَى عَنِ
الْمُنْكَرِ وَأَصْبَحَ عَلَى مَا أَصَابَكَ إِنْ ظَنَّكَ مِنْ عَرَمِ
الْأُمْرِ ﴿١٧﴾

وَلَا تَهْوِمْ عَيْنَكَ لِلْعَالَمِينَ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ
لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿١٨﴾

وَأَقْبِصْ فِي مَشْيِكَ وَأَعْظِمْ مِنْ صَوْتِكَ إِنَّ
أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ ﴿١٩﴾

^[1] (V.31:14).

a) See the footnote of (V.17:13).

b) Narrated 'Aishah رضى الله عنها : (that she said), "O Allah's Messenger! We consider *Jihâd* as the best deed. Should we not fight in Allah's Cause?" He said, "The best *Jihâd* (for women) is *Hajj-Mabrur* [i.e. *Hajj* (pilgrimage to Makkah) which is performed according to the Prophet's *Sunnah* (legal ways), and is accepted by Allah]." (See *Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.84." and *Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.43).

^[2] (V.31:18): See the footnote of (V.22:9).

20. See you not (O men) that Allâh has subjected for you whatsoever is in the heavens and whatsoever is in the earth, and has completed and perfected His Graces upon you, (both) apparent (i.e. Islâmic Monotheism, and the lawful pleasures of this world, including health, good looks, etc.) and hidden [i.e. One's Faith in Allâh (of Islâmic Monotheism) knowledge, wisdom, guidance for doing righteous deeds, and also the pleasures and delights of the Hereafter in Paradise]? Yet of mankind is he who disputes about Allâh without knowledge or guidance or a Book giving light!

21. And when it is said to them: "Follow that which Allâh has sent down", they say: "Nay, we shall follow that which we found our fathers (following)." (Would they do so) even if *Shaitân* (Satan) invites them to the torment of the Fire?

22. And whosoever submits his face (himself) to Allâh,¹¹ while he is a *Muhsin* (good-doer i.e. performs good deeds totally for Allâh's sake without any show off or to gain praise or fame and does them in accordance with the *Sunnah* of Allâh's Messenger Muhammad (صلى الله عليه وسلم), then he has grasped the most trustworthy hand-hold [*Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)]. And to Allâh return all matters for decision.

23. And whoever disbelieves, let not his disbelief grieve you (O Muhammad صلى الله عليه وسلم). To Us is their return, and We shall inform them what they have done. Verily, Allâh is All-Knower of what is in the breasts (of men).

24. We let them enjoy for a little while,

أَلَمْ تَرَ أَنَّ اللَّهَ سَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ
وَأَسْمَعَ عَلَيْكُمْ كَلِمَةً ظَاهِرَةً وَأَلَا تَأْتِيهِمْ سَاعَةٌ
مِّن يَّجْعَلُ فِي اللَّهِ مَقَرًا لِّمَن يَّهْدَى وَلَا يُهْدَى وَلَا يَكْسِبُ
مُنِيرًا ﴿٢٠﴾

وَلَقَدْ قِيلَ لَهُمْ أَتَيْتُمْ مَّا أُنزِلَ إِلَيْكُمْ قَالُوا بَلَّيْنَا
مَّا وَدَّعْنَا عَنَّا وَآبَاءَهُمْ قَالُوا لَوْ كَانَ الشَّيْطَانُ
يَدْعُوهُمْ إِلَىٰ عَذَابِ السَّعِيرِ ﴿٢١﴾

وَمَن يُسَلِّمْ وَجْهَهُ إِلَى اللَّهِ فَهُوَ مُسْلِمٌ فَقَدْ
أَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ عَلَىٰ الْوَقْتِ فَإِنَّ اللَّهَ عَزِيزٌ
الْعَلِيمُ ﴿٢٢﴾

وَمَن كَفَرَ فَلَا يَحْزُنكَ كُفْرُهُمْ إِلَيْنَا مَرْجِعُهُمْ
فَنُنَبِّئُهُم بِمَا عَمِلُوا إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٢٣﴾

نُفَعِّمُهُمْ قَلِيلًا ثُمَّ نَضْطَرُّهُمْ إِلَىٰ

¹¹ (V.31:22) his face to Allâh i.e. follows Allâh's religion of Islâmic Monotheism, worships Allâh (Alone) with sincere Faith in the (1) Oneness of His Lordship, (2) Oneness of His worship, and (3) Oneness of His Names and Qualities.

then in the end We shall oblige them to (enter) a great torment.

25. And if you (O Muhammad صلى الله عليه وسلم) ask them: "Who has created the heavens and the earth," they will certainly say: "Allâh." Say: "All praise and thanks are Allâh's!" But most of them know not.

26. To Allâh belongs whatsoever is in the heavens and the earth. Verily, Allâh, He is *Al-Ghani* (the Rich, Free of all needs), the Worthy of all praise.

27. And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allâh would not be exhausted. Verily, Allâh is All-Mighty, All-Wise.

28. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allâh is All-Hearer, All-Seer.

29. See you not (O Muhammad صلى الله عليه وسلم) that Allâh merges the night into the day (i.e. the decrease in the hours of the night are added to the hours of the day), and merges the day into the night (i.e. the decrease in the hours of the day are added to the hours of the night), and has subjected the sun and the moon, each running its course for a term appointed; and that Allâh is Well-Acquainted with what you do.

30. That is because Allâh, He is the Truth, and that which they invoke besides Him⁽¹⁾ is *Al-Bâtil* (falsehood, Satan and all other false deities); and that Allâh, He is the Most High, the Most Great.

31. See you not that the ships sail through the sea by Allâh's Grace that He may show

عَذَابٍ عَلِيمٌ ﴿١٤﴾

وَلَمَّا سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ
اللَّهُ فُلِيَ الْحَمْدُ لِلَّهِ بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ ﴿١٥﴾

لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ
الْعَلِيمُ ﴿١٦﴾

وَلَوْ أَنَّمَا فِي الْأَرْضِ مِنْ شَجَرَةٍ أَقْلَمٌ وَالْبَحْرُ يَمُدُّهُ
وَمِنْ ثَمَرَةٍ سَبْعَةُ بَأْخَرٍ مَا تَوَدَّتْ كَلِمَةُ اللَّهِ
إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٧﴾

مَا خَلَقَكُمْ وَلَا مَا تُعْبُدُونَ إِلَّا كَمَا يَسْتَفِيزُ رَحْمَةً إِنَّ اللَّهَ
سَمِيعٌ بَصِيرٌ ﴿١٨﴾

أَلَمْ تَرَ أَنَّ اللَّهَ يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ
فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لِيَجْزِيََاكَ أَجَلٍ
مُسَمًّى وَأَنَّ اللَّهَ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١٩﴾

ذَلِكَ بِأَنَّ اللَّهَ هُوَ الْحَقُّ وَأَنَّ مَا يَدْعُونَ مِنْ دُونِهِ
الْبَطِيلُ وَأَنَّ اللَّهَ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٢٠﴾

أَلَمْ تَرَ أَنَّ الْفُلَاجَ يَجْرِي فِي الْبَحْرِ بِعِزَّةِ اللَّهِ وَرَحْمَتِهِ
وَأَنَّ الْفُلَاجَ لَا يَمْلِكُ

⁽¹⁾ (V.31:30) See the footnote of (V.2:165).

3. Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it?" Nay, it is the truth from your Lord, so that you may warn a people to whom no warner has come before you (O Muhammad صلى الله عليه وسلم): in order that they may be guided.

4. Allâh it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a *Wali* (protector or helper) or an intercessor. Will you not then remember (or receive admonition)?

5. He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in one Day, the space whereof is a thousand years of your reckoning (i.e. reckoning of our present world's time).

6. That is He: the All-Knower of the unseen and the seen, the All-Mighty, the Most Merciful.

7. Who made everything He has created good and He began the creation of man from clay.

8. Then He made his offspring from semen of despised water (male and female sexual discharge).

9. Then He fashioned him in due proportion, and breathed into him the soul (created by Allâh for that person); and He gave you hearing (ears), sight (eyes) and hearts. Little is the thanks you give!

10. And they say: "When we are (dead and become) lost in the earth, shall we indeed be created anew?" Nay, but they deny the Meeting with their Lord!

11. Say: "The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."

أَمْ يَقُولُونَ افْتَرَاهُ بَلْ هُوَ الْحَقُّ مِنْ رَبِّكَ
إِشْرَاقًا وَمَا آتَاهُم مِّنْ نَّذِيرٍ مِّنْ قَبْلِكَ
لَا يَأْتِيهِمْ يَتَذَكَّرُونَ ﴿٣﴾

اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي
سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ مَا لَكُم مِّنْ دُونِهِ
مِنْ وَلِيٍّ وَلَا شَفِيعٍ أَفَلَا تَتَذَكَّرُونَ ﴿٤﴾

يَوْمَ لَا تَكُونُ الْآفَاقُ مَوْتًا أَفَلَا تَذَكَّرُونَ ﴿٥﴾

ذَٰلِكَ عِلْمُ الْغَيْبِ وَالْغُكُوفِ الْعَزِيزُ الرَّحِيمُ ﴿٦﴾

الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَهُوَ خَافِضٌ يُرْفِعُ
مِن طِينٍ ﴿٧﴾

ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِّنْ مَّاءٍ مَّهِينٍ ﴿٨﴾

فَوَسَّوْهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ
وَالْأَبْصَارَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٩﴾

وَقَالُوا لِمَ دُخِلْنَا فِي الْأَرْضِ لِمَ نَأْتِي عِلَاقَ جَدِيدٍ
بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَاذِبُونَ ﴿١٠﴾

* قُلْ يَتَذَكَّرُ لَكُمْ ٱلَّذِي وُكِّلَ بِهِ يُكْرِتُمْ
إِلَىٰ رَبِّكُمْ فَتُحْشَرُونَ ﴿١١﴾

12. And if you only could see when the *Mujrimûn* (criminals, disbelievers, polytheists, sinners) shall hang their heads before their Lord (saying): "Our Lord! We have now seen and heard, so send us back (to the world), that we will do righteous good deeds. Verily, we now believe with certainty."

13. And if We had willed, surely We would have given every person his guidance, but the Word from Me took effect (about evil-doers), that I will fill Hell with jinn and mankind together.

14. Then taste you (the torment of the Fire) because of your forgetting the Meeting of this Day of yours. Surely, We too will forget you: so taste you the abiding torment for what you used to do.

15. Only those believe in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), who, when they are reminded of them, fall down prostrate, and glorify the Praises of their Lord, and they are not proud.^{[1] [4]}

16. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allâh's Cause) out of what We have bestowed on them.^[2]

17. No person knows what is kept hidden for them of joy as a reward for what they used to do.^[3]

18. Is then he who is a believer like him who is a *Fâsiq* (disbeliever and disobedient to Allâh)? Not equal are they.

وَلَوْ تَرَىٰ إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِندَ رَبِّهِمْ رَبَّنَا أَبْغَرْنَا وَسَمِعْنَا فَانْقِصْنَا مَقَلَّ صَدِّيقًا إِنَّا مَرْفُوقُونَ ﴿١٢﴾

وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدًى وَلَٰكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ أَجْمَعِينَ ﴿١٣﴾

فَذُوقُوا مَا تَبِيعْتُمْ لَقَدْ كُنْتُمْ كَوَافِرًا إِنَّمَا تَسْمَعُونَ دُفُوعًا مِّنَ الْجَلْدِ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٤﴾

إِنَّمَا يُؤْمِنُ بِآيَاتِنَا الَّذِينَ إِذَا ذُكِّرُوا بِهَا خَرُّوا سُجَّدًا وَسَبَّحُوا بِحَمْدِ رَبِّهِمْ وَهُمْ لَا يَسْتَكْبِرُونَ ﴿١٥﴾

تَتَجَافَىٰ جُنُوبُهُمْ عَنِ الْمَضَامِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿١٧﴾

أَفَمَن كَانَ مُؤْمِنًا كَمَن كَانَ فَاسِقًا لَّا يَسْتَوُونَ ﴿١٨﴾

[1] (V.32:15): See the footnote of (V.22:9).

[4] (V.32:15): Prostration (see Appendix 1).

[2] (V.32:16) Narrated Mu'adh bin Jabal رضى الله عنه: The Prophet (Allah's Messenger صلى الله عليه وسلم) said to him: "May I show you the gates of goodness? (They are): (1) Fasting is a screen from Hell. (2) *As-Sadaqâh* (deeds of charity in Allah's Cause) extinguishes (removes) the sins, as the water extinguishes the fire. (3) Standing in *Salât* (performing of prayers) by a person during the middle (or the last third) part of a night." Then Prophet صلى الله عليه وسلم recited: "Their sides forsake their beds." (V.32:16) (Abû Dâwûd and Tirmidhî) (*Tafsîr Al-Qurtubî*)

[3] (V.32:17) see the footnote (b) of (v.51:30).

19. As for those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) of Abode as an entertainment for what they used to do.

20. And as for those who are *Fāsiqūn* (disbelievers and disobedient to Allāh), their abode will be the Fire, everytime they wish to get away therefrom, they will be put back thereto, and it will be said to them: "Taste you the torment of the Fire which you used to deny."

21. And verily, We will make them taste of the near torment (i.e. the torment in the life of this world, i.e. disasters, calamities, etc.) prior to the supreme torment (in the Hereafter), in order that they may (repent and) return (i.e. accept Islām).

22. And who does more wrong than he who is reminded of the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of his Lord, then turns aside therefrom? Verily, We shall exact retribution from the *Mujrimūn* (criminals, disbelievers, polytheists, sinners).

23. And indeed, We gave Mûsa (Moses) the Scripture [the Taurāt (Torah)]. So be not you in doubt of meeting him [i.e. when you met Mûsa (Moses) during the night of *Al-Isrâ'* and *Al-Mi'râj*¹¹ over the heavens]. And We made it [the Taurāt (Torah)] a guide to the Children of Israel.

24. And We made from among them (Children of Israel), leaders, giving guidance under Our Command, when they were patient and used to believe with certainty in Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.).

25. Verily, your Lord will judge between them, on the Day of Resurrection, concerning

أَمْثَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَأَمْثَلُ جَنَّاتِ
الْأَوْثَانِ زُلاَّ بِمَا كَانُوا يَعْمَلُونَ ﴿١٩﴾

وَأَمْثَلُ الَّذِينَ فَسَقُوا فَمَأْوَاهُمُ النَّارُ كُلَّمَا أَرَادُوا
أَنْ يَخْرُجُوا مِنْهَا أُعِيدُوا فِيهَا وَقِيلَ لَهُمْ ذُوقُوا عَذَابَ
النَّارِ الَّتِي كُنتُمْ بِهِ تَكْذِبُونَ ﴿٢٠﴾

وَلَنُذِيقَنَّهُمْ مِنَ الْعَذَابِ الْأَقْبَرِ دُونَ الْعَذَابِ
الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢١﴾

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ ثُمَّ أَعْرَضَ عَنْهَا
إِنَّا مِنَ الْمُجْرِمِينَ مُنْتَقِمُونَ ﴿٢٢﴾

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَلَا تَكُنْ فِي مِرْيَةٍ
مِّنْ لِّقَائِهِ وَجَعَلْنَاهُ هُدًى لِّبَنِي إِسْرَءِيلَ ﴿٢٣﴾

وَجَعَلْنَا مِنْهُمْ إِمَّةً لِّبَنِي إِسْرَءِيلَ بِأَمْرِنَا لَمَّا صَبَرُوا
وَكَانُوا بِآيَاتِنَا يوقنون ﴿٢٤﴾

إِنَّ رَبَّكَ هُوَ يَقْضِي بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا

¹¹ (V.32:23): [المرآج / *Al-Mi'râj*] — See the footnote of (V.53:12), *Hadīth* No. 429].

that wherein they used to differ.

26. Is it not a guidance for them: how many generations We have destroyed before them in whose dwellings they do walk about? Verily, therein indeed are signs. Would they not then listen?

27. Have they not seen how We drive water to the barren land, and therewith bring forth crops providing food for their cattle and themselves? Will they not then see?

28. They say: "When will this *Fath* (Decision) be (between us and you, i.e. the Day of Resurrection), if you are telling the truth?"

29. Say: "On the Day of *Al-Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite."

30. So turn aside from them (O Muhammad (صلى الله عليه وسلم) and await: verily, they (too) are awaiting.

Sûrat Al-Ahzâb (The Confederates) XXXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O Prophet (Muhammad (صلى الله عليه وسلم) Keep your duty to Allâh, and obey not the disbelievers and the hypocrites (i.e., do not follow their advice). Verily, Allâh is Ever All-Knower, All-Wise.

2. And follow that which is revealed to you from your Lord. Verily, Allâh is Well-Acquainted with what you do.

3. And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee or Disposer of affairs).

4. Allâh has not made for any man two hearts inside his body. Neither has He made

كَأُولَئِكَ يَخْتَصِمُونَ ﴿١٥﴾

أُولَئِكَ يَهْدِي اللَّهُ كَمَ أَفْئِدَةٍ تَامِنَ قَبْلَهُمْ مِنَ
الْأَقْرُونِ يَتَسَوَّرُونَ فِي مَسْجِدِهِمْ أَمْ لَا يَذَكُّ
لَا يُبْ أَلَا يَسْمَعُونَ ﴿١٦﴾

أُولَئِكَ يَوْمَئِذٍ يَتَوَفَّوْنَ إِلَى الْأَرْضِ فَجَنَّتْ
فَتُخْرُجُ بِمِصْرٍ فَأَأْكُلُ مِنْهُ أَرْبَابُهُمْ
وَأَنْفُسُهُمْ أَفَلَا يُبْصِرُونَ ﴿١٧﴾

وَيَقُولُونَ مَتَى هَذَا الْفَتْحُ إِنْ كُنْتُمْ
صَادِقِينَ ﴿١٨﴾

قُلْ يَوْمَ الْفَتْحِ لَا يَنْفَعُ الَّذِينَ كَفَرُوا أَلَيْسَتْ لَهُمْ
وَلَا هُمْ يُنْظَرُونَ ﴿١٩﴾

فَأَعْرِضْ عَنْهُمْ وَانْتَظِرِ اللَّهُمَّ فَمُتَّظَرُونَ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ أَطِيعِ اللَّهَ وَلَا طِيعِ الْكَافِرِينَ
وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ﴿١﴾

وَأَتَّبِعْ مَا وَحَىٰ إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ
بِمَا تَعْمَلُونَ خَبِيرًا ﴿٢﴾

وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ﴿٣﴾

مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ قَلْبَيْنِ فِي جَوْفِهِ وَمَا جَعَلَ

your wives whom you declare to be like your mothers' backs, your real mothers [Az-Zihâr is the saying of a husband to his wife, "You are to me like the back of my mother" i.e. You are unlawful for me to approach],^[1] nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allâh says the truth, and He guides to the (Right) Way.

5. Call them (adopted sons) by (the names of) their fathers: that is more just with Allâh. But if you know not their father's (names, call them) your brothers in faith and *Mawâlîkum* (your freed slaves). And there is no sin on you concerning that in which you made a mistake^[2], except in regard to what your hearts deliberately intend. And Allâh is Ever Oft-Forgiving, Most Merciful.

6. The Prophet is closer to the believers than their own selves,^[3] and his wives are their (believers') mothers (as regards respect and marriage). And blood relations among each other have closer personal ties in the Decree of Allâh (regarding inheritance) than (the brotherhood of) the believers and the *Muhâjirîn* (emigrants from Makkah), except that you do kindness to those brothers (when the Prophet صلى الله عليه وسلم joined them in brotherhood ties). This has been written in the (Allâh's Book of Divine) Decrees — (*Al-Lauh Al-Mahfûz*)."

7. And (remember) when We took from the Prophets their covenant, and from you (O Muhammad صلى الله عليه وسلم), and from Nûh

أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ إِذْ قَالَ لَهُمْ رَبِّي أَنْتُمْ لِلنَّفْسِ الْكَافِرَةِ وَالنَّفْسِ الْمُنِيعَةِ
وَمَا جَعَلَ أَدْعِيَةَكُمْ أَبْنَاءَ اللَّهِ قُلْ أَدْعِيَتُكُمْ ذُنُوبُكُمْ قُلْ لِلَّهِ الْوَحْدَانِيَّةُ إِنَّهُ لَا إِلَهَ إِلَّا هُوَ
يُتَوَكَّلْ عَلَى اللَّهِ فَسَوْفَ يُعْطَىٰ الْحَقَّ وَهُوَ يُعْطَىٰ
الْحَقَّ ۚ

أَدْعُوهُمْ بِأَسْمَاءِ آبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ إِنَّكُمْ تَرْجِعُونَ
إِلَيْهِ قُلْ لِمَنْ لَحِقَ كُفْرِي الَّذِينَ وَتَوَلَّيْتُمْ كُفْرًا وَلَمْ
عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُمْ بِهِ وَلَا تَكُنْ مِمَّنْ
تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

الَّذِي أُولَىٰ بِالْمُؤْمِنِينَ مِنْ أَمْرِهِمْ وَلَهُمْ فِي
أَمْشَرُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي
كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ وَالْمُهَاجِرِينَ إِلَّا أَنْ
تَقُولُوا لِكُلِّ آتِيَاكُمْ تَعْرِفُ أَيْ كَانَ ذِكْرُكَ فِي
الْكِتَابِ مَسْطُورًا

وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ
وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ أَذْخَلْنَا مِنْهُمْ

^[1] (V.33:4) See (V.58:3 & 4).

^[2] (V.33:5) See the footnote of (v.18:73).

^[3] (V.33:6) Narrated 'Abdullâh bin Hishâm رضى الله عنه: We were with the Prophet صلى الله عليه وسلم and he was holding the hand of 'Umar bin Al-Khattâb. 'Umar said to Him, "O Allah's Messenger! You are dearer to me than everything except my ownself." The Prophet صلى الله عليه وسلم said, "No, by Him in Whose Hand my soul is, (you will not have complete Faith) till I am dearer to you than your ownself." Then 'Umar said to him, "Now, by Allah, you are dearer to me than my ownself." The Prophet صلى الله عليه وسلم said, "Now, O 'Umar, (now you are a believer)." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.628).

(Noah), Ibrâhîm (Abraham), Mûsâ (Moses), and 'Isâ (Jesus) son of Maryam (Mary). We took from them a strong covenant.^{lii}

8. That He may ask the truthful (Allâh's Messengers and His Prophets) about their truth (i.e. the conveyance of Allâh's Message that which they were charged with). And He has prepared for the disbelievers a painful torment (Hell-fire).

9. O you who believe! Remember Allâh's Favour to you, when there came against you hosts, and We sent against them a wind and forces that you saw not [i.e. troops of angels during the battle of *Al-Ahzâb* (the Confederates)]. And Allâh is Ever All-Seer of what you do.

10. When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached to the throats, and you were harbouring doubts about Allâh.

11. There, the believers were tried and shaken with a mighty shaking.

12. And when the hypocrites and those in whose hearts is a disease (of doubts) said: "Allâh and His Messenger (صلى الله عليه وسلم) promised us nothing but delusion!"

13. And when a party of them said: "O people of Yathrib (Al-Madinah)! There is no stand (possible) for you (against the enemy attack!) Therefore go back!" And a band of them ask for permission of the Prophet (صلى الله عليه وسلم) saying: "Truly, our homes lie open (to the enemy)." And they lay not open. They but wished to flee.

14. And if the enemy had entered from all sides (of the city), and they had been

يَتَذَكَّرُ عَلَيْكُمْ

يَسْأَلُ الصَّادِقِينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ

عَذَابًا أَلِيمًا

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَكُمْ جُنُودُهُ فَارْسَلْنَا عَلَىٰ صِدْقِهِمْ رِيحًا وَمُبَازِينًا

تَتَرَاهُمْ وَكَيَّانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا

إِذْ جَاءَهُمْ مِنْ فَوْقِهِمْ مُضِكٌ وَمِنْ أَسْفَلَ مِنْكُمْ مُنْقَرِعٌ وَلَا

رَأَوْا إِلَّا قَبْضَ الْعَيْنِ وَمَلَكًا مِّنَ السَّمَاءِ نَظُنُّونَ

بِاللَّهِ الظُّلُمَاتِ

هَٰذَا لِكَيْ تَنصَحُوا لِمَوَافِقِهِمْ وَلِكَيْ لَا يَمِيدُوا

وَلَا يَقُولَ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ مَّا

وَعَدَ اللَّهُ وَرَسُولُهُ إِلَّا لَأُغْرَوْنَ

وَإِذْ قَالَتْ طَائِفَةٌ مِّنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مُقَامَ لَكُمْ

فَارْجِعُوا وَاصْتَبِلُوا فَمِنْهُمْ الْقَوْمُ الْفَاسِقُونَ

عَوْرَةً وَمَا كَانَ يَرْجُوا لِيَكُونَ إِلَّا فَرَارًا

وَلَوْ دَخَلَتْ عَلَيْهِمْ مِّنْ أَطْرَافِهَا فَرَّ سَاقِطَةً

^{lii} (V.33:7) There are many Prophets and Messengers of Allâh. About twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will: namely (Muhammad صلى الله عليه وسلم , Nôh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus), son of Maryam (Mary)).

exhorted to *Al-Fitnah* (i.e. to renegade from Islâm to polytheism), they would surely have committed it and would have hesitated thereupon but little.

15. And indeed they had already made a covenant with Allâh not to turn their backs, and a covenant with Allâh must be answered for.

16. Say (O Muhammad صلى الله عليه وسلم to these hypocrites who ask your permission to run away from you): "Flight will not avail you if you flee from death or killing and then you will enjoy no more than a little while!"

17. Say: "Who is he who can protect you from Allâh if He intends to harm you, or intends mercy on you?" And they will not find, besides Allâh, for themselves any *Wali* (protector, supporter) or any helper.

18. Allâh already knows those among you who keep back (men) from fighting in Allâh's Cause, and those who say to their brethren "Come here towards us," while they (themselves) come not to the battle except a little,

19. Being miserly towards you (as regards help and aid in Allâh's Cause). Then when fear comes, you will see them looking to you, their eyes revolving like (those of) one over whom hovers death; but when the fear departs, they will smite you with sharp tongues, miserly towards (spending anything in any) good (and only covetous of booty and wealth). Such have not believed. Therefore, Allâh makes their deeds fruitless and that is ever easy for Allâh.

20. They think that *Al-Ahzâb* (the Confederates) have not yet withdrawn; and if *Al-Ahzâb* (the Confederates) should come (again), they would wish they were in the deserts (wandering) among the bedouins, seeking news about you (from a far place);

لَا تَقْوَمَا وَلَا تَقَاتِلَانِ فِيهَا إِلَّا نَيْبًا ۝

وَلَقَدْ كُتِبَ عَلَى الْوَعْدِ أَنَّ اللَّهَ مِنْ قَبْلِ أَنْ يُقَاتِلُوا

الْأَكْثَرُ وَكَانَ عَهْدُ اللَّهِ مَتَعُولًا ۝

قُلْ لَنْ يَنْفَعَكُمْ الْوَعْدُ لِمَنْ تَرْتَضُونَ مِنَ الْمُتَوَكِّلِينَ

أَوِ الْغَنَى فَلَا أَتَمْتَعُونَ إِلَّا لِيَلْبِسَ ۝

قُلْ مَنْ ذَا الَّذِي يَصِفُكُمْ لِلَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا

أَوْ أَرَادَ بِكُمْ نِعْمَةً وَلَا يَجِدُونَ لَهْمُضًا دُونِ اللَّهِ فَمَا

وَلَا ضَهِيرًا ۝

۞ مَّا يَلْمِزُ اللَّهُ الْمُؤْمِنِينَ إِذْ كَانُوا قَائِلِينَ لِإِخْوَانِهِمْ

هَلُمَّ إِلَى نَارِ الْفِئَةِ وَلَا يَأْمُرُ الْبَاسُ إِلَّا لِيَلْبِسَ ۝

أُيُوسَةً عَلَيْهِمْ ذُنُوبُهُمْ وَأَبْصَارُهُمْ شُرُوفُهَا إِلَيْكَ

تَتَنَزَّلُ أَعْيُنُهُمْ وَالَّذِي يَفْقَهُنَّ عَلَيْهِمْ مِنَ الْمُتَوَكِّلِينَ

فَإِذَا ذَهَبَ الْقَوْلُ سَلَفُوا بِالْأَيْسَةِ جِدَادِ أُوَيْسَةَ

عَلَى الْخَيْلِ أَوْ لِيَلْبِسَ لَكُمْ تَوَكُّلًا فَخَبَلَهُ اللَّهُ فَعَسَاهُمْ

وَكَيْدًا ذَلِيلًا عَلَى اللَّهِ يَتَوَكَّلُونَ ۝

يَتَحَسَّبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ

الْأَحْزَابُ يَوَدُّ أَنْ يَنْجُوهُمْ تَدَاوُنُ فِي الْأَحْزَابِ

يَسْعَوْنَ عَنْ آبَائِكُمْ وَلَكُمْ فِي الْأَنْفُسِ مَقَاتِلُهُمْ

إِلَّا لِيَلْبِسَ ۝

and if they (happen) to be among you, they would not fight but little.

21. Indeed, in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow for him who hopes for (the Meeting with) Allâh and the Last Day, and remembers Allâh much.

22. And when the believers saw *Al-Ahzâb* (the Confederates), they said: "This is what Allâh and His Messenger (Muhammad صلى الله عليه وسلم) had promised us; and Allâh and His Messenger (Muhammad صلى الله عليه وسلم) had spoken the truth. And it only added to their Faith and to their submissiveness (to Allâh).

23. Among the believers are men who have been true to their covenant with Allâh [i.e. they have gone out for *Jihâd* (holy fighting), and showed not their backs to the disbelievers]; of them some have fulfilled their obligations (i.e. have been martyred); and some of them are still waiting, but they have never changed [i.e. they never proved treacherous to their covenant which they concluded with Allâh] in the least.^[1]

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ
يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ۖ

وَلَمَّا سَأَرَ الْمُشْرِكُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ
وَرَسُولُهُ ۖ وَصَدَقَ اللَّهُ وَرَسُولُهُ ۚ وَمَا زَادَهُمْ إِلَّا
إِيمَانًا وَتَسْلِيمًا ۚ

مِنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ
فَمَا يَتَّخِذُونَ كَذِبًا ۚ وَمَا يَتَّخِذُونَ كَذِبًا
بَدَلًا ۚ

[1] (V.33:23) Narrated Anas رضي الله عنه My uncle Anas bin An-Nadr was absent from the battle of Badr. He said, "O Allah's Messenger (صلى الله عليه وسلم) ! I was absent from the first battle you fought against the pagans. (By Allah) if Allah gives me a chance to fight the pagans, no doubt, Allah will see how (bravely) I will fight." On the day of Uhud when the Muslims turned their backs and fled, he said, "O Allah! I apologise to You for what these (i.e. his companions) have done, and I denounce what these (i.e. the pagans) have done." Then he advanced and Sa'd bin Mu'adh met him. He said "O Sa'd bin Mu'adh! By the Lord of An-Nadr, Paradise! I am smelling its aroma coming from before (the mountain of) Uhud," Later on, Sa'd said, "O Allah's Messenger! I cannot achieve or do what he (i.e. Anas bin An-Nadr) did. We found more than eighty wounds by swords and arrows on his body. We found him dead and his body was mutilated so badly that none except his sister could recognise him by his fingers." We used to think that the following Verse was revealed concerning him and other men of his sort: "Among the believers are men who have been true to their covenant with Allâh." (V.33:23).

His sister Ar-Rubaiyi' broke a front tooth of a woman and Allah's Messenger صلى الله عليه وسلم ordered for retaliation. On that Anas (bin An-Nadr) said, "O Allah's Messenger! By Him Who has sent you with the truth, my sister's tooth shall not be broken, then the opponents of Anas's sister accepted the compensation and gave up the claim of retaliation. So Allah's Messenger صلى الله عليه وسلم said, "There are some people amongst Allah's slaves whose oaths are fulfilled by Allah when they take them." (Sahîh Al-Bukhârî, Vol.4, Hadîth No.61).

24. That Allâh may reward the men of truth for their truth (i.e. for their patience at the accomplishment of that which they covenanted with Allâh), and punish the hypocrites, if He wills, or accept their repentance by turning to them (in Mercy). Verily, Allâh is Ever Oft-Forgiving, Most Merciful.

25. And Allâh drove back those who disbelieved in their rage: they gained no advantage (booty). Allâh sufficed for the believers in the fighting (by sending against the disbelievers a severe wind and troops of angels). And Allâh is Ever All-Strong, All-Mighty.

26. And those of the people of the Scripture who backed them (the disbelievers), Allâh brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.

27. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allâh is Able to do all things.

28. O Prophet (Muhammad عليه صلى الله عليه وسلم) Say to your wives: "If you desire the life of this world, and its glitter, then come! I will make a provision for you and set you free in a handsome manner (divorce)."¹¹

يَجْزِي اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبُ
الْمُنَافِقِينَ إِنْ شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ
غَفُورًا رَحِيمًا ﴿٢٤﴾

وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِفَيْطِهِمْ لِيَمْنِ الْوَاحِدِ
وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ فَوْقًا
عَزِيزًا ﴿٢٥﴾

وَأَنْزَلَ الَّذِينَ ظَهَرُوا مِنْ أَهْلِ الْكِتَابِ مِنْ
صِيَالِهِمْ وَقَدْ فِي فُلُوهُمْ الرَّعْبَ فَيَمِنَا
تَقْتُلُونَ وَقَامِئُوتَ فَيَمِنَا ﴿٢٦﴾

وَأَوْزَكُوا أَرْضَهُمْ وَبَنَاتَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَمْ
تَطْلُوهَا وَكَانَ اللَّهُ عَلِيمًا بِكُلِّ شَيْءٍ عَلِيمًا ﴿٢٧﴾

يَا أَيُّهَا النَّبِيُّ قُلْ لِمَنْ لَدَيْكُمْ مِنْ كُنُفٍ فَرِيدَ الْحَرَّةِ
الدُّنْيَا وَزِينَتِهَا فَاتَّعَالَفْنَ أَمْ يَكُنَّ وَأَمِيرُكُمْ
سَرَّ لَكُمْ بَيِّنَاتُ ﴿٢٨﴾

¹¹ (V.33:28) a) Narrated 'Aishah رضي الله عنها, the wife of the Prophet صلى الله عليه وسلم: When Allah's Messenger صلى الله عليه وسلم was ordered to give option to his wives, he started with me, saying, "I am going to mention to you something, but you shall not hasten (to give your reply) unless you consult your parents." The Prophet صلى الله عليه وسلم knew that my parents would not order me to leave him. Then he said, "Allah says:

"O Prophet (Muhammad صلى الله عليه وسلم)! Say to your wives: 'If you desire the life of this world and its glitter ... an enormous reward.'" (V.33:28,29)

I said, "Then why consult I my parents? Verily, I desire Allah, His Messenger and the Home of the Hereafter." Then all the other wives of the Prophet did the same as I did. (Sahih Al-Bukhari, Vol. 6, Hadith No. 309)

b) Narrated 'Aishah رضي الله عنها: Allah's Messenger صلى الله عليه وسلم gave us the option (to remain with him or to be divorced) and we chose Allah and His Messenger. So, giving us that option was not regarded as divorce. (Sahih Al-Bukhari, Vol. 7, Hadith No. 188)

29. "But if you desire Allâh and His Messenger (صلى الله عليه وسلم), and the home of the Hereafter, then verily, Allâh has prepared for *Al-Muhsinât* (good-doers) amongst you an enormous reward."

وَلَنْ كُنْتُمْ تُرِيدُونَ اللَّهَ وَرَسُولَهُ وَالْآخِرَةَ فَإِنَّ اللَّهَ أَعَدَّ لَهُمْ جَزَاءً عَظِيمًا ﴿٢٩﴾

30. O wives of the Prophet! Whoever of you commits an open *Fâhishah* (a great sin or illegal sexual intercourse), the torment for her will be doubled, and that is ever easy for Allâh.

يَا أَيُّهَا النِّسَاءُ الَّذِينَ آمَنُوا مَنْ يَفْعَلْ مَعْصِيَةً فَاحِشَةً تَبِعْنَهَا فَاكْرَهْتُمْ عَلَيْهَا وَهُوَ كَرِهٌ لَّكُمْ وَلَكُمْ عَذَابٌ مُضَاعَفٌ بِمَا فَعَلْتُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ﴿٣٠﴾

31. And whosoever of you is obedient to Allâh and His Messenger (صلى الله عليه وسلم), and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her *Rizq Karim* (a noble provision — Paradise).

* وَمَنْ يَفْعَلْ مِنْكُمْ خَيْرًا فَلْيُوَسَّوْهُ وَمَنِ اسْتَكْبَرَ فَاصْلَحَ ﴿٣١﴾ وَلَهُمَا أَجْرٌ هَاسِرٌ زَيْنٌ وَأَعَدَّ اللَّهُ لَهُمَا رِزْقًا كَرِيمًا ﴿٣٢﴾

32. O wives of the Prophet! You are not like any other women. If you keep your duty (to Allâh), then be not soft in speech, lest he in whose heart is a disease (of hypocrisy, or evil desire for adultery) should be moved with desire, but speak in an honourable manner.

يَا أَيُّهَا النِّسَاءُ اتَّقِيْنَ أَزْوَاجَكُمْ كَمَا اتَّقِيْنَ اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٢﴾ فَلَا تَقْصُصْنَ رَوَايَاتِ الْمُنَافِقِينَ وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ يُضَاعِفْ لَكُمْ فَسَادَهُمْ فَاسْمِعْ أُولَئِكَ لَمْ يَصِفْهُمْ إِلَّا اللَّهُ عَزِيزٌ عَلِيمٌ ﴿٣٣﴾

33. And stay in your houses, and do not display yourselves like that of the times of ignorance, and perform *As-Salât* (*Iqamât-as-Salât*), and give Zakât and obey Allâh and His Messenger (صلى الله عليه وسلم). Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family (of the Prophet صلى الله عليه وسلم), and to purify you with a thorough purification.

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ فَجْهِ السَّالِفَةِ ﴿٣٤﴾ وَأَقِمْنَ الصَّلَاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٥﴾

34. And remember (O you the members of the Prophet's family, the Graces of your Lord), that which is recited in your houses of the Verses of Allâh and *Al-Hikmah* (i.e. Prophet's *Sunnah* — legal ways, so give your thanks to Allâh and glorify His Praises for this Qur'an and the *Sunnah*). Verily, Allâh is Ever Most Courteous, Well-Acquainted (with all things).

وَأَن كُنْتُمْ تَحِبُّونَ مَا نَزَّلْنَا فِي بُيُوتِكُنَّ مِنَ الْقُرْآنِ فَادْعُوا إِلَى مَا نَزَّلْنَا فِي الْبُيُوتِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣٦﴾ لِيُذْهِبَ اللَّهُ مَا كَانَ فِي قُلُوبِكُمْ

35. Verily, the Muslims (those who submit to Allâh in Islâm) men and women, the believers men and women (who believe in Islâmic Monotheism), the men and the women who are obedient (to Allâh), the men and women who are truthful (in their speech and deeds), the men and the women who are patient (in performing all the duties which Allâh has ordered and in abstaining from all that Allâh has forbidden), the men and the women who are humble (before their Lord — Allâh), the men and the women who give *Sadaqât* (i.e. *Zakât*, and alms), the men and the women who observe *Saum* (fast) (the obligatory fasting during the month of Ramadân, and the optional *Nawâfil* fasting), the men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh much with their hearts and tongues ¹¹¹ — Allâh

إِنَّ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَالْقَانِتِينَ وَالْقَانِتَاتِ وَالصَّادِقِينَ وَالصَّادِقَاتِ وَالصَّابِرِينَ وَالصَّابِرَاتِ وَالْخَاشِعِينَ وَالْخَاشِعَاتِ وَالْمُتَصَدِّقِينَ وَالْمُتَصَدِّقَاتِ وَالصَّائِمِينَ وَالصَّائِمَاتِ وَالْحَافِظِينَ لَفُرُوجِهِمْ وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ وَالَّذِينَ كَفَرُوا بِأَعْدَاءِ اللَّهِ لَهُمْ عَذَابٌ مُّؤْتَمَرٌ وَأَجْرًا عَظِيمًا ﴿٥٦﴾

¹¹¹ (V.33:35) a) "Remember Allah" (while sitting, standing, lying for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night.)

b) See the footnote of (v.13:28).

c) Narrated Abû Huraira رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Allâh has some angels who look for those who remember (glorify the Praises of) Allâh on the roads and paths. And when they find some people remembering (glorifying the Praises of) Allâh, they call each others, saying, 'Come to the object of your pursuit.' He added, "Then the angels encircle them with their wings up to the nearest Heaven to us." He added, "[After those people remembered (glorified the Praises of) Allâh, and the angels go back to Allâh, their Lord عز وجل asks them (those angles) — though He knows better than them - 'What do My slaves say?' The angles reply, 'They say: Subhân Allâh, Allâh Akbar, and Al-hamdu-illâh' Allâh then says, 'Did they see Me?' The angles reply, 'No! By Allâh, they didn't see You.' Allâh says, 'How it would have been if they saw Me?' The angles reply, 'If they saw You, they would worship You more devoutly and remember You (glorify Your Praises) more deeply, and declare Your freedom from any resemblance to any thing more often.' Allâh says (to the angles), 'What do they ask Me for?' The angles reply, 'They ask You for Paradise.' Allâh says (to the angles), 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says: 'How it would have been if they saw it?' The angles say, 'If they saw it, they would have greater covetousness for it and would seek it for greater zeal and would have greater desire for it.' Allâh says, 'From what do they seek refuge?' The angles reply, 'They seek refuge from the (Hell) Fire.' Allâh says, 'Did they see it?' The angles say, 'No! By Allâh, O Lord! They didn't see it.' Allâh says, 'How it would have been if they saw it?' The angles say, 'If they saw it, they would flee from it with the extreme fleeing and would have extreme fear from it.' Then Allâh says, 'I make you witness that I have forgiven them.' Allâh's Messenger صلى الله عليه وسلم added, "One of the angles would say,

has prepared for them forgiveness and a great reward (i.e. Paradise).

36. It is not for a believer, man or woman, when Allâh and His Messenger (صلى الله عليه وسلم) have decreed a matter that they should have any option in their decision. And whoever disobeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed strayed into a plain error.

37. And (remember) when you said to him (Zaid bin Hârithah رضى الله عنه — the freed slave of the Prophet صلى الله عليه وسلم on whom Allâh has bestowed Grace (by guiding him to Islâm) and you (O Muhammad صلى الله عليه وسلم) have done favour (by manumitting him): “Keep your wife to yourself, and fear Allâh.” But you did hide in yourself (i.e. what Allâh has already made known to you that He will give her to you in marriage) that which Allâh will make manifest, you did fear the people (i.e., their saying that Muhammad صلى الله عليه وسلم married the divorced wife of his manumitted slave) whereas Allâh had a better right that you should fear Him. So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allâh’s Command must be fulfilled.

38. There is no blame on the Prophet (صلى الله عليه وسلم) in that which Allâh has made legal for him. That has been Allâh’s Way with those who have passed away of (the Prophets

وَمَا كَانَ لِلْمُؤْمِنِينَ وَلَا الْمُؤْمِنَاتِ إِذَا تَوَفَّى اللَّهُ رَسُولَهُ وَأَمْرًا أَنْ يَكُونَ لَهُنَّ الْخِيَرَةُ مِنْ أَمْرِهِمْ وَمَنْ يَعْصِ اللَّهَ وَرَسُولَهُ فَقَدْ ضَلَّ صِلًا مُمِيزًا ﴿٣٦﴾

وَأِذَا تَوَلَّى بَعْضُ الْمُؤْمِنِينَ الْأَمْرَ مِنْ اللَّهِ وَعَلَيْهِ وَالْعَمَتْ عَلَيْهِ أَسْيَافُكَ عَلَيْكَ رَجُلًا وَاللَّهُ وَخَفَى فِي نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَخَفَى النَّاسُ وَاللَّهُ أَعْلَمُ أَنْ تَخْشَى قَلَمًا أَتَى زَيْدًا مِنْهَا وَطَرًا زَوَّجْتَ كَمَا لَوْ لَا يَكُونُ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِي أَرْوَاحٍ أَدْعَابُ يَوْمَئِذٍ أَصْنَوْا وَنَهْنَهْنَ وَطَرًا وَكَانَ أَمْرُ اللَّهِ مَفْعُولًا ﴿٣٧﴾

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فَمَا فَتَنَ اللَّهُ رَسُولَهُ أَتَى اللَّهُ فِي الَّذِينَ تَوَلَّوْا مِنْ قَبْلُ وَكَانَ أَمْرُ اللَّهِ قَدَرًا مَقْدُورًا ﴿٣٨﴾

‘There was so-and-so amongst them, and he was not one of them, but he had just come for some need.’ Allâh would say, ‘these are those people whose companions will not be reduced to misery.’ (Sahîh Al-Bukhârî, Vol. 8, Hadîth No.417).

of) old. And the Command of Allāh is a decree determined.

39. Those who convey the Message of Allāh and fear Him, and fear none save Allāh. And Sufficient is Allāh as a Reckoner.

40. Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allāh and the last (end) of the Prophets.^[1] And Allāh is Ever All-Knower of everything.

41. O you who believe! Remember Allāh with much remembrance.^[2]

42. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and 'Asr prayers].

43. He it is Who sends *Salât* (His blessings) on you, and His angels too (ask Allāh to bless and forgive you), that He may bring you out from darkness (of disbelief and polytheism) into light (of Belief and Islāmic Monotheism). And He is Ever Most Merciful to the believers.

44. Their greeting on the Day they shall meet Him will be "*Salām*: Peace (i.e. the angels will say to them: *Salāmun* 'Alaikum)!" And He has prepared for them a generous reward (i.e. Paradise).

45. O Prophet (Muhammad صلى الله عليه وسلم) Verily, We have sent you as witness, and a bearer of glad tidings, and a warner,

46. And as one who invites to Allāh [Islāmic Monotheism, i.e. to worship none but Allāh (Alone)] by His Leave, and as a lamp spreading light (through your instructions from the Qur'ān and the *Sunnah* — the legal

الَّذِينَ يَتَّبِعُونَ رَسُولَ اللَّهِ وَيَخْشَوْنَ اللَّهَ وَلَا يَخْشَوْنَ
أَحَدًا إِلَّا اللَّهَ وَكَانَ وَالَّهُ حَسِيبًا ﴿٣٩﴾

فَمَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِنْ رِجَالِكُمْ وَلَكِنْ رَسُولُ
اللَّهِ وَخَاتَمُ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا ﴿٤٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْرًا كَثِيرًا ﴿٤١﴾

وَسَبِّحْهُ بُكْرَةً وَأَصِيلًا ﴿٤٢﴾

هُوَ الَّذِي يُصَلِّيْ عَلَى كُمْ وَبَلَغَكُمْ مِنْ ذِي الْحَرَمِ
مِنَ الْمَلَائِكَةِ إِلَى الثُّورِ وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا ﴿٤٣﴾

يَعْتَبَهُمْ يَوْمَ تَلْقَوْنَهُ سَلَامٌ وَأَعَدَّ لَهُمْ أَجْرًا كَثِيرًا ﴿٤٤﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا
وَنَذِيرًا ﴿٤٥﴾

وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾

^[1] (V.33:40) See the footnote (B) of (V.2:252).

^[2] (V.33:41) See the footnote of (V.13:28).

ways of the Prophet صلى الله عليه وسلم (11)).

47. And announce to the believers (in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم) the glad tidings, that they will have from Allâh a Great Bounty.

48. And obey not the disbelievers and the hypocrites, and harm them not (in revenge for their harming you till you are ordered). And put your trust in Allâh, and Sufficient is Allâh as a *Wakil* (Trustee, or Disposer of affairs). [Tafsir Al-Qurtubî]

49. O you who believe! When you marry believing women, and then divorce them before you have sexual intercourse with them, no 'Iddah [divorce prescribed period, see (V. 65:4)] have you to count in respect of them. So give them a present, and set them free (i.e. divorce), in a handsome manner.

50. O Prophet (Muhammad صلى الله عليه وسلم) Verily, We have made lawful to you your wives, to whom you have paid their *Mahr* (bridal-money given by the husband to his wife at the time of marriage), and those (slaves) whom your right hand possesses — whom Allâh has given to you, and the daughters of your 'Amm (paternal uncles) and the daughters of your 'Ammât (paternal aunts) and the daughters of your Khâl (maternal uncles) and the daughters of your Khâlât (maternal aunts) who migrated (from Makkah) with you, and a believing woman if she offers herself to the Prophet, and the Prophet wishes to marry her — a privilege for you only, not for the (rest of) the believers. Indeed We know what We have enjoined upon them about their wives and those (slaves) whom their right hands possess, in order that there should be no

وَنَبِّئِ الْمُؤْمِنِينَ بِأَنَّ لَهُمْ مِنْ اللَّهِ قَاصِدًا
كَثِيرًا ﴿٤٧﴾

وَلَا تُطِيعُوا الْكُفْرِينَ وَالْمُنَافِقِينَ وَدَعْ أَذُنَهُمْ
وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَى بِاللَّهِ وَكِيلًا ﴿٤٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا كُنْتُمْ الْمُؤْمِنَاتِ ثُمَّ
طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ فَمَا لَكُمْ
عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُونَهَا لِيُفْتَقِهْنَ فِي سَرَاجِهِنَّ
سَرَّاحًا جَمِيلًا ﴿٤٩﴾

يَا أَيُّهَا النَّبِيُّ إِنَّا أَمْحَلْنَاكَ أَزْوَاجَكَ الَّتِي بَنَيْتَ
أُجُورَهُنَّ وَمَا مَلَكَتْ يَمِينُكَ وَمَا آفَأَهُ اللَّهُ
عَلَيْكَ وَبَنَاتِ عَمَّتِكَ وَبَنَاتِ
خَالَاتِكَ وَبَنَاتِ خَالَاتِكَ الَّتِي هَاجَرْنَ مَعَكَ
وَأَمْرَأَةً مُؤْمِنَةً إِنْ وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ إِنْ أَرَادَ
النَّبِيُّ أَنْ يَسْتَكْفِفَهَا لِبَصْرَةِ لَكَ مِنْ دُونِ
الْمُؤْمِنِينَ قَدْ عَلِمْنَا مَا تَفْقَهُنَّ عَلَيْهِنَّ فِي
أَزْوَاجِهِمْ وَمَا مَلَكَتْ أَيْمَانُهُنَّ لِيَكُنَّ
يَكُونُ عَلَيْكَ حَرَجٌ وَكَفَى اللَّهُ
عَمَلُكَ رَاجِعًا ﴿٥٠﴾

⁽¹¹⁾ (V.33:46) See the footnote of [(V.3:164), Hadîth No.385 and 387]

difficulty on you. And Allâh is Ever Oft-Forgiving, Most Merciful.

51. You (O Muhammad صلى الله عليه وسلم) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will. And whomsoever you desire of those whom you have set aside (her turn temporarily), it is no sin on you (to receive her again): that is better that they may be comforted and not grieved, and may all be pleased with what you give them. Allâh knows what is in your hearts. And Allâh is Ever All-Knowing, Most Forbearing.

52. It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (slaves) whom your right hand possesses. And Allâh is Ever a Watcher over all things.

53. O you who believe! Enter not the Prophet's (صلى الله عليه وسلم) houses, unless permission is given to you for a meal, (and then) not (so early as) to wait for its preparation. But when you are invited, enter, and when you have taken your meal, disperse without sitting for a talk. Verily, such (behaviour) annoys the Prophet (صلى الله عليه وسلم), and he is shy of (asking) you (to go); but Allâh is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen: that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allâh's Messenger (صلى الله عليه وسلم), nor that you should ever marry his wives after him (his death). Verily, with Allâh that shall be an enormity.

54. Whether you reveal anything or conceal it, verily, Allâh is Ever All-Knower of everything.

﴿يُخَيَّرُ مِنْ نَفْسِهِ مِنْهُمْ وَيُقَيَّرُ إِلَيْكَ مِنْ نَفْسِهِ وَمَنْ أَيْتَيْتَ مِنْ عَزَائِكَ فَلَا جُنَاحَ عَلَيْكَ ذَلِكَ أَدَّى أَنْ تَقَرَّ أَعْيُنُهُمْ وَلَا تَحْزَنَ وَلَا تَحْزَنَ وَلَا تَحْزَنَ بِمَا آتَيْتَهُمْ كُلُّهُمْ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِهِمْ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا﴾

لَا يَحِلُّ لَكَ الْيَسَاءُ مِنْ بَعْدِ وَلَا أَنْ تَبْدُلَ بِهِمْ مِنْ أَرْوَاحٍ وَلَوْ أَجَبَكَ حُسْنُهُمْ إِلَّا مَا مَلَكَتْ يَمِينُكَ وَكَانَ اللَّهُ عَلَى شَيْءٍ قَوِيًّا

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُدْعَى لَكُمْ إِلَى طَعَامٍ غَيْرَ نَظِيرٍ لِإِقْنِهِ وَرَبَّكُمْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِن طَعِمْتُمْ فَأَنْتُمْ حُرَامٌ وَلَا تُنْقِصِينَ لِلْحَيَّاتِ مِنْ شَيْءٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذَى النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لَا يَسْتَحْيِي مِنَ الْغُفَى وَلَئِن سَأَلْتُمُوهُنَّ مِنْ شَيْءٍ فَسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقَائِكُمْ وَأَنْتُمْ سَمِعُونَ وَإِن سَأَلْتُمُوهُنَّ لَيَفْضَحْنَ عَلَيْكُمْ وَأَنْ تَسْأَلُوهُنَّ لَيَكُنَّ مِنْكُمْ رِجَالٌ مُخَلَّفُونَ لِلْجَنَّةِ لِيُكَلِّمُوا فِيهَا الْقُلُوبَ وَلْيُنْذِرُوا أُولَئِكَ الَّذِينَ لَا يُفْقَهُوا دِيَارَ الْمَدِينَةِ وَفِيهَا يُنْفَخُ الْفُجَاءُ لِلْكَافِرِينَ وَاللَّهُ يَعْلَمُ مَا فِي قُلُوبِهِمْ وَلَكِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

إِنْ تَبْدُوا شَيْئًا أَوْ تُخْفُوا شَيْئًا فَإِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا

55. It is no sin on them (the Prophet's صلى الله عليه وسلم wives, if they appear unveiled) before their fathers, or their sons, or their brothers, or their brother's sons, or the sons of their sisters, or their own (believing) women, or their (female) slaves. And (O ladies), fear (keep your duty to) Allâh. Verily, Allâh is Ever All-Witness over everything.

56. Allâh sends His *Salât* (Graces, Honours, Blessings, Mercy) on the Prophet (Muhammad صلى الله عليه وسلم), and also His angels (ask Allâh to bless and forgive him). O you who believe! Send your *Salât*¹¹ on (ask Allâh to bless) him (Muhammad صلى الله عليه وسلم), and (you should) greet (salute) him with the Islâmic way of greeting (salutation i.e. *As-Salâmu 'Alaikum*).

57. Verily, those who annoy Allâh and His Messenger (صلى الله عليه وسلم)¹² Allâh has cursed them in this world, and in the Hereafter, and has prepared for them a humiliating torment.

58. And those who annoy believing men and women undeservedly, they bear (on themselves) the crime of slander and plain sin.

لَا جُنَاحَ عَلَيْهِنَّ فِي مَا بَيَّنَّهِنَّ وَلَا آبَائَهُنَّ وَلَا إِخْوَانَهُنَّ وَلَا أَبْنَاءَهُنَّ وَلَا إِخْوَانَهُنَّ وَلَا بَنَاتَهُنَّ وَلَا أَسْوَاقَهُنَّ (وَأَقْرَبُونَ) اللَّهُ إِنْ اللَّهُ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

وَالَّذِينَ يُؤْذُونَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ بَغْيًا مَا كُنَّ سِبْغًا فَقَدْ آخَضُوا أَعْنَاقَهُمْ لَنَا وَالْأَمَانَةَ ﴿٥٨﴾

¹¹ (V.33:56). Narrated 'Abdur-Rahmân bin Abî Laila: Ka'b bin 'Ujrah met me and said, "Shall I not give you a present I got from the Prophet صلى الله عليه وسلم?" 'Abdur-Rahmân said, "Yes, give it to me." I said, "We asked Allah's Messenger صلى الله عليه وسلم saying, 'O Allah's Messenger! How should one (ask Allah to) send *As-Salât* upon you and the *Ahl-al-Bait* أهل البيت (the members of the family of the prophet صلى الله عليه وسلم and the family of the prophet صلى الله عليه وسلم), for Allah has taught us how to greet you?' He said, 'Say *Allahumma salli 'alâ Muhammadin wa 'alâ 'âli Muhammadin, kamâ sal-laita 'alâ Ibrahîma wa 'alâ 'âli Ibrahîm, Innaka Hamidun Majîd. Allahumma bârik 'alâ Muhammadin wa 'alâ 'âli Muhammadin kamâ bârakta 'alâ Ibrahîma wa 'alâ 'âli Ibrahîm, Innaka Hamidun Majîd.*' [O Allah! Send Your *Salât* (Graces, Honours and Mercy) on Muhammad and on the family or the followers of Muhammad, as You sent Your *Salât* (Graces, Honours and Mercy) on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Glorious. O Allah! Send Your Blessings on Muhammad, and on the family or the followers of Muhammad as You sent your Blessings on Abraham and on the family or the followers of Abraham, for You are the Most Praise-Worthy, the Most Glorious." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No.589).

¹² (V.33:57): (A) By abusing or telling lies against Allâh and His Messenger صلى الله عليه وسلم, by making pictures — imitating Allâh's creations, and by disobeying Allâh and His Messenger صلى الله عليه وسلم.

(B) See the footnote of (V.2:278).

59. O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed. And Allâh is Ever Oft-Forgiving, Most Merciful.^[1]

60. If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while.

61. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

62. That was the Way of Allâh in the case of those who passed away of old: and you will not find any change in the Way of Allâh.

63. People ask you concerning the Hour, say: "The knowledge of it is with Allâh only. What do you know? It may be that the Hour is near!"

64. Verily, Allâh has cursed the disbelievers, and has prepared for them a flaming Fire (Hell).

65. Wherein they will abide forever, and they will find neither a *Wali* (a protector) nor a helper.

66. On the Day when their faces will be turned over in the Fire, they will say: "Oh, would that we had obeyed Allâh and obeyed the Messenger (Muhammad صلى الله عليه وسلم)."

67. And they will say: "Our Lord! Verily,

يَا أَيُّهَا النَّبِيُّ قُلْ لِّأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ
الْمُؤْمِنِينَ يُدْرِيْنَ عَلَيْهِنَّ مِنْ حُلِيِّهِنَّ ذَٰلِكَ
أَدْنٰى أَنْ يَعْرِفْنَ فَلَا يُؤْذِنَنَّ رَسُوْلُهُنَّ
عَنْ وَّرَاجِهِنَّ ۝٥٩

* لِّمَن تَوَلَّوْا الْمُشْرِكُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ
وَالْمَرْجُوْنَ فِيْ التَّحْدِيْدِ لَنَنصُرَنَّكَ بِهَزْمَةٍ
لَّا يَجْأُوْزُوكَ فِيْهَا أَلَّا تَغْلِبَ ۝٦٠

لَنُؤْيِسَنَّكَ نَافِلًا مِّنْ أَعْدَاؤِكَ وَقَتْلُوا نَافِلًا ۝٦١

سُنَّةَ اللّٰهِ فِي الْآيَاتِ كَقَوْلَيْنِ قَبْلَ وَلَنَجْعَلَ
لِئْسَنُ اللّٰهِ يَتَّبِعُكَ ۝٦٢

بِعَذَابِكَ النَّاسَ عَنِ السَّاعَةِ فَلَا لِنَامُ لَهُمَا عِنْدَ اللّٰهِ
وَمَا يُؤْذِنُكَ لَعَلَّ السَّاعَةَ تَكُوْنُ قَرِيْبًا ۝٦٣

إِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَأَعَدَّ لَهُمْ سَعِيْرًا ۝٦٤

حٰلِيْنَ فِيْهَا أَتَيْنَا لَآ يَجِدُوْنَ فِيْهَا وَلَا يَحْصِيْهَا ۝٦٥

يَوْمَ تَقُاْبُ رُجُوْمُهُمْ فِي الْآثَارِ يُدْرِكُوْنَ بِكَتٰبِنَا أَطْعَمَا
اللّٰهُ وَأَطْعَمَا الرُّسُوْلَا ۝٦٦

وَقَالُوا رَبَّنَا إِنَّا أَطْعَمْنَا سَادَتَنَا وَكَرِهْنَا

^[1] (V.33:59) See the footnote of (V.24:31).

we obeyed our chiefs and our great ones, and they misled us from the (Right) Way.

68. "Our Lord! Give them double torment and curse them with a mighty curse!"

69. O you who believe! Be not like those who annoyed Mûsa (Moses), but Allâh cleared him of that which they alleged, and he was honourable before Allâh.¹¹¹

70. O you who believe! Keep your duty to Allâh and fear Him, and speak (always) the truth.

71. He will direct you to do righteous good deeds and will forgive you your sins. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), he has indeed achieved a great achievement (i.e. he will be saved from the Hell-fire and will be admitted to Paradise).

72. Truly, We did offer *Al-Amânah* (the trust or moral responsibility or honesty and all the duties which Allâh has ordained) to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it (i.e. afraid of Allâh's Torment). But man

فَأَسْبَغَ الْوَسِيلَ ۝٦٨

رَبَّنَا لِهَؤُلَاءِ نَصُفَيْنِ مِنَ الْعَذَابِ وَالْعَهْدِ
لَقَدْ كَذَبُوا ۝٦٩

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا الَّذِينَ كَذَّبُوا عَنَّا زَمْرًا مَوْسَى
فَبَرَأَهُ اللَّهُ وَمَا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجْهًا ۝٧٠

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَفُؤُوا أَقْوَالَ سَوِيدًا ۝٧١

يُضِلُّ لَكُمْ أَعْمَالَكُمْ وَيَهْدِي لَكُمْ سُبُلَكُمْ وَكَرَّمَ مِنْ طَعْمِ
اللَّهِ وَرَسُولِهِ فَقَدْ قَالُوا قَوْلًا عَظِيمًا ۝٧٢

لَا عَرَضَ لَنَا الْإِيمَانَةُ عَلَى السَّمَوَاتِ وَالْأَرْضِ
وَالْجِبَالِ فَأَيُّنَ أَنْ يَحْمِلَهَا وَأَشْفَقْنَ مِنْهَا وَحَمَلَهَا
الْإِنْسَانُ إِنَّهُ كَانَ ظَلُومًا جَهُلًا ۝٧٣

¹¹¹ (V.33:69) Narrated Abû Hurairah رضى الله عنه : Allah's Messenger صلى الله عليه وسلم said, "(Prophet) Mûsâ (Moses) was a shy person and used to cover his body completely because of his extensive shyness. One of the Children of Israel annoyed him by saying, 'He covers his body in this way only because of some defect in his skin, either leprosy or scrotal hernia, or he had some other defect.' Allah wished to clear Mûsâ (Moses) of what they said about him: so one day while Mûsâ (Moses) was in seclusion, he took off his clothes and put them on a stone and started taking a bath. When he had finished the bath, he moved towards his clothes so as to take them, but the stone took his clothes and fled. Mûsâ (Moses) picked up his stick and ran after the stone saying, 'O stone! give me my clothes!' Till he reached a group of Bani Israel who saw him naked then, and found him the best of what Allâh had created; and Allâh cleared him of what they had accused him of. The stone stopped there and Mûsâ (Moses) took and put his garment on and started hitting the stone with his stick. By Allah, the stone still has some traces of the hitting three, four or five marks. This was what Allâh عز وجل refers to in His Saying:

'O you who believe! Be not like those, who annoyed Mûsâ (Moses), but Allah cleared him of that which they alleged and he was honourable before Allah...' (V.33:69) (Sahîh Al-Bukhârî, Vol.4, Hadîth No.616).

bore it. Verily, he was unjust (to himself) and ignorant (of its results).¹¹¹

73. So that Allâh will punish the hypocrites, men and women, and the men and women who are *Al-Mushrikûn* (polytheists, idolaters, pagans, disbelievers in the Oneness of Allâh, and His Messenger Muhammad (صلى الله عليه وسلم)). And Allâh will pardon (accept the repentance of) the true believers of the Islâmic Monotheism, men and women. And Allâh is Ever Oft-Forgiving, Most Merciful.

Sûrat Saba'
(Sheba) XXXIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. All praise and thanks are Allâh's, to Whom belongs all that is in the heavens and all that is in the earth. His is all praise and thanks in the Hereafter, and He is the All-Wise, the Well-Acquainted (with all things).

2. He knows that which goes into the earth and that which comes forth from it, and that which descends from the heaven and that which ascends to it. And He is the Most Merciful, the Oft-Forgiving.

3. Those who disbelieve say: "The Hour will not come to us." Say: "Yes, by my Lord, the All-Knower of the Unseen, it will come to you; not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth but it is in a Clear Book (*Al-Lauh Al-Mahfûz*)."

4. That He may recompense those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds.

يَعَذِّبُ اللَّهُ الْمُتَّقِينَ وَالْمُتَّقِينَ وَالْمُتَّقِينَ
وَالْمُتَّقِينَ وَيُؤْتِي اللَّهُ عَلَى الْمُؤْمِنِينَ
وَالْمُؤْمِنِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٧٣﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِلَّهِ دَرُّوْا الَّذِي لَمْ يَلِدْ وَلَمْ يَلَمْ يَلِدْ
وَلَمْ يَلِدْ فِي الْآخِرَةِ وَهُوَ الْكَافِرُ الْكَافِرُ ﴿١﴾

يَعْلَمُ مَا بَيْنَ يَدَيْهِ فِي الْأَرْضِ وَمَا بَيْنَ يَدَيْهِ
السَّمَاءِ وَمَا بَيْنَ يَدَيْهِ وَهُوَ الرَّحِيمُ الْغَفُورُ ﴿٢﴾

وَقَالَ الَّذِينَ كَفَرُوا لَا تَأْتِينَا السَّاعَةُ قُلْ بَلَى وَرَبِّي
لَأَتِيَنَّكُمْ عَذَابٌ عَظِيمٌ لَا تَأْتِيَنَّكُمْ عَذَابٌ عَظِيمٌ
فِي السَّمَاءِ وَلَا فِي الْأَرْضِ وَلَا تَصْعَقُونَ بِذَلِكَ
وَلَا أَكْبَرُ إِلَّا فِي كِتَابٍ مُبِينٍ ﴿٣﴾

لِيَجْزِيَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
أُولَئِكَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٤﴾

¹¹¹ (V.33:72): See the footnote of the (V.3:164).

Those, theirs is forgiveness and *Rizq Karīm* (generous provision, i.e. Paradise).

5. But those who strive against Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) to frustrate them — those, for them will be a severe painful torment.^[1]

6. And those who have been given knowledge see that what is revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord is the truth, and that it guides to the Path of the Exalted in Might, the Owner of all praise.

7. Those who disbelieve say: "Shall we direct you to a man (Muhammad صلى الله عليه وسلم) who will tell you (that) when you have become fully disintegrated into dust with full dispersion, then you will be created (again) anew?"

8. Has he (Muhammad صلى الله عليه وسلم) invented a lie against Allāh, or is there madness in him? Nay, but those who disbelieve in the Hereafter are (themselves) in a torment, and in far error.

9. See they not what is before them and what is behind them, of the heaven and the earth? If We will, We shall sink the earth with them, or cause pieces of the heaven to fall upon them. Verily, in this is a sign for every slave who turns to Allāh in repentance (i.e. the one who believes in the Oneness of Allah and performs deeds of His obedience and always begs His Pardon).

10. And indeed We bestowed grace on Dāwūd (David) from Us (saying): "O you mountains! Glorify (Allāh) with him! And you birds (also)! And We made the iron soft for him."

11. Saying: "Make you perfect coats of

وَالَّذِينَ سَعَوْا عَلَيْنَا أُمُورًا يُكَذِّبُونَ ۚ أُولَٰئِكَ لَهُمْ
عَذَابٌ مِنْ رِجْزِ آلِهَةٍ ۝

وَهِيَ الْوَيْلُ الَّذِينَ أَوْفُوا إِلَٰهَهُمُ الَّذِي أَنْزَلَ إِلَيْكَ مِنَ
رَبِّكَ هُوَ الْحَقُّ وَنُفِذِي إِلَىٰ صِرَاطِ الْعَزِيزِ
الْحَمِيدِ ۝

وَقَالَ الَّذِينَ كَفَرُوا هَلْ نَذُلُكُمْ عَلَىٰ رَجُلٍ يَنْتَقِظُ
إِذَا مَرَّ فَتُحَرِّكُ كُلَّ مَعْرَاقٍ أَنْ يَكُونَ لَكُمْ خَلَاقٍ جَدِيدٌ ۝

أَفَعَلَىٰ عِلٍّ لِّلَّهِ ذِكْرًا ۚ بَلْ يَوْمَ جَزَاءِ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ فِي الْعَذَابِ وَالضَّلَالِ الْبَعِيدِ ۝

أَلَمْ يَنْزِلْ إِلَىٰ مَآبِينَ آبِيهِمْ وَمَا خَلْفَهُمْ مِنَ السَّمَاءِ
وَالْأَرْضِ ۚ إِنَّ شَأْنَهُمْ بِهِمْ أَوْ أُسُوفَ
عَلَيْهِمْ كَسَفَاوَنَ السَّمَاءِ ۚ إِنَّ فِي ذَٰلِكَ لَآيَةً
لِّكُلِّ عَبْدٍ مُّنِيبٍ ۝

وَلَقَدْ آتَيْنَا دَاوُدَ مِمَّا نَفْضِلُ ۙ مَا يَرْجُو ۚ أَلَمْ يَلِدْ
مَعَهُ وَالطَّيْرَ وَآلَ الْكَافِرِ الْحَمِيدِ ۝

أَنْ تَعْمَلَ سَبْعِينَ وَفَرْدًا فِي السَّنَةِ وَأَعْمَلُوا

^[1] (V.34:5) See the footnote of (V.3:91).

mail, and balance well the rings of chain armour, and work you (men) righteousness. Truly, I am All-Seer of what you do."

12. And to Sulaimân (Solomon) (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

13. They worked for him as he desired, (making) high rooms, images, basins as large as reservoirs, and (cooking) cauldrons fixed (in their places). "Work you, O family of Dâwûd (David), with thanks!" But few of My slaves are grateful.

14. Then when We decreed death for him [Sulaimân (Solomon)], nothing informed them (jinn) of his death except a little worm of the earth which kept (slowly) gnawing away at his stick. So when he fell down, the jinn saw clearly that if they had known the Unseen, they would not have stayed in the humiliating torment.

15. Indeed there was for Saba' (Sheba) a sign in their dwelling-place — two gardens on the right hand and on the left; (and it was said to them:) "Eat of the provision of your Lord, and be grateful to Him." A fair land and an Oft-Forgiving Lord!

16. But they turned away (from the obedience of Allâh), so We sent against them *Sail Al-'Arim* (flood released from the dam), and We converted their two gardens into

صَالِحًا إِلَىٰ يَمَانِهِمْ لِيَنْجِبَهُمُ اللَّهُ ۖ وَلَئِنْ كَانُوا لَا يُفْقَهُونَ إِلَّا هَدًى ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝١٥

وَلَسْتَ مِنَ الْمُسْلِمِينَ ۚ وَالرِّيحُ عَزَّتْ رَوْحًا فَجَمَعَ بِهَا ۖ وَكَافَتْهُمُ لِغَيْثٍ ذِي قُوَّةٍ سَعِيرًا ۖ وَاللَّهُ يَخْلُقُ مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ۝١٦
يَذَرِيهِمْ فَيَقُولُ سَوَاءٌ عَلَيَّ السَّيِّئِينَ ۚ وَلَئِنْ كَانُوا لَا يُفْقَهُونَ إِلَّا هَدًى ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝١٧

يَعْمَلُونَ لَهُمْ مَا يَشَاءُونَ مِنْ مَحْدُودٍ غَيْرِ الْوَقْدَانِ ۚ فَتُصَوِّرُهُمْ فِيهَا مَا يَشَاءُ ۚ وَاللَّهُ عَلِيمٌ ذَكِيمٌ ۝١٨
وَلَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝١٩
لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٠

لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢١
لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٢
لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٣

لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٤
لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٥
لَقَدْ كُنَّا لِلْإِنْسَانِ أَعْيُنًا فَأَنشَأْنَاهُ عَلَىٰ مَقْصُودٍ ۖ وَكَانَ عَذَابُهُمْ شَدِيدًا ۝٢٦

فَأَعْرَضُوا فَأَنشَأْنَا عَلَيْهِمُ سَيْلَ الْعَرِمِ وَبَدَّلْنَاهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتِ أُكُلٍ خَمْطٍ وَأَثَلٍ

gardens producing bitter bad fruit, and tamarisks, and some few lote-trees.

17. Like this We requited them because they were ungrateful disbelievers. And never do We requite in such a way except those who are ungrateful (disbelievers).

18. And We placed, between them and the towns which We had blessed, towns easy to be seen, and We made the stages (of journey) between them easy (saying): "Travel in them safely both by night and day."

19. But they said: "Our Lord! Make the stages between our journey longer," and they wronged themselves; so We made them as tales (in the land), and We dispersed them all totally. Verily, in this are indeed signs for every steadfast, grateful (person).

20. And indeed *Iblis* (Satan) did prove true his thought about them: and they followed him, all except a group of true believers (in the Oneness of Allâh).

21. And he (*Iblis* - Satan) had no authority over them, — except that We might test him who believes in the Hereafter from him who is in doubt about it. And your Lord is a *Hafiz* (Watchful) over everything. (All-Knower of everything i.e. He keeps record of every person as regards deeds, and then He will reward them accordingly).

22. Say: (O Muhammad صلى الله عليه وسلم and to polytheists, pagans) "Call upon those whom you assert (to be associate gods) besides Allâh, they possess not even an atom's (or a small ant's) weight either in the heavens or on the earth, nor have they any share in either, nor there is for Him any supporter from among them.

23. Intercession with Him profits not except for him whom He permits. So much so

وَمَنْ سِوَاكَ يَلِي ۝

ذَٰلِكَ جَزَاءُ الْكَافِرِ ۖ وَهُوَ فِي عِزِّهِ
الْكَفُورِ ۝

وَجَعَلْنَا بَيْنَهُمُ الْوَادِيَّ الْفَرَى ۖ الَّتِي بَرَكْنَا فِيهَا
فُرًى ظَاهِرَةً ۖ وَقَدَرْنَا فِيهَا السَّيْرَ ۚ وَابْنَاهُ الْيَتَامَى
وَأَنبَاةَ الْوَيْدِ ۝

فَقَالُوا رَبَّنَا بَاعِدْ بَيْنَ أَسْفَارِنَا ۖ وَظَلَمُوا أَنفُسَهُمْ
فَبَعَثْنَاَهُمُ الْغُلَامَ ۖ وَمَزَقْنَاهُمْ كُلَّ مِرْقَةٍ ۖ فِئَ فِي ذَٰلِكَ
لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ ۝

وَلَقَدْ صَدَّقَ عَلَيْهِمْ إِبْلِيسُ ظَنَّهُ فَاتَّبَعُوهُ إِلَّا
فِرْقًا قَلِيلًا مِّنَ الْمُؤْمِنِينَ ۝

وَمَا كَانَ لَهُمُ عَلَيْهِم مِّن سُلْطَانٍ إِلَّا لِنَعْتَبَنَهُمْ
فَيُؤْمِنُوا بِآيَاتِنَا ۚ وَمَن يُؤْمِنْ فَمَا مِن شَيْءٍ
وَرَيْنَاكَ عَلَىٰ كُلِّ شَيْءٍ حَفِيظٌ ۝

فَلْيَدْعُوا الَّذِينَ زَعَمُوا أَنَّهُمْ إِلَٰهَةٌ إِلَّا لَمَّا يُلَاقُونَ
مُتَعَاتِلًا ذُرِّيَّهُمْ فِي الْآرْضِ وَمَتَٰكِفُهُمْ
فِيهَا مَن يُنِيرُ ۖ وَاللَّهُ أَعْلَمُ بِمَا هُمْ فِيهِ
فَاعِلُونَ ۝

وَلَا تَنْفَعُ الشَّفَاعَةُ عِندَهُ إِلَّا لِمَن أَذِنَ لَهُ ۚ لَهُ حَشَىٰ ۚ

that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth. And He is the Most High, the Most Great."

24. Say (O Muhammad صلى الله عليه وسلم) to polytheists, pagans) "Who gives you provision from the heavens and the earth?" Say: "Allâh. And verily, (either) we or you are rightly guided or in plain error."

25. Say (O Muhammad صلى الله عليه وسلم) to polytheists, pagans) "You will not be asked about our sins, nor shall we be asked of what you do."

26. Say: "Our Lord will assemble us all together (on the Day of Resurrection), then He will judge between us with truth. And He is the Just Judge, the All-Knower (of the true state of affairs) [Tafsîr Ibn Kathîr]

27. Say (O Muhammad صلى الله عليه وسلم) to polytheists and pagans): "Show me those whom you have joined with Him as partners. Nay (there are not at all any partners with Him)! But He is Allâh (Alone), the All-Mighty, the All-Wise."

28. And We have not sent you (O Muhammad صلى الله عليه وسلم) except as a giver of glad tidings and a warner to all mankind, but most of men know not.¹¹¹

29. And they say: "When is this promise (i.e. the Day of Resurrection) if you are truthful?"

30. Say (O Muhammad صلى الله عليه وسلم): "The appointment to you is for a Day, which you cannot put back for an hour (or a moment) nor put forward."

31. And those who disbelieve say: "We believe not in this Qur'ân nor in that which

فُتِحَ عَنْ قُلُوبِهِمْ قَالُوا مَا قَالُوا رَبُّكَ قَالُوا الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ ﴿٢٧﴾

﴿٢٨﴾ قُلْ مَنْ يَرْفَعُكُمْ مِمَّا تَتَّكِلُونَ وَالْأَرْضَ قُلْ اللَّهُ وَإِنَّا لَآتَاكُمْ لَكُمْ لَهْدًى أَوْ فِي ضَلَالٍ مُبِينٍ ﴿٢٩﴾

قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نُسْأَلُ عَمَّا نَعْمَلُونَ ﴿٣٠﴾

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ وَهُوَ الْفَتَّاحُ الْعَلِيمُ ﴿٣١﴾

قُلْ أَرَأَيْتُمُ الَّذِينَ اتَّخَفْتُمْ مِنْ دُونِ اللَّهِ شُرَكَاءَ لَهُ فَيَذَلُّنَّ أُولَئِكَ الْغَايِبُ الْكَبِيرُ ﴿٣٢﴾

وَمَا أَرْسَلْنَاكَ إِلَّا آتَاكَ لِلنَّاسِ إِبْرَاهِيمَ أَنْذَرًا وَلِكُنَّ أَكْثَرَالنَّاسِ لَا يَعْلَمُونَ ﴿٣٣﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٣٤﴾

قُلْ لَكُمْ مِيسَلُ يَوْمٍ لَا تَسْتَعِزُّونَ عَنْهُ سَاعَةً وَلَا تَسْتَعِينُونَ ﴿٣٥﴾

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ الْقُرْآنَ بِهِدَايَتُنَا

¹¹¹ (V.34:28) See the footnote of (V.2:252).

was before it." But if you could see when the *Zâlimûn* (polytheists and wrong-doers) will be made to stand before their Lord, how they will cast the (blaming) word one to another! Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we should certainly have been believers!"

32. And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you? Nay, but you were *Mujrimûn* (polytheists, sinners, disbelievers, criminals)."

33. Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allâh and set up rivals to Him!" And each of them (parties) will conceal their own regrets (for disobeying Allâh during this worldly life), when they behold the torment. And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do?

34. And We did not send a warner to a township but those who were given the worldly wealth and luxuries among them said: "We believe not in the (Message) with which you have been sent."

35. And they say: "We are more in wealth and in children, and we are not going to be punished."

36. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord enlarges the provision to whom He wills and restricts, but most men know not."

37. And it is not your wealth, nor your children that bring you nearer to Us (i.e. please Allâh), but only he who believes (in the Islâmic Monotheism), and does righteous

وَلَا بِالَّذِي بَدَتْ يَدُكَ يُدْعُو وَيُؤْتِيكَ إِذْ الظَّالِمُونَ
مُؤْمِنُونَ عِنْدَ رَبِّهِمْ يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ
الْقَوْلَ يَقُولُ الَّذِينَ اسْتَخَفُّوا لَ الَّذِينَ اسْتَكْبَرُوا
لَوْلَا اسْتَرْكَبْنَا مُؤْمِنِينَ ﴿٣٢﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا لِلَّذِينَ اسْتَخَفُّوا أَلَمْ نَحْنُ
صِدْقٌ لَّكُمْ مِنْ آلِهَتِي يَهْدِيكُمْ إِلَى طَرِيقٍ كَرِيمٍ
كُفِّرُوا شُرَكَّاءَكُمْ ﴿٣٣﴾

وَقَالَ الَّذِينَ اسْتَخَفُّوا لَ الَّذِينَ اسْتَكْبَرُوا بَلْ
مَكْرُ الْإِنْسَانِ وَالْقَهَّارُ إِنَّهُ يَأْمُرُ بِمَا يَشَاءُ
وَيَجْعَلُ لَهُ مَا يَشَاءُ وَاسْتَرْكَبُوا الْقِسْمَةَ لَتَأْتِيَهُمُ الْعَذَابُ
وَيَجْعَلُ الْآفَاقِلُ فِي أَغْصَانِ الْيَتِيمِ كَقَرَارِ هَيْدٍ
يُخْرِجُونَ إِنَّمَا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

وَمَا أَرْسَلْنَا فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُنْظَرُهُمْ إِنَّا
بِمَا أُرْسِلْتُمْ بِهِ كَافِرُونَ ﴿٣٥﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي
يَمْعَدِينَ ﴿٣٦﴾

قُلْ إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ وَلَكِنَّ
أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٣٧﴾

وَمَا أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ الَّتِي تُزَكُّوْنَ عِنْدَنَا لَنَا إِلَّا
مَنْ آمَنَ وَتَعْمَلْ صَالِحًا قَالُوا لَيْكَ الْهُمُومَةُ الْيَوْمِ

deeds (will please Us); as for such, there will be twofold reward for what they did, and they will reside in the high dwellings (Paradise) in peace and security.

38. And those who strive against Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), to frustrate them, they will be brought to the torment.

39. Say: "Truly, my Lord enlarges the provision for whom He wills of His slaves, and (also) restricts (it) for him, and whatsoever you spend of anything (in Allāh's Cause), He will replace it. And He is the Best of providers."

40. And (remember) the Day when He will gather them all together, then He will say to the angels: "Was it you that these people used to worship?"

41. They (the angels) will say: "Glorified are You! You are our *Walī* (Lord) instead of them. Nay, but they used to worship the jinn; most of them were believers in them."

42. So Today (i.e. the Day of Resurrection), none of you can profit or harm one another. And We shall say to those who did wrong [i.e. worshipped others (like the angels, jinn, prophets, saints, righteous persons) along with Allāh]: "Taste the torment of the Fire which you used to deny."¹¹

يَمَاعِلُوا وَهُمْ فِي الْعَرْشِ عَامُونَ ﴿٣٧﴾

وَالَّذِينَ يَسْتَوُونَ فِي آيَاتِنَا مُنْكَرِينَ أُولَٰئِكَ فِي
الْعَذَابِ مُخَضَّرُونَ ﴿٣٨﴾

قُلْ إِنِّي بِيَدِ الرَّبِّ أَسْتَغِيثُ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ
وَيَقْدِرُ لَهُ وَهِيَ تَفْقَهُ تِسْعٌ وَأَلْفٌ مِائَةٌ وَهُوَ
خَبِيرٌ بَارِقِينَ ﴿٣٩﴾

وَيَوْمَ يَحْشُرُهُمْ جَمَاعَةً يَقُولُ لِلْمَلَائِكَةِ أَهْلَكَا
هَٰؤُلَاءِ أَمْ كَانُوا يَعْبُدُونَ ﴿٤٠﴾

قَالُوا سُبْحَنَكَ أَنْتَ وَلَهُمَا يَوْمَ نَدْفَعُ بَلْ كَانُوا
يَعْبُدُونَ إِلَّا إِيَّاكَ كَذَّبُوا بِيَوْمِهِمْ فَسُورُونَ ﴿٤١﴾

فَالْيَوْمَ لَا يَنْفَعُكَ بِعَصَائِكَ بَعْضُهُمْ لِبَعْضٍ نَفْعًا وَلَا ضَرًّا وَقُولُ
لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابَ النَّارِ الَّتِي كُنْتُمْ بِهَا
تُكَذِّبُونَ ﴿٤٢﴾

¹¹ (V.34:42) Almighty Allāh says: "They (Jews and Christians) took their rabbis and their monks to be their lords (by obeying them in things that they made lawful or unlawful according to their own desires without being ordered by Allāh) besides Allāh, and (they also took as their Lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded [in the Taurāt (Torah) and the Injeel (Gospel)] to worship none but one *Ilāh* (God - Allāh), *Lā ilāha illā Huwa* (none has the right to be worshipped but He). Glorified is He, (far above is He) from having the partners they associate (with Him)." [The Qur'ān, Verse 9:31]

Once, while Allāh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adi bin Hātim said, "O Allāh's Prophet! They do not worship them (rabbis and monks)." Allāh's Messenger صلى الله عليه وسلم said, "They certainly do. They (i.e. rabbis and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them, and by doing so they really worshipped them." [Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir. (Tafsir At-Tabari, Vol.10, Page No.114)]

43. And when Our Clear Verses are recited to them, they say: "This (Muhammad صلى الله عليه وسلم) is naught but a man who wishes to hinder you from that which your fathers used to worship." And they say: "This (the Qur'ân) is nothing but an invented lie." And those who disbelieve say of the truth when it has come to them (i.e. Prophet Muhammad صلى الله عليه وسلم when Allâh sent him as a Messenger with proofs, evidences, verses of this Qur'ân, lessons, signs, etc.): "This is nothing but evident magic!"

44. And We had not given them Scriptures which they could study, nor sent to them before you (O Muhammad صلى الله عليه وسلم) any warner (Messenger).

45. And those before them denied; these have not received even a tenth of what We had granted to those (of old); yet they denied My Messengers. Then how (terrible) was My denial (punishment)!

46. Say (to them O Muhammad صلى الله عليه وسلم): "I exhort you to one (thing) only: that you stand up for Allâh's sake in pairs and singly, and reflect (within yourselves the life history of the Prophet صلى الله عليه وسلم): there is no madness in your companion (Muhammad صلى الله عليه وسلم). He is only a warner to you in face of a severe torment."

47. Say (O Muhammad صلى الله عليه وسلم): "Whatever wage I might have asked of you is yours. My wage is from Allâh only, and He is a Witness over all things."

48. Say (O Muhammad صلى الله عليه وسلم): "Verily, my Lord sends down (Revelation and makes apparent) the truth (i.e. this Revelation that had come to me), the All-Knower of the *Ghaib* (Unseen).

49. Say (O Muhammad صلى الله عليه وسلم): "*Al-Haqq* (the truth i.e. the Qur'ân and Allâh's

وَأَن تَقُولُوا عَلَيْهِمْ أَلَيْسَ يَتَذَكَّرُ أَلَمْ نَكُنْ قَدْ أَرْسَلْنَا
رُسُلًا أَن يَهْتَدُوا وَكَرِهُوا أَنْ يُذَكَّرُوا فَذُكِّرُوا بِلِقَائِنَا
إِنَّا فَكَاهِنٌ مُّغْتَرِبُونَ وَقَالَ الَّذِينَ كَفَرُوا لَوِ الْخَبْرُ لَنَا
بَلْ نَحْنُ بَشَرٌ مِّثْلُكُمْ فَاجْعَلْ لَّنَا سِيقًا مِّثْلَ سَيْقِهِمْ إِن هَذَا إِلَّا بَشَرٌ مِّثْلُكُمْ

وَمَا آتَيْنَهُمْ مِنْ كُتُبٍ يَدْرُسُونَهَا وَمَا أَرْسَلْنَا
إِلَيْهِمْ قَبْلَكَ مِنْ نَذِيرٍ

وَسَكَدَ الَّذِينَ مِنْ قَبْلِهِمْ وَمَا بَالُهُمْ يَقْضُوا
مَاءَ عَيْنِهِمْ فَكَيْفَ يُؤْمِنُونَ كَذِبًا كَانَ كَذِبًا

قُلْ إِنَّمَا أَعِظُكُمْ بِوَعْدِ اللَّهِ أَن تَقُومُوا لَهُ
مَتَّقُوا وَفَرِّقُوا لَمْ تَتَفَكَّرُوا مَا يَصْلِحُكُمْ مِنْ جَنَّةٍ
إِنْ هُمْ إِلَّا نَذِيرٌ لَّكُمْ فِي ذَٰلِكُمْ عَذَابٌ شَدِيدٌ

قُلْ مَا سَأَلُكُمْ مِنْ أَجْرٍ قَوْلُكُمْ إِن أَجْرِي إِلَّا عَلَى اللَّهِ
وَهُوَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

قُلْ إِن رَّبِّي يَقْضِي بِالْحَقِّ غَيْرَ الْغَيْبِ

قُلْ هِيَ الْحَقُّ وَمَا يُدْرِي الْأَبْطُلُ وَمَا يُعِيدُ

Revelation) has come, and *Al-Bâtîl* [falsehood — *Iblis* (Satan)] can neither create anything nor resurrect (anything)."

50. Say: "If (even) I go astray, I shall stray only to my own loss. But if I remain guided, it is because of the Revelation of my Lord to me. Truly, He is All-Hearer, Ever Near (to all things)."

51. And if you could but see, when they will be terrified with no escape (for them), and they will be seized from a near place.

52. And they will say (in the Hereafter): "We do believe (now):" but how could they receive (Faith and the acceptance of their repentance by Allâh) from a place so far off (i.e. to return to the worldly life again).

53. Indeed, they did disbelieve (in the Oneness of Allâh, Islâm, the Qur'ân and Muhammad صلى الله عليه وسلم) before (in this world), and they (used to) conjecture about the Unseen [i.e. the Hereafter, Hell, Paradise, Resurrection and the Promise of Allâh (by saying) all that is untrue], from a far place.

54. And a barrier will be set between them and that which they desire [i.e. *At-Taubah* (turning to Allâh in repentance) and the accepting of Faith], as was done in the past with the people of their kind. Verily, they have been in grave doubt.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَوْحِيَ إِلَيْكُمْ سَمِعْتُ قَوْلَهُ
قِيمًا بَيْنَ يَدَيْهِ إِلَهًا رَبِّكُمْ سَمِعْتُ قَوْلَهُ

وَلَوْ تَرَوُنَّ يُوسُفَ إِذْ قُرِّيَ عَلَيْهِ أَوَّلَ الْفُرْقَانِ وَأَخْذُوا مِنْ مَكَانٍ
قَرِيبٍ

وَقَالُوا آمَنَّا بِهِ وَإِنَّا لَلشَّاكُوتِينَ مِنْ مَكَانٍ
بَعِيدٍ

وَقَدْ كَفَرُوا بِهِ مِنْ قَبْلُ وَيَسْخَرُونَ مِنَ الْغَيْبِ
مِنْ مَكَانٍ بَعِيدٍ

وَجَعَلَ بَيْنَهُمْ وَبَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ
مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ

**Sûrat Fâtîr or Al-Malâ'ikah (The Originator
of Creation, or The Angels) XXXV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. All praise and thanks are Allâh's, the (only) Originator [or the (Only) Creator] of the heavens and the earth, Who made the angels messengers with wings, two or three

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَمْ يَلِدْ وَلَمْ يَكُنْ لَهَا كَفِيلٌ وَسَبَّحُهَا الْمَلَائِكَةُ
رُسُلًا أُولَئِكَ أَجْمَعُونَ وَمَنْ يَزِيدْ فِي الْخُلُقِيِّ
مَائِدَةً إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

or four. He increases in creation what He wills. Verily, Allâh is Able to do all things.

2. Whatever of mercy (i.e. of good), Allâh may grant to mankind, none can withhold it; and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.

3. O mankind! Remember the Grace of Allâh upon you! Is there any creator other than Allâh who provides for you from the sky (rain) and the earth? *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Him)?

4. And if they deny you (O Muhammad صلى الله عليه وسلم), so were Messengers denied before you. And to Allâh return all matters (for decision).

5. O mankind! Verily, the Promise of Allâh is true. So let not this present life deceive you, and let not the chief deceiver (Satan) deceive you about Allâh.

6. Surely, *Shaitân* (Satan) is an enemy to you, so take (treat) him as an enemy. He only invites his *Hizb* (followers) that they may become the dwellers of the blazing Fire.

7. Those who disbelieve, theirs will be a severe torment; and those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, theirs will be forgiveness and a great reward (i.e. Paradise).

8. Is he, then, to whom the evil of his deeds is made fair-seeming, so that he considers it as good (equal to one who is rightly guided)? Verily, Allâh sends astray whom He wills, and guides whom He wills. So destroy not yourself (O Muhammad صلى الله عليه وسلم) in sorrow for them. Truly, Allâh is All-Knower of what they do!

مَا يَشَاءُ اللَّهُ لِلنَّاسِ مِنْ رَحْمَةٍ فَلَا مُمْسِكَ لَهُمْ وَمَا يُمْسِكُ فَلَا يُرْسِلُ لَهُمْ مِنْ بَعْدِهِ وَهُمْ فِي ضَلَالٍ كَبِيرٍ ①

يَا أَيُّهَا النَّاسُ أَذُكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَلْقٍ غَيْرِ اللَّهِ يُزِيلُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَّقُوا اللَّهَ ②

وَلَنْ يَكْفُرُوكَ فَقَدْ كَذَّبَتْ رُسُلٌ مِنْ قَبْلِكَ وَالْأَوَّلُ شَرِيعٌ ③

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا تَغُرُّكُمْ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرُّكُمْ بِاللَّهِ الْغُرُورُ ④

إِنَّ الشَّيْطَانَ لَكُمْ عَدُوٌّ فَاتَّخِذُوهُ عَدُوًّا إِنَّمَا يَدْعُو حِزْبَ مَنْ يَكْفُرُ بِآيَاتِ اللَّهِ ⑤

الَّذِينَ كَفَرُوا لَهُمْ عَذَابٌ شَدِيدٌ وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ ⑥

أَفَنْظُرُ لِمَنِ لَمْ يَسُوْءْ عَلَيْهِمْ مَقْدَرُهُ حَسَنًا فَإِنَّ اللَّهَ يُضِلُّ مَنْ يَشَاءُ وَيَهْدِي مَنْ يَشَاءُ فَلَا تَذْهَبُ قَسَمُهُ عَلَيْهِمْ فَهَسْرَتِي إِنَّ اللَّهَ عَلَيْهِمْ لَمُتَصِفَةٌ ⑦

9. And it is Allâh Who sends the winds, so that they raise up the clouds, and We drive them to a dead land, and revive therewith the earth after its death. As such (will be) the Resurrection!

10. Whosoever desires honour, (power and glory), then to Allâh belong all honour, power and glory [and one can get honour, power and glory only by obeying and worshipping Allâh (Alone)]. To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds), but those who plot evils, theirs will be severe torment. And the plotting of such will perish.

11. And Allâh did create you (Adam) from dust, then from *Nutfah* (male and female discharge semen drops i.e. Adam's offspring), then He made you pairs (male and female). And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (*Al-Lauh Al-Mahfûz*) Surely, that is easy for Allâh.

12. And the two seas (kinds of water) are not alike: this is palatable, sweet and pleasant to drink, and that is salt and bitter. And from them both you eat fresh tender meat (fish), and derive the ornaments that you wear. And you see the ships cleaving (the sea-water as they sail through it), that you may seek of His Bounty, and that you may give thanks.

13. He merges the night into the day (i.e. the decrease in the hours of the night is added to the hours of the day), and He merges the day into the night (i.e. the decrease in the hours of the day is added to the hours of the night). And He has subjected the sun and the moon:

وَاللَّهُ الَّذِي أَرْسَلَ الرِّيحَ فَتُثِيرُ مَحَابِلَ قُسْفَةٍ إِلَى بَلَدٍ
مَيِّتٍ فَأَحْيَيْنَاهُ الْاَرْضَ بَعْدَ مَوْتِهَا إِنَّكَ لَشَوْرٌ ①

مَنْ كَانَ يُرِيدِ الْغُرُورَ فَلْيَقِ الْيَوْمَ جَمِيعًا إِلَى يَوْمِ بَعْدِ الْكَافِرِ
الطَّيِّبِ وَالْعَمَلِ الصَّالِحِ بَرْقَعَةً وَالَّذِينَ يَمْكُرُونَ
السَّيِّئَاتِ لَهُمْ عَذَابٌ شَدِيدٌ وَمَكْرُ أُولَئِكَ هُوَ يُورَثُ ②

وَاللَّهُ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ يَنْفُثُ مِنْ نَفْثِهِ ثُمَّ جَعَلَكُمْ
أَزْوَاجًا وَتَمْتَلِكُ مِنْ أَنْفِقٍ لَا تَضَعُ الْأَيْدِيَّ
وَمَا لِعَمَلَيْنِ مُعْتَمِرٍ وَلَا يَنْفَعُ مِنْ غَمٍّ وَلَا فِي كَيْفٍ
إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ③

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ
وَهَذَا مِلْحٌ أُجَاجٌ وَمَنْ كُلٍ تَلُكُلُونَ لَحْمًا طَرِيقًا
وَتَنْسَخُ مَعَهُمْ جُلُودَهُمْ تَخْلَفْنَهَا وَلَرَى الْفَالِكُ فَيْدُ
مَوَاصِرٍ فَتُبْعُوا مِنْ تَقْدِيرِهِ وَأَلْهَمْهُمْ تَشْكُرُونَ ④

يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ
وَسَخَّرَ السَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ
مُسَمًّى ذَلِكَ كُنُودٌ لَكُمْ رُكُوعًا أَلَمْ تَلَوْا
وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ يَسْتَجِيبُ لَهُمْ

each runs its course for a term appointed. Such is Allâh, your Lord; His is the kingdom. And those, whom you invoke or call upon instead of Him, own not even a *Qitmîr* (the thin membrane over the date-stone).

14. If you invoke (or call upon) them, they hear not your call; and if (in case) they were to hear, they could not grant it (your request) to you. And on the Day of Resurrection, they will disown your worshipping them. And none can inform you (O Muhammad صلى الله عليه وسلم) like Him Who is Well-Acquainted (with everything).¹¹

15. O mankind! It is you who stand in need of Allâh. But Allâh is the Rich (Free of all needs), the Worthy of all praise.

16. If He willed, He could destroy you and bring about a new creation.

17 And that is not hard for Allâh.

18. And no bearer of burdens shall bear another's burden; and if one heavily laden calls another to (bear) his load, nothing of it will be lifted even though he be near of kin. You (O Muhammad صلى الله عليه وسلم) can warn only those who fear their Lord unseen and perform *As-Salât* (*Iqâmat-as-Salât*). And he who purifies himself (from all kinds of sins), then he purifies only for the benefit of his ownself. And to Allâh is the (final) Return (of all).

19. Not alike are the blind (disbelievers in Islâmic Monotheism) and the seeing (believers in Islâmic Monotheism).

20. Nor are (alike) the darknesses (disbelief) and light (Belief in Islâmic Monotheism).

21. Nor are (alike) the shade and the sun's heat.

قَطْمِيرٌ ١٣

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دَعْوَكُمْ وَوَكَزَّاهُمْ سَمْعَهُمْ
مَا اسْتَجَابُوا لَكُمْ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ
بِشِرْكِكُمْ وَلَا يُنَبِّئُكَ مِنْهُ الْخَبِيرُ ١٤

يَا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ
هُوَ الْغَنِيُّ الْحَمِيدُ ١٥

إِنْ يَشَاءْ يُدْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ١٦

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ١٧

وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جِلْهَا
لَا يَحْتَمِلْ مِنْهُ شَيْءٌ وَلَا كَانَ كَا فُرْقَةٍ إِلَّا مَن شِئِرُ
الَّذِينَ يَخْتَفُونَ تَتَهُمُ الْغُيُوبُ وَأُفٍّ لِلْغَابِرِينَ
وَمَنْ تَدْعُ فَإِنَّمَا يَتَذَكَّرُ لِنَفْسِهِ فَإِلَى اللَّهِ
الْمَصِيرُ ١٨

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ ١٩

وَلَا الظُّلُمَاتُ وَلَا النُّورُ ٢٠

وَلَا الظِّلُّ وَلَا الْحَرُورُ ٢١

¹¹ (V.35:14) See the footnote of (V.2:165).

22. Nor are (alike) the living (i.e. the believers) and the dead (i.e. the disbelievers). Verily, Allâh makes whom He wills to hear, but you cannot make hear those who are in graves.

23. You (O Muhammad صلى الله عليه وسلم) are only a warner (i.e. your duty is to convey Allâh's Message to mankind but the guidance is Allâh's).

24. Verily, We have sent you with the truth, a bearer of glad tidings and a warner. And there never was a nation but a warner had passed among them.

25. And if they deny you, those before them also denied. Their Messengers came to them with clear signs, and with the Scriptures, and the book giving light.

26. Then I took hold of those who disbelieved: and how terrible was My denial (punishment)!

27. See you not that Allâh sends down water (rain) from the sky, and We produce therewith fruits of various colours, and among the mountains are streaks white and red, of varying colours and (others) very black.

28. And likewise of men and *Ad-Dawâbb* [moving (living) creatures, beasts], and cattle, are of various colours. It is only those who have knowledge among His slaves that fear Allâh. Verily, Allâh is All-Mighty, Oft-Forgiving.

29. Verily, those who recite the Book of Allâh (this Qur'ân), and perform *As-Salât* (*Iqâmat-as-Salât*), and spend (in charity) out of what We have provided for them, secretly and openly, they hope for a (sure) trade-gain that will never perish.

30. That He may pay them their wages in full, and give them (even) more, out of His

وَمَا يَسْتَوِي الْأَحْيَاءُ وَلَا الْأَمْوَاتُ إِنَّ اللَّهَ يُسْمِعُ
مَنْ يَشَاءُ وَمَأْتَى يَسْمَعُونَ فِي الْقُبُورِ ﴿٢٢﴾

إِنَّ أَنْتَ إِلَّا نَذِيرٌ ﴿٢٣﴾

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَنْ نَجِدَ
أُمَّةً إِلَّا خَلَا بِهَا نَذِيرٌ ﴿٢٤﴾

وَلَنْ يَكْذِبُوا لَكَ فَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ جَاءَتْهُمْ
رُسُلُهُمْ بِالْبَيِّنَاتِ وَالْكِتَابِ وَالْحَقِّ الْمُبِينِ ﴿٢٥﴾

ثُمَّ آخَذْنَا الَّذِينَ كَفَرُوا كَيْفَ كَانَ نَكِيرِ ﴿٢٦﴾

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ
ثَمَرِينَ مُخْتَلِفًا أَلْوَانُهَا وَجِئَ الْجِبَالُ مِنْ حَتَمٍ يَبَسَّ
وَحُفِرَ فِيهَا أَنْهَارٌ أَلْوَانُهَا غَيْرُ أَبْيَضٍ سَوْدٌ ﴿٢٧﴾

وَمِنْ النَّاسِ وَالْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ
كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْغُلَاةُ إِنَّ اللَّهَ
عَزِيزٌ مُقْتَدِرٌ ﴿٢٨﴾

إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ
وَأَنْفَقُوا مِنْ حَتَمِهَا سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً
لَنْ تَبُورَ ﴿٢٩﴾

لِيُؤْتِيَهُمُ اللَّهُ أُجُورَهُمْ وَأَزِيدَهُم مِّن فَضْلِهِ إِنَّهُ

Grace. Verily, He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

31. And what We have revealed to you (O Muhammad صلى الله عليه وسلم, of the Book (the Qur'ân), it is the (very) truth [that you (Muhammad صلى الله عليه وسلم) and your followers must act on its instructions], confirming that which was (revealed) before it. Verily, Allâh is indeed Well-Acquainted, and All-Seer of His slaves.

32. Then We gave the Book (the Qur'ân) as inheritance to such of Our slaves whom We chose (the followers of Muhammad صلى الله عليه وسلم). Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allâh's Leave, foremost in good deeds. That (inheritance of the Qur'ân) — that is indeed the great grace.

33. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments therein will be of silk.

34. And they will say: "All praise and thanks are Allâh's Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense).

35. Who, out of His Grace, has lodged us in a home that will last forever, where toil will touch us not, nor weariness will touch us."

36. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them will be the Fire of Hell. Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus do We requite every disbeliever!

37. Therein they will cry: "Our Lord! Bring us out, we shall do righteous good

عَفُوٌّ شَكُورٌ ﴿٣٥﴾

وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ﴿٣٦﴾

فَأَوْحَيْنَا إِلَى الْكِتَابِ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا
فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ
سَابِقٌ بِالْخَيْرَاتِ يُؤْتِي الْقَوْلَ ذَلِكَ هُوَ
الْفَضْلُ الْكَبِيرُ ﴿٣٧﴾

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجِازُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ
ذَهَبٍ وَاللُّؤْلُؤَ وَالنَّاسِجِينَ فِيهَا حَرِيرٌ ﴿٣٨﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ
رَبَّنَا لَغَفُورٌ شَكُورٌ ﴿٣٩﴾

الَّذِي أَحْلَاكَ نَارَ الْمُقَامَاتِ مِنْ قَبْلِهِ لَا يَمَسُّهَا فِيهَا
فُتُورٌ وَلَا يَمَسُّهَا فِيهَا الْقُورُ ﴿٤٠﴾

وَالَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَنْهُمْ
عَذَابُهُمْ وَلَا يَغْنَبُ عَنْهُمْ مِنْ عَذَابِهَا ذَلِكَ أَجْرُ
كُلِّ كَاذِبٍ ﴿٤١﴾

وَهُمْ فِيهَا طَرِيقُونَ فِيهَا رَبٌّ أَتَاهُمْ فَاتَّقُوا اللَّهَ

deeds, not (the evil deeds) that we used to do." (Allâh will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So taste you (the evil of your deeds). For the *Zâlimûn* (polytheists and wrong-doers) there is no helper."

38. Verily, Allâh is All-Knower of the Unseen of the heavens and the earth. Verily, He is All-Knower of that is in the breasts.

39. He it is Who has made you successors generations after generations in the earth, so whosoever disbelieves (in Islâmic Monotheism) on him will be his disbelief. And the disbelief of the disbelievers adds nothing but hatred of their Lord. And the disbelief of the disbelievers adds nothing but loss.^[1]

40. Say (O Muhammad صلى الله عليه وسلم): "Tell me (or inform me) (what) you think about your (so-called) partner-gods to whom you call upon besides Allâh? Show me, what they have created of the earth. Or have they any share in the heavens? Or have We given them a Book, so that they act on clear proof therefrom? Nay, the *Zâlimûn* (polytheists and wrong-doers) promise one another nothing but delusions."

41. Verily, Allâh grasps the heavens and the earth lest they should move away from their places, and if they were to move away from their places, there is not one that could grasp them after Him. Truly, He is Ever Most Forbearing, Oft-Forgiving.^[2]

42. And they swore by Allâh their most binding oaths that if a warner came to them,

عَبْرَ الَّذِي سَخَّرْنَا لَكُمُ الْوَحْشَ وَالْجِبَالَ وَمَا تَنْتَكِرُونَ
فِيَوْمٍ تَذَكَّرُونَ وَتَعْلَمُونَ الْقَوْلَ فَتُؤْتُوا أَهْلَ
الظُّلُمِ مِنْ تَحْتِهِ ۝٣٨

إِنَّ اللَّهَ عَلِيمُ غَيْبِ السَّمَوَاتِ وَالْأَرْضِ إِنَّهُ
عَلِيمُ ذَاتِ الْبُحُورِ ۝٣٩

هُوَ الَّذِي جَعَلَ لَكُمُ الْغَيْثَ فِي الْأَرْضِ فَمَنْ كَفَرَ بَعْدَ
كُفْرِهِ لَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا عُتُوًّا وَلَا مَفَاقَةً
وَلَا يَزِيدُ الْكَافِرِينَ كُفْرَهُمْ إِلَّا إِسْتِمَارًا ۝٤٠

قُلْ أَرَأَيْتُمْ شُرَكَاءَ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي
مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَمْ
أَتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَى بَيِّنَةٍ أَمْ لَا يَأْتُونَ
الظُّلُمُونَ بَعْضُهُمْ بِبَعْضٍ إِلَّا غُرُورًا ۝٤١

۞ إِنَّ اللَّهَ يُمْسِكُ السَّمَوَاتِ وَالْأَرْضَ أَنْ تَزُولَا
وَلَئِنْ زَالَا إِنَّ أَوَّلَ سَكُوتٍ لَخَبِيرٌ بِالْكَافِرِينَ
حَلِيمٌ غَفُورٌ ۝٤٢

وَأَقْسَمُوا بِاللَّهِ جَمْعًا أَفْوَاجًا لَنْ يُغْنِيَهُمْ يَوْمَ الْقِيَامَةِ

^[1] (V.35:39) See the footnote of (V.3:85).

^[2] (V.35:41) Narrated Abū Hurairah رضي الله عنه I heard Allah's Messenger صلى الله عليه وسلم saying, "(On the Day of Resurrection) Allah will grasp the whole planet of earth (by His Hand), and roll all the heavens up with His Right Hand, and then He will say, 'I am the King; where are the kings of the earth?'" (Sahîh Al-Bukhârî, Vol.6, Hadîth No.336).

they would be more guided than any of the nations (before them); yet when a warner (Muhammad صلى الله عليه وسلم) came to them, it increased in them nothing but flight (from the truth).

43. (They took to flight because of their) arrogance in the land and their plotting of evil. But the evil plot encompasses only him who makes it. Then, can they expect anything (else) but the *Sunnah* (way of dealing) of the peoples of old? So no change will you find in Allâh's *Sunnah* (way of dealing), and no turning off will you find in Allâh's *Sunnah* (way of dealing).

44. Have they not travelled in the land, and seen what was the end of those before them — though they were superior to them in power? Allâh is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent.

45. And if Allâh were to punish men for that which they earned, He would not leave a moving (living) creature on the surface of the earth; but He gives them respite to an appointed term: and when their term comes, then verily, Allâh is Ever All-Seer of His slaves.

Sûrat Yâ-Sîn XXXVI

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. Yâ-Sîn.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. By the Qur'ân, full of wisdom (i.e. full of laws, evidences, and proofs),

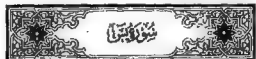
3. Truly, you (O Muhammad صلى الله عليه وسلم) are one of the Messengers,

أَهْدَىٰ مِنْ أَهْدَى الْأُمَمِ فَلَمَّا جَاءَهُمْ نَذِيرٌ
مَّا لَدَهُمْ إِلَّا نُفُورٌ ﴿٤٣﴾

أَسَىٰ كَمَا رَأَى الْأَرْضَ وَمَكْرَ السَّيِّئِ وَلَا يَحِيقُ
الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ فَهَلْ يَنْظُرُونَ إِلَّا
سُنَّتَ الْأَوَّلِينَ فَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَبْدِيلًا
وَلَن تَجِدَ لِسُنَّتِ اللَّهِ تَحْوِيلًا ﴿٤٤﴾

أَوَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ
مِنْ قَبْلِهِمْ وَكُنَّا أَشَدَّ ظَهْرًا لَهُمْ وَكَانَ اللَّهُ
يُخْرِجُهُمْ مِنْ قُبُورِهِمْ إِلَى السَّمَاءِ وَلَا فِي الْأَرْضِ لَشَيْءٌ
كَانَ عَلَيْهِمْ قَادِرِينَ ﴿٤٥﴾

وَلَوْ نَوَازِغْتَ اللَّهُ النَّاسَ بِمَا كَسَبُوا مَا تَرَكُوا
عَلَى ظَهْرِهِمْ مِنْ ذَاتِ بَرٍّ وَلَا سَحَابٍ لَوْ خَرَجْنَا مِنْ
إِلَى أَهْلِ مِثْقَالٍ فَلَمَّا جَاءَهُمْ أَجَلُهُمْ لَقَدْ
أَنَّاهُمْ فَكَانَ وَعْدَ اللَّهِ بِأَمْرِهِمْ بَصِيرَةً ﴿٤٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ

وَالْقُرْآنِ الْحَكِيمِ ﴿٥﴾

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٦﴾

4. On a Straight Path (i.e. on Allâh's religion of Islâmic Monotheism).

5. (This is a Revelation) sent down by the All-Mighty, the Most Merciful,

6. In order that you may warn a people whose forefathers were not warned, so they are heedless.

7. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe.

8. Verily, We have put on their necks iron collars reaching to the chins, so that their heads are raised up.

9. And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see.

10. It is the same to them whether you warn them or you warn them not, they will not believe.

11. You can only warn him who follows the Reminder (the Qur'ân), and fears the Most Gracious (Allâh) unseen. Bear you to such one the glad tidings of forgiveness, and a generous reward (i.e. Paradise).

12. Verily, We give life to the dead, and We record that which they send before (them), and their traces⁽¹⁾ and all things We have recorded with numbers (as a record) in a Clear Book.

13. And put forward to them a similitude: the (story of the) dwellers of the town, [it is said that the town was Antioch (Antâkiya)], when there came Messengers to them.

14. When We sent to them two Messengers,

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ﴿٤﴾

نَزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

لِيَذُرَ قَوْمًا مَّا أُنذِرَ أَبَاؤَهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

لَقَدْ جَاءَهُمُ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلَالًا تَبْلُغُ إِلَىٰ الْأَذْنَانِ فَهُمْ يُقَمَّرُونَ ﴿٨﴾

وَجَعَلْنَا بَيْنَ يَدَيْهِمْ بَازِلًا وَبَيْنَ أَدْبَارِهِمْ ذُرًىٰ فَهُمْ لَا يَبْصُرُونَ ﴿٩﴾

وَسَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَوَّىٰ الرَّجُلَ الْغَيْبُ لَا إِلَهَ إِلَّا هُوَ يُفْصِحُ وَهُوَ يُعْطِيكَ وَهُوَ يُعْطِيكَ وَهُوَ يُعْطِيكَ ﴿١١﴾

إِنَّا نَحْنُ غَنِيٌّ عَنِ الْعَالَمِ وَلَكِنَّ مَآ قَدْ مَرَّ أَوَّلُهُمْ وَمَعْلُومٌ فِيهِمْ وَأَخَصَّيْنَاهُ فِي إِمْلَامٍ مُبِينٍ ﴿١٢﴾

وَأَضْرِبْ لَهُم مَّثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَكَذَّبُوا ثَلَاثِينَ

⁽¹⁾ (V.36:12): Traces [their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, Jihâd (holy fighting in Allâh's Cause) and all other good and evil they did, and that which they leave behind]

they denied them both; so We reinforced them with a third, and they said: "Verily, we have been sent to you as Messengers."

15. They (people of the town) said: "You are only human beings like ourselves, and the Most Gracious (Allâh) has revealed nothing. You are only telling lies."

16. The Messengers said: "Our Lord knows that we have been sent as Messengers to you,

17. "And our duty is only to convey plainly (the Message)."

18. They (people) said: "For us, we see an evil omen from you: if you cease not, we will surely stone you, and a painful torment will touch you from us."

19. They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *Musrifûn* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allâh).

20. And there came a man running from the farthest part of the town. He said: "O my people! Obey the Messengers.

21. "Obey those who ask no wages of you (for themselves), and who are rightly guided.

22. "And why should I not worship Him (Allâh Alone) Who has created me and to Whom you shall be returned.

23. "Shall I take besides Him *âlihah* (gods)? If the Most Gracious (Allâh) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me?

24. "Then verily, I should be in plain error.

25. "Verily, I have believed in your Lord, so listen to me!"

فَقَالُوا إِنَّا إِلَهُكُمْ مُرْسَلُونَ ﴿١١﴾

قَالُوا إِنَّمَا أَنْتُمْ بِالْأَنْفُسِ وَقُلُوبِنَا نَدْعُو الرِّجْسَ مِنَ
شَيْءٍ إِنْ أَنْتُمْ إِلَّا تَكْذِبُونَ ﴿١٢﴾

فَقَالُوا رَبَّنَا بَعَلِّمْنَا إِلَهُكُمْ لِمُرْسَلُونَ ﴿١٣﴾

وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ ﴿١٤﴾

قَالُوا إِنَّا نَطَّلِعُ عَلَى الْكِبَرِ لَئِنْ لَمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ
وَلَنَمَسْكَنَّكُمْ وَمِنَّا عَذَابٌ أَلِيمٌ ﴿١٥﴾

قَالُوا عَلَيْكُمْ مَعَكُمْ شَيْءٌ مِنْ دُونِكُمْ بَلْ أَنْتُمْ
قَوْمٌ مُتَعَمِّدُونَ ﴿١٦﴾

وَجَاءَ مِنَ الْقَوْمِ الشَّيْءُ الْمَوِيدُ رَجُلٌ يَسْعَى قَالَ يَنْفَعُكُمْ
أَنِصْحُوا الْمُرْسَلِينَ ﴿١٧﴾

أَنِصْحُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿١٨﴾

وَمَا لِيَ لَا أُعْبُدَ الَّذِي فَطَرَنِي وَأَلِيتُ عَلَى عِصْيَانِهِ ﴿١٩﴾

أَتُخَدِّعُ مِنْ دُونِهِ آلِهَةً إِنْ يُرِيدُنِ الرِّجْسُ أَنْ يَقْرُبَ
فَعَنِّي عَفًى شَفَعْنَاهُمْ مَتَىٰ وَلَا يُفِيدُونَ ﴿٢٠﴾

إِنِّي لَأَكْفَىٰ صَاحِبِ تُبُوحٍ ﴿٢١﴾

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمِعُونِ ﴿٢٢﴾

26. It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew!"¹¹

27. "That my Lord (Allâh) has forgiven me, and made me of the honoured ones!"

28. And We sent not against his people after him a host from the heaven, nor was it needful for Us to send (such a thing).

29. It was but one *Saiha* (shout) and lo! they (all) were still (silent, dead, destroyed).

30. Alas for mankind! There never came a Messenger to them but they used to mock at him.

31. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them.

32. And surely, all — everyone of them will be brought before Us.

33. And a sign for them is the dead land. We give it life, and We bring forth from it grains, so that they eat thereof.

قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَئِيسٌ كَرِهَتْ قَوْمِي يَتَّبِعُونَ ﴿٥٦﴾

يَسْأَلُنِي رَبِّي وَسَعَفُنِي مِنَ الْمُكَرَّمِينَ ﴿٥٧﴾

* وَمَا أَرْسَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ﴿٥٨﴾

إِن كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِلَّا هُم كَاسِيُونَ ﴿٥٩﴾

يَحْزَنُونَ عَلَى الْآيَاتِ مَا يُبْعَثُونَ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٦٠﴾

أَوَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُم مِّنَ الْقُرُونِ أَنَّهُمْ إِلَٰهَةٌ لَا يُرْجُونَ ﴿٦١﴾

وَلَا يَكُلُّ لَنَا جَمِيعُ أَلْبَابِ مُخْرَجُونَ ﴿٦٢﴾

وَأَوَّلَ آيَةٍ لَّهُمُ الْقِسْفَةُ أُولَٰئِكَ شِجَارُهَامْ وَالْعُرْجُ نَاجِيهَا ﴿٦٣﴾

حَبَابٌ ثَائِفٌ يَّكُلُونَهُ ﴿٦٤﴾

¹¹ (V.36:26): a) Narrated Abu Mûsâ رضي الله عنه : Allah's Messenger وسلم said, "My example and the example of the Message with which Allah has sent me is like that of a man who came to some people and said, 'I have seen with my own eyes the enemy forces, and I am a naked warner (to you) so save yourselves, save yourselves!' A group of them obeyed him and went out at night, slowly and stealthily and were safe, while another group did not believe him and thus the army took them in the morning and destroyed them." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 489).

b) Narrated Anas bin Mâlik رضي الله عنه The Prophet صلى الله عليه وسلم said, "Nobody who enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he received (from Allah)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 72)

c) Narrated 'Abdullah bin Abî Aufâ رضي الله عنهما Allah's Messenger وسلم said, "Know that Paradise is under the shades of swords. (Jihâd in Allâh's Cause)." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 73)

d) Narrated Anas bin Mâlik رضي الله عنه The Prophet صلى الله عليه وسلم used to say, "O Allâh! I seek refuge with You from helplessness, laziness, cowardice and senile old age; I seek refuge with You from *Fitan* (trials and afflictions) of life and death and seek refuge with You from the punishment in the grave." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 77)

e) Narrated 'Abdullah bin Umar رضي الله عنهما I heard Allâh's Messenger وسلم saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 505)

34. And We have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein.

35. So that they may eat of the fruit thereof — and their hands made it not. Will they not, then, give thanks?

36. Glorified is He Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not.

37. And a sign for them is the night. We withdraw therefrom the day, and behold, they are in darkness.

38. And the sun runs on its fixed course for a term (appointed). That is the Decree of the All-Mighty, the All-Knowing.

39. And the moon, We have measured for it mansions (to traverse) till it returns like the old, dried, curved date stalk.

40. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit.

41. And an *Āyah* (sign) for them is that We carried their offspring in the laden ship [of Nûh (Noah)].

42. And We have created for them of the like thereunto, on which they ride.

43. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved.

44. Unless it be a mercy from Us, and as an enjoyment for a while.

45. And when it is said to them: "Fear of that which is before you (worldly torments), and that which is behind you (torments in the Hereafter), in order that you may receive

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ نَجِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

لِيَأْكُلُوا مِنْ ثَمَرِهِمْ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا
يَشْكُرُونَ ﴿٣٥﴾

مُسَبِّحِينَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَمَا تَشَاءُونَ
الْأَرْضِ وَمَنْ أَنْفُسَهُمْ وَمَا لَا يَعْلَمُونَ ﴿٣٦﴾

وَأَيَّاهُ أَهْلُ الْبَيْتِ تَسْلَخُونَ مِنْهُ النَّهَارَ فَإِذَا هُمْ
فِي الظُّلُمَاتِ ﴿٣٧﴾

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

وَالْقَمَرَ قَدْرَ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيرِ ﴿٣٩﴾

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ
سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ ﴿٤٠﴾

وَأَيَّاهُ أَهْلُ الْاِحْتِمَالِ تَخْتَلِفُونَ فِي الْفُلِكِ الْمَشْحُونِ ﴿٤١﴾

وَمَا تَلْقَانَا أَهْلُ مَرْجٍ فَلْيَحْذَرُوا الْيَوْمَ ﴿٤٢﴾

فَلَنْ نَسْأَلَ عَنْهُمْ أَهْلَ صَرْحٍ لَهُمْ وَلَا نُخَبِّرُ عَنْهُمْ
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَلَا ذَائِلَ لَهُمُ الَّذِينَ أَمَانُوا يُبَدِّلُكُمْ وَمَا خَلَقَكُمْ
لَعْنَةً يُخَدَّرُونَ ﴿٤٥﴾

Mercy (i.e. if you believe in Allâh's religion — Islâmic Monotheism, and avoid polytheism, and obey Allâh with righteous deeds)."

46. And never came an *Ayât* from among the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it.

47. And when it is said to them: "Spend of that with which Allâh has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allâh willed, He (Himself) would have fed? You are only in a plain error."

48. And they say: "When will this promise (i.e. Resurrection) be fulfilled, if you are truthful?"

49. They await only but a single *Saihah* (shout) which will seize them while they are disputing!

50. Then they will not be able to make bequest, nor will they return to their family.

51. And the Trumpet will be blown (i.e. the second blowing) and behold from the graves they will come out quickly to their Lord.

52. They will say: "Woe to us! Who has raised us up from our place of sleep." (It will be said to them): "This is what the Most Gracious (Allâh) had promised, and the Messengers spoke truth!"

53. It will be but a single *Saihah* (shout), so behold they will all be brought up before Us!

54. This Day (Day of Resurrection), none will be wronged in anything, nor will you be requited anything except that which you used to do.

55. Verily, the dwellers of Paradise, that Day, will be busy with joyful things.

وَمَا تَأْتِيهِمْ مِنْ آيَاتٍ مِنْ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا غَافِرِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا الَّذِينَ كَفَرُوا الَّذِينَ آمَنُوا أَنْفِقُوا مَنْ أَرْسَلَهُ اللَّهُ أَنْفَقَ مِنْهُ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ مُبِينٍ ﴿٤٧﴾

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

مَا يَنْظُرُونَ إِلَّا الصَّيْحَةَ وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّصُونَ ﴿٤٩﴾

فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَى أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمُ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

قَالُوا إِنَّا كُنَّا مِنْ بَيْنِ أَيْدِيكُمْ هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾

إِنْ كَانَتْ إِلَّا الصَّيْحَةُ وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدُنَّا مُّحْضَرُونَ ﴿٥٣﴾

فَالْيَوْمَ لَا ظُلْمَ لَكُمْ فِي شَيْءٍ وَلَا تَحْزَنُوا إِنَّا لَنَافِعُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

إِنَّ أَصْحَابَ الْجَنَّاتِ الْيَوْمَ فِي شُغُلٍ ذِكْرُهُمْ ﴿٥٥﴾

56. They and their wives will be in pleasant shade, reclining on thrones.

57. They will have therein fruits (of all kinds) and all that they ask for.

58. (It will be said to them): *Salâm* (peace be on you) — a Word from the Lord (Allâh), Most Merciful.

59. (It will be said): "And O you *Mujrimûn* (criminals, polytheists, sinners, disbelievers in the Islâmic Monotheism, wicked evil ones)! Get you apart this Day (from the believers).

60. Did I not command you, O Children of Adam, that you should not worship *Shaitân* (Satan). Verily, he is a plain enemy to you.

61. And that you should worship Me [Alone — Islâmic Monotheism, and set up not rivals, associate-gods with Me]. That is a Straight Path.^[1]

62. And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand?

63. This is Hell which you were promised!

64. Burn therein this Day, for that you used to disbelieve.^[2]

65. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It is said that one's left thigh will be the first to bear the witness). [*Tafsîr At-Tabarî*,]

66. And if it had been Our Will, We would surely have wiped out (blinded) their eyes, so that they would struggle for the Path, how then would they see?

هُرُوا وَأَجْمُرُوا فِي ظِلَالٍ عَلَى الْأَرْبَابِ مُتَّكِئِينَ ﴿٥٦﴾

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَا يَدْعُونَ ﴿٥٧﴾

سَلَامٌ قَوْلًا مِنْ رَبِّكَ رَحِيمٌ ﴿٥٨﴾

وَأَمَّا يَوْمَ الْيَوْمِ أُولَئِكَ الْأَعْجَرُونَ ﴿٥٩﴾

أَلَمْ أَعْهَدْ إِلَيْكُمْ بَيْنِي يَوْمَ أَنْ لَا تَعْبُدُوا

الشَّيْطَانَ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٠﴾

وَأَنْ تَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا

تَفْقَهُونَ ﴿٦٢﴾

هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ ﴿٦٣﴾

أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ﴿٦٤﴾

الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَنَشْهَدُ

أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا

الْصِّرَاطَ فَأَنَّى يُبْصِرُونَ ﴿٦٦﴾

^[1] (V.36:61) See the footnote of (V.2:22).

^[2] (V.36:64) See the footnote of (V.3:91).

67. And if it had been Our Will, We could have transformed them (into animals or lifeless objects) in their places. Then they would have been unable to go forward (move about) nor they could have turned back.^[1]

68. And he whom We grant long life — We reverse him in creation (weakness after strength). Will they not then understand?

69. And We have not taught him (Muhammad صلى الله عليه وسلم) poetry, nor is it suitable for him. This is only a Reminder and a plain Qur'an.

70. That he or it (Muhammad صلى الله عليه وسلم or the Qur'an) may give warning to him who is living (a healthy minded — the believer), and that Word (charge) may be justified against the disbelievers (dead, as they reject the warnings).

71. Do they not see that We have created for them of what Our Hands have created the cattle, so that they are their owners.

72. And We have subdued them to them so that some of them they have for riding and some they eat.

73. And they have (other) benefits from them, and they get (milk) to drink. Will they not then be grateful?

74. And they have taken besides Allâh *dalihah* (gods), hoping that they might be helped (by those so-called gods).

75. They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning).

76. So let not their speech, then, grieve you (O Muhammad صلى الله عليه وسلم). Verily,

وَلَوْ أَنَّهُ لَمْ نَشِخْهُمْ عَلَىٰ مَكَانِهِمْ فَمَا
أَسْتَطَعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ
أَفَلَا يَعْلَمُونَ ﴿٦٨﴾

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ
وَقُرْآنٌ بَيِّنٌ ﴿٦٩﴾

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيُحِقَّ الْقَوْلَ عَلَى
الْكَافِرِينَ ﴿٧٠﴾

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِنْ مِثْلِ مَا يُدْعُونَ الْأَنْعَامَ
فَمِنْ هُنَّ لَهَا رِجَالٌ مُمِيطُونَ ﴿٧١﴾

وَاللَّهُ لَهُمْ فِيهَا رُكُودٌ وَمِنْهَا يَأْكُلُونَ ﴿٧٢﴾

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ﴿٧٣﴾

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَعَلَّهُمْ
يُصْرَعُونَ ﴿٧٤﴾

لَا يَسْتَطِيعُونَ صَرْحَهُمْ وَهُمْ لَهُمْ جُنْدٌ
مُخَضَّرُونَ ﴿٧٥﴾

فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُهُمْ مُبْصِرُونَ
وَمَا نُغْلِبُونَ ﴿٧٦﴾

^[1] (V ٢٦-٦7) See (V 7-186) and the footnote of (V ٥-90)

We know what they conceal and what they reveal.

77. Does not man see that We have created him from *Nutfah* (mixed male and female sexual discharge — semen drops). Yet behold he (stands forth) as an open opponent.

78. And he puts forth for Us a parable, and forgets his own creation. He says: "Who will give life to these bones after they are rotten and have become dust?"

79. Say: (O Muhammad صلى الله عليه وسلم) "He will give life to them Who created them for the first time! And He is All-Knower of every creation!"

80. He Who produces for you fire out of the green tree, when behold you kindle therewith.

81. Is not He Who created the heavens and the earth, Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator.

82. Verily, His Command, when He intends a thing, is only that He says to it, "Be!" — and it is!

83. So glorified is He and exalted above all that they associate with Him, and in Whose Hand is the dominion of all things: and to Him you shall be returned.

Sûrat As-Sâffât

(Those Ranged in Ranks) XXXVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By those (angels) ranged in ranks (or rows).

2. By those (angels) who drive the clouds in a good way.

أَوَلَمْ يَرِ الْإِنْسَانُ أَنَّا خَلَقْتُهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُتْبِعٌ ۝٧٧

وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ ۝٧٨

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ ۝٧٩

الَّذِي جَعَلَ لَكُمُ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ۝٨٠

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَن يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ۝٨١

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَن يَقُولَ لَهُ كُنْ فَيَكُونُ ۝٨٢

فَسُبْحَانَ الَّذِي يَدْرُسُ مَلَكُوتَ كُلِّ شَيْءٍ وَهُوَ غَافٍ لَّا يَشْعُرُونَ ۝٨٣



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ صَفًّا ۝١

فَالرَّجِيمَاتِ رَجِيمًا ۝٢

3. By those (angels) who bring the Book and the Qur'ân from Allâh to mankind [*Tafsîr Ibn Kathîr*].

4. Verily, your *Ilâh* (God) is indeed One (i.e. Allâh):

5. The Lord of the heavens and of the earth, and all that is between them, and the Lord of every point of the sun's risings.¹¹

6. Verily, We have adorned the near heaven with the stars (for beauty).¹²

7. And to guard against every rebellious devil.

8. They cannot listen to the higher group (angels) for they are pelted from every side.

9. Outcast, and theirs is a constant (or painful) torment.

10. Except such as snatch away something by stealing, and they are pursued by a flaming fire of piercing brightness.

11. Then ask them (i.e. these polytheists, O Muhammad صلى الله عليه وسلم): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains) whom We have created?" Verily, We created them of a sticky clay.

12. Nay, you (O Muhammad صلى الله عليه وسلم) wondered (at their insolence) while they mock (at you and at the Qur'ân).

13. And when they are reminded, they pay no attention.

14. And when they see an *Ayâh* (a sign, or an evidence) from Allâh, they mock at it.

فَالَّذِينَ ذُكِّرُوا ٥

إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٥

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا
وَرَبُّ الْمَشْرِقِ ٥

إِنَّا زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمِنَةِ الْكَوَكِبِ ٥

وَحِفْظًا مِنْ كُلِّ شَيْطَانٍ مَارِدٍ ٥

لَا يَسْمَعُونَ إِلَى آلِهَا الْخَافِئِينَ مِنْ كُلِّ جَانِبٍ ٥

دُخْرًا لَهُمْ عَذَابٌ وَاصِبٌ ٥

إِلَّا مَنْ خَلَفَ مِنْ خَلْفِهِ مَغْرِبًا فَإِنَّمَا يَسْمَعُ كَوْكَبٌ ٥

فَأَسْتَفْهِمُوا لَهُمْ أَفْهَمُوا فَعَلَمُوا أَنَّ كَلِمَاتَهُمْ
فَن طِينٍ لَازِبَةٍ ٥

بَلْ عَجِبْتَ وَيَسْخَرُونَ ٥

وَلَا تُدْرِكُهُمُ الْعِلْمُ وَلَا يَشْعُرُونَ ٥

وَلَا تَأْخُذُهُمْ آيَاتُهُمْ يَسْتَخْذَرُونَ ٥

¹¹ (V.37:5) The sun has approx. 365 points for its rising and 365 points for its setting (i.e. the number of days of a solar year). Every day it rises and sets in a new point, till the end of the year, then it comes back to the same point after a year. [See *Tafsîr Al-Qurtubî*.]

¹² (V. 37:6) See the footnote of (V.6:97).

15. And they say: "This is nothing but evident magic!

16. "When we are dead and have become dust and bones, shall we (then) verily be resurrected?"

17. "And also our fathers of old?"

18. Say (O Muhammad صلى الله عليه وسلم): "Yes, and you shall then be humiliated."

19. It will be a single *Zajrah* [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

20. They will say: "Woe to us! This is the Day of Recompense!"

21. (It will be said): "This is the Day of Judgement which you used to deny."

22. (It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship,

23. "Instead of Allâh, and lead them on to the way of flaming Fire (Hell);

24. "But stop them, verily they are to be questioned.

25. "What is the matter with you? Why do you not help one another (as you used to do in the world)?"

26. Nay, but that Day they shall surrender.

27. And they will turn to one another and question one another.

28. They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, enjoin on us polytheism, and stop us from the truth i.e. Islâmic Monotheism and from every good deed]."

29. They will reply: "Nay, you yourselves were not believers.

وَقَالُوا إِن هَذَا إِلَّا أَلْهَامٌ مِّنْ رَبِّهِمْ ١٥

لَهُدًى وَنُورًا وَكَذَّبُوا وَعَظَمُوا لَهُ تَالْعَمْرُونَ ١٦

أَوَءَابَاؤُهُمُ الْأَوَّلُونَ ١٧

قُلْ نَعَمْ وَأَنْتُمْ كَاذِبُونَ ١٨

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ١٩

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ ٢٠

هَذِهِ النَّارُ الَّتِي كُنتُمْ تُبْذَرُونَ ٢١

* أَكْثَرُ الَّذِينَ ظَلَمُوا فِي زَجْرِهِ وَتَالْعَمْرُونَ ٢٢

مِنْ دُونِ اللَّهِ فَأَنذَرْتُهُمْ إِلَىٰ صِرَاطِ الْجَحِيمِ ٢٣

وَقُلُوبُهُمْ أَكْفَىٰ لَمْ يَسْمَعُوا أَوْ يَسْئَلُونَ ٢٤

مَا كُنَّا لَنَنْصَحَكَ بِالْعَمَلِ ٢٥

بَلْ كُنَّا نَسْتَنصِصُكَ بِالْحَقِّ ٢٦

وَأَقْبَلَ بَعْضُهُمْ عَلَىٰ بَعْضٍ يَتَسَاءَلُونَ ٢٧

قَالُوا إِن كُنتُمْ تُحِبُّونَنَا فَمَا نُنَافِعُ الْيَتِيمِينَ ٢٨

قَالَ رَبُّنَا لِمَ تَكْفُرُونَ ٢٩

30. "And we had no authority over you. Nay! But you were *Tāghûn* (transgressing) people (polytheists, and disbelievers).

31. "So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

32. "So we led you astray because we were ourselves astray."

33. Then verily, that Day, they will (all) share in the torment.

34. Certainly, that is how We deal with *Al-Mujrimîn* (polytheists, sinners, disbelievers, criminals, the disobedient to Allāh).

35. Truly, when it was said to them: *Lā ilāha illallāh* "(none has the right to be worshipped but Allāh)," they puffed themselves up with pride^[1] (i.e. denied it).

36. And (they) said: "Are we going to abandon our *ālihah* (gods) for the sake of a mad poet?"

37. Nay! he (Muhammad صلى الله عليه وسلم) has come with the truth (i.e. Allāh's religion — Islāmic Monotheism and this Qur'ān) and he confirms the Messengers (before him who brought Allāh's religion — Islāmic Monotheism).

38. Verily, you (pagans of Makkah) are going to taste the painful torment;

39. And you will be requited nothing except for what you used to do (evil deeds, sins, and Allāh's disobedience which you used to do in this world)

40. Except the chosen slaves of Allāh (i.e. the true believers of Islāmic Monotheism).

وَمَا كُنَّا لَكُمْ عَلَيْهِمْ سُلْطَانًا بِشَيْءٍ قَوْمًا
طَائِفِينَ ﴿٣٠﴾

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَاهِبُونَ ﴿٣١﴾

فَاعْوِثْنَا لَكُمْ ذُنُوبَكُمْ إِنَّا كُنَّا مِثْلَ خَائِفِينَ ﴿٣٢﴾

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ تَبَدَّلَ فِي الْمَلَابِئِشِ يُمْشِكُونَ ﴿٣٣﴾

إِنَّا كَذَّبُكَ فَاقْصُصْ بِنُصْرِيفٍ ﴿٣٤﴾

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

يَقُولُونَ أَإِنَّا لَتَارِكُوا آلِهَتِنَا لِشَاعِرٍ مِثْلِكَ نَقُودُ ﴿٣٦﴾

لَا جَاءَهُ الْبَلَاءُ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

إِنَّا كُنَّا بِمَا عَمِلْتُمْ أَذِينَ ﴿٣٨﴾

وَمَا نَجْزِيكَ إِلَّا مَا كُنْتَ تَعْمَلُ ﴿٣٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

^[1] (V.37:35): See the footnote of (V.22:9).

41. For them there will be a known provision (in Paradise),

42. Fruits; and they shall be honoured,

43. In the Gardens of delight (Paradise),

44. Facing one another on thrones.

45. Round them will be passed a cup of pure wine —

46. White, delicious to the drinkers.

47. Neither will they have *Ghoul* (any kind of hurt, abdominal pain, headache, a sin) from that, nor will they suffer intoxication therefrom.

48. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives), restraining their glances (desiring none except their husbands)], with wide and beautiful eyes.¹¹¹

49. (Delicate and pure) as if they were (hidden) eggs (well) preserved.

50. Then they will turn to one another, mutually questioning.

51. A speaker of them will say: "Verily, I had a companion (in the world),

52. Who used to say: "Are you among those who believe (in resurrection after death).

53. "(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

54. (The speaker) said: "Will you look down?"

55. So he looked down and saw him in the midst of the Fire.

56. He said: "By Allâh! You have nearly ruined me.

أُولَئِكَ لَهُمْ فِيهَا مَعْلُومٌ ﴿٤١﴾

فَوَيْلٌ لَهُمْ فِيهَا زُكُورٌ ﴿٤٢﴾

فِي حُجَّتٍ أَلْفِ نَعِيمٍ ﴿٤٣﴾

عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾

بَيْضَةٍ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

وَعَنْ يَمِينِهِمْ قَصُورٌ مِطَافٍ بِالنَّظَرِ ﴿٤٨﴾

كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

قَالَ قَائِلٌ مِنْهُمْ إِنِّي كَانَ لِي رَافِقٌ ﴿٥١﴾

يَقُولُ أَهْلَ نَارِكَ إِنِ الْمُرْسَلُونَ ﴿٥٢﴾

أَلَمْ نَأْتِ بِكَ آيَاتٍ أَنْزَلْنَاهَا عَلَى نَفْسِكَ ﴿٥٣﴾

قَالَ هَلْ أُشْرِكُ بِالَّذِينَ ﴿٥٤﴾

فَأَنظَرْنَاهُ فِي سِوَاهِ الْحُجُرِ ﴿٥٥﴾

قَالَ تَزَلُّونَ كَذِبًا أَتَنْبِذُونَ ﴿٥٦﴾

¹¹¹ (V.37:48) See the footnote of (V.29:64).

57. "Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

58. (The dwellers of Paradise will say)
"Are we then not to die (any more)?"

59. Except our first death, and we shall not be punished? (after we have entered Paradise)."

60. Truly, this is the supreme success!

61. For the like of this let the workers work.

62. Is that (Paradise) better entertainment or the tree of *Zaqqûm* (a horrible tree in Hell)?

63. Truly, We have made it (as) a trial for the *Zâlimûn* (polytheists, disbelievers, wrong-doers).

64. Verily, it is a tree that springs out of the bottom of Hell-fire,

65. The shoots of its fruit-stalks are like the heads of *Shayâtîn* (devils);

66. Truly, they will eat thereof and fill their bellies therewith.

67. Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and *Zaqqûm* in their bellies).

68. Then thereafter, verily, their return is to the flaming fire of Hell.

69. Verily, they found their fathers on the wrong path;

70. So they (too) hastened in their footsteps!

71. And indeed most of the men of old went astray before them;

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمَحْضَرِينَ ﴿٥٧﴾

أَفَأَنْتُمْ لَا تَمُوتُونَ ﴿٥٨﴾

إِلَّا مَوْتَكُمُ الْأُولَىٰ وَمَتِّعْنَاكُمْ مُّعَدَّتَيْنِ ﴿٥٩﴾

إِنَّ هَذَا لَهُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

لِيَسِّرَ لَكُمْ هَذَا فَاعْمَلُوا الْعَمَلُونَ ﴿٦١﴾

أَمْ لَكُمْ شَجَرٌ يُّزْرَعُ أَمْ شَجَرَةُ الزَّوْقُمِ ﴿٦٢﴾

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلْعَالَمِينَ ﴿٦٣﴾

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَاطِينِ ﴿٦٥﴾

وَأَنْتُمْ لَا تَكُونُونَ مِنْهَا فَاخْتَرْتُمْ مِنْهَا الْبَطْرُونَ ﴿٦٦﴾

فَوَاقٍ لَّهُمْ عَلَيْهَا الشُّرْبُاقُ وَخَمِيرٌ ﴿٦٧﴾

ثُمَّ إِنَّ مَرْجِعَهُمْ إِلَى الْجَحِيمِ ﴿٦٨﴾

إِنَّهُمْ أَكْفَرُوا بِآيَاتِهِ مِمَّنْ أَلَيْنَ ﴿٦٩﴾

فَهُمْ عَلَىٰ آثَارِهِمْ مُقْرُونٌ ﴿٧٠﴾

وَلَقَدْ خَلَّ بَنَاهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

72. And indeed We sent among them warners (Messengers);

73. Then see what was the end of those who were warned (but heeded not).

74. Except the chosen slaves of Allâh (faithful, obedient, and true believers of Islâmic Monotheism).

75. And indeed Nûh (Noah) invoked Us, and We are the Best of those who answer (the request).

76. And We rescued him and his family from the great distress (i.e. drowning),

77. And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

78. And left for him (a goodly remembrance) among the later generations:

79. "Salâm (peace) be upon Nûh (Noah) (from Us) among the 'Âlamîn (mankind, jinn and all that exists)!"

80. Verily, thus We reward the *Muhsinîn* (good-doers — See V.2:112).

81. Verily, he [Nûh (Noah)] was one of Our believing slaves.

82. Then We drowned the others (disbelievers and polytheists).

83. And, verily, among those who followed his [Nûh's (Noah)] way (Islâmic Monotheism) was Ibrâhîm (Abraham).

84. When he came to his Lord with a pure heart [attached to Allâh Alone and none else, worshipping none but Allâh Alone — true Islâmic Monotheism, pure from the filth of polytheism].

85. When he said to his father and to his people: "What is it that which you worship?

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُّذَكِّرِينَ ﴿٧٢﴾

فَانظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُتَكِبِينَ ﴿٧٣﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾

وَلَقَدْ نَادَانَا نُوحٌ فَلَنِعْمَ الْمُجِيبُونَ ﴿٧٥﴾

وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾

وَجَعَلْنَا ذُرِّيَّتَهُ هُمُ الْبَاقِينَ ﴿٧٧﴾

وَتَرَكْنَا آخَرَهُمْ فِي الْآخِرِينَ ﴿٧٨﴾

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

لَهُمْ أَشْرَافٌ الْأَكْثَرِيَّةِ ﴿٨٢﴾

وَإِنْ مِنْ شَيْءٍ يُدْرِكُهُ لَازِحَةٌ ﴿٨٣﴾

إِذْ جَاءَهُ رَبُّهُ وَقَالَ مُسْلِماً ﴿٨٤﴾

إِذْ قَالَ لِأَبِيهِ وَيَعْلَمُونَهُ مَاذَا تَعْبُدُونَ ﴿٨٥﴾

86. "Is it a falsehood — *alihah* (gods) other than Allāh — that you desire?

أَلَيْسَ كَذِبًا عَالِيَهُمْ دُونُ اللَّهِ يُرِيدُونَ ﴿٨٦﴾

87. "Then what think you about the Lord of the 'Ālamīn (mankind, jinn, and all that exists)?"

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

88. Then he cast a glance at the stars,

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

89. And he said: "Verily, I am sick^[1] (with plague). [He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan feast)."

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

90. So they turned away from him, and departed (for fear of the disease).

فَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

91. Then he turned to their *alihah* (gods) and said: "Will you not eat (of the offering before you)?"

فَوَاعِدُ إِلَى اللَّهِ خَيْرٌ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

92. "What is the matter with you that you speak not?"

مَا لَكُمْ لَا تَخَاطَبُونَ ﴿٩٢﴾

93. Then he turned upon them, striking (them) with (his) right hand.

فَوَاعِدُ عَلَيْهِمْ صَرْبًا يَأْتِينَ ﴿٩٣﴾

94. Then they (the worshippers of idols) came, towards him, hastening.

فَأَقْبَلُوا إِلَيْهِ يَزْعِفُونَ ﴿٩٤﴾

95. He said: "Worship you that which you (yourselves) carve?"

قَالَ أَفَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

96. "While Allāh has created you and what you make!"

وَاللَّهُ خَلَقَكُمْ وَرَبَّكُمْ لَعَلَّكُمْ ﴿٩٦﴾

97. They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

98. So they plotted a plot against him, but We made them the lowest.

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

99. And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَمِعْتِينَ ﴿٩٩﴾

^[1] (V.37:89) See the footnote (C) of (V.16:121).

100. "My Lord! Grant me (offspring) from the righteous."

101. So We gave him the glad tidings of a forbearing boy.

102. And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offering you in sacrifice to Allâh). So look what you think!" He said: "O my father! Do that which you are commanded, *Inshâ' Allâh* (if Allâh wills), you shall find me of *As-Sâbirûn* (the patient)."

103. Then, when they had both submitted themselves (to the Will of Allâh), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

104. We called out to him: "O Ibrâhîm! (Abraham!)"

105. You have fulfilled the dream!" Verily, thus do We reward the *Muhsinûn* (good-doers — See 2:112).

106. Verily, that indeed was the manifest trial.

107. And We ransomed him with a great sacrifice (i.e. كبش — a ram);

108. And We left for him (a goodly remembrance) among the later generations.

109. "*Salâm* (peace) be upon Ibrâhîm (Abraham)!"

110. Thus indeed do We reward the *Muhsinûn* (good-doers — See V.2:112).

111. Verily, he was one of Our believing slaves.

112. And We gave him the glad tidings of Ishâq (Isaac) — a Prophet from the righteous.

113. We blessed him and Ishâq (Isaac).

وَرَبِّكَ يُونُ الصَّالِحِينَ ﴿١٠٠﴾

فَبَشِّرْنَاهُ بِعَالَمٍ سَلِيمٍ ﴿١٠١﴾

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَؤُ إِلَىٰ أَرَىٰ فِي الْمَنَامِ
أَنِّي أَدْبَحُكَ فَانْظُرْ مَاذَا تَأْمُرُ قَالَ يُدْأَىٰ أَبِيكَ أَهْلُ
مَاؤُمَرَسٌ مِّنْ حُلِيِّيْنَ إِنْ مَسَّكَ اللَّهُ مَرَّةً
الصَّابِرِينَ ﴿١٠٢﴾

فَلَمَّا أَتَاهَا ذُكِّرَتْ بِمَا كُنْتَ تَصَلِّي ۖ ﴿١٠٣﴾

وَنَادَيْنَاهُ أَنِ ابْرَأْ بِرَبِّهِ ۖ ﴿١٠٤﴾

فَدَّ بَصَرَهُ أَتِمْنَا نَبَأَ رَبِّكَ فَتَحَرَّى
الْمُحْسِنِينَ ﴿١٠٥﴾

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْعَلِيُّ ۖ ﴿١٠٦﴾

وَعَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾

وَرَكَّعْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

إِنَّ مَرَّةَ الْعِبَادَةِ الْمَوْجُودَةِ ﴿١١١﴾

وَبَشِّرْنَاهُ بِمَا سَأَلَ ۚ إِنَّهُ كَانَ الصَّابِرِينَ ﴿١١٢﴾

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ ۚ وَمِنْ ذُرِّيَّتِهِمَا مُمْتَحِنٌ

And of their progeny are (some) that do right, and some that plainly wrong themselves.

114. And indeed, We gave Our Grace to Mûsâ (Moses) and Hârûn (Aaron).

115. And We saved them and their people from the great distress,

116. And helped them, so that they became the victors;

117. And We gave them the clear Scripture;

118. And guided them to the Right Path.

119. And We left for them (a goodly remembrance) among the later generations.

120. "Salâm (peace) be upon Mûsa (Moses) and Hârûn (Aaron)!"

121. Verily, thus do We reward the *Muhsinûn* (good-doers — See V.2:112).

122. Verily, they were two of Our believing slaves.

123. And verily, Ilyâs (Elias) was one of the Messengers.

124. When he said to his people: "Will you not fear Allâh?"

125. "Will you call upon *Ba'l* (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,

126. "Allâh, your Lord and the Lord of your forefathers?"

127. But they denied him [Ilyâs (Elias)], so they will certainly be brought forth (to the punishment),

128. Except the chosen slaves of Allâh.

129. And We left for him (a goodly remembrance) among the later generations.

وَقَالُوا لَوْلَا أَنفُسُهُمْ ۖ ﴿١١٢﴾

وَلَقَدْ مَتَّعْنَا عَلَىٰ مُوسَىٰ وَهَارُونَ ۖ ﴿١١٣﴾

وَنَجَّيْنَاهُمَا وَقَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيمِ ۖ ﴿١١٤﴾

وَنَصَّرْنَاهُمَا فَمَا كَانُوا لَهْمَ الْكَافِرِينَ ۖ ﴿١١٥﴾

وَمَا آتَيْنَاهُمَا الْعِصْمَ الْمُسْتَقِيمَ ۖ ﴿١١٦﴾

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ۖ ﴿١١٧﴾

وَرَكَّعْنَا عَلَيْهِمَا فِي الْأَخْيَارِ ۖ ﴿١١٨﴾

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ۖ ﴿١١٩﴾

إِنَّا كُنَّا لِلْكَافِرِينَ عَذَابًا مُّهِينًا ۖ ﴿١٢٠﴾

إِنَّهُمْ كَانُوا عَبَادًا لِّلْمُؤْمِنِينَ ۖ ﴿١٢١﴾

وَلَئِنْ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ ۖ ﴿١٢٢﴾

إِذْ قَالَ لِقَوْمِهِ مَا تَسْبُحُونَ ۖ ﴿١٢٣﴾

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ أَحْسَنَ الْكَافِينَ ۖ ﴿١٢٤﴾

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۖ ﴿١٢٥﴾

فَكَذَّبُوهُ فَأَنَّهُمْ لَمَحْضُرُونَ ۖ ﴿١٢٦﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ۖ ﴿١٢٧﴾

وَرَكَّعْنَاهُ فِي الْأَخْيَارِ ۖ ﴿١٢٨﴾

130. "Salâm (peace) be upon Ilyâsîn (Elias)!"

سَلَامٌ عَلَىٰ إِيْلَاسٍ ﴿١٣٠﴾

131. Verily, thus do We reward the *Muhsinûn* (good-doers, who perform good deeds totally for Allâh's sake only — See V.2:112).

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

132. Verily, he was one of Our believing slaves.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

133. And verily, Lût (Lot) was one of the Messengers.

وَإِنَّ لُوطًا لِّأَيِّنَ الْمُرْسَلِينَ ﴿١٣٣﴾

134. When We saved him and his family, all,

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

135. Except an old woman (his wife) who was among those who remained behind.

إِلَّا نَجَّيْنَاهُ فِي الْغَدِيرِ ﴿١٣٥﴾

136. Then We destroyed the rest (the town of Sodom at the place of the Dead Sea now in Palestine).

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

137. Verily, you pass by them in the morning

وَأَنْتُمْ لَمُرَّةٍ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾

138. And at night; will you not then reflect?

وَبِالْآيَاتِ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

139. And, verily, Yûnus (Jonah) was one of the Messengers.

وَإِنَّ يُونُسَ لَبِئْسَ الْمُرْسَلِينَ ﴿١٣٩﴾

140. When he ran to the laden ship:

إِذْ أَتَىٰ إِلَى الْفُلِ الْمَشْحُونِ ﴿١٤٠﴾

141. Then he (agreed to) cast lots, and he was among the losers.

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

142. Then a (big) fish swallowed him as he had done an act worthy of blame.

فَالْتَمَتَهُ الْحُوتُ وَغَرَقْنَاهُ ﴿١٤٢﴾

143. Had he not been of them who glorify Allâh,

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

144. He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

لَئِنْ فِي بَطْنِهِ إِلَىٰ رَبِّهِمْ لَيَسَّرُ ﴿١٤٤﴾

145. But We cast him forth on the naked shore while he was sick,

*فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

146. And We caused a plant of gourd to grow over him.

147. And We sent him to a hundred thousand (people) or even more.

148. And they believed; so We gave them enjoyment for a while.

149. Now ask them (O Muhammad صلى الله عليه وسلم): "Are there (only) daughters for your Lord and sons for them?"

150. Or did We create the angels female while they were witnesses?

151. Verily, it is of their falsehood that they (Quraish pagans) say:

152. "Allâh has begotten (offspring—the angels being the daughters of Allâh)?" And, verily, they are liars!

153. Has He (then) chosen daughters rather than sons?

154. What is the matter with you? How do you decide?

155. Will you not then remember?

156. Or is there for you a plain authority?

157. Then bring your Book if you are truthful!

158. And they have invented a kinship between Him and the jinn, but the jinn know well that they have indeed to appear (before Him) (i.e. they will be called to account).

159. Glorified is Allâh! (He is free) from what they attribute to Him!

160. Except the slaves of Allâh, whom He chooses (for His Mercy i.e. true believers of Islâmic Monotheism who do not attribute false things to Allâh).

وَأَنبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾

وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾

فَنَاصَتْهُمْ وَآمَنَ لَهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾

فَأَسْأَلُهُمُ الْيَوْمَ الْقِيَامَ وَلَهُمُ الْبُشُورُ ﴿١٤٩﴾

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾

أَلَا إِنَّهُمْ مِّنْ أَفْكَهٍ يُسْقِرُونَ ﴿١٥١﴾

وَلَدَ اللَّهُ وَلَاحُزْنٌ يُسْأَلُونَ ﴿١٥٢﴾

أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

أَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَافًا وَقَدْ وَعَدَ الْبَنَاتُ الْجَنَّةَ
إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

سُبْحَنَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿١٥٩﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

161. So, verily you (pagans) and those whom you worship (idols)

فَالَّذِينَ كَفَرُوا مَا تَعْبُدُونَ ﴿١٦١﴾

162. Cannot lead astray [turn away from Him (Allâh) anyone of the believers],

مَا اسْتَضَاعُوا عَلَيْهِمْ يَهْتَدُونَ ﴿١٦٢﴾

163. Except those who are predestined to burn in Hell!

إِلَّا مَنْ هُوَ مِنَ الْجَحِيمِ ﴿١٦٣﴾

164. And there is not one of us (angels) but has his known place (or position);

وَمَا يَأْتِيهِ إِلَّا لَعَنَةً مَّا تَعْلَمُونَ ﴿١٦٤﴾

165. And verily, we (angels), we stand in rows (for the prayers as you Muslims stand in rows for your prayers);

وَلَقَدْ نَعْنَعُ الصَّالِينَ ﴿١٦٥﴾

166. And verily, we (angels), indeed are those who glorify (Allâh's Praises i.e. perform prayers).

وَلَقَدْ نَعْنَعُ الْمُسَبِّحِينَ ﴿١٦٦﴾

167. And indeed they (Arab pagans) used to say:

وَلَوْ كُنَّا إِلَّا عِزْلُونَ ﴿١٦٧﴾

168. "If we had a reminder as had the men of old (before the coming of Prophet Muhammad صلى الله عليه وسلم as a Messenger of Allâh),

لَوْ أَنَّ عِنْدَنَا ذِكْرًا مِّمَّنْ الْأَوَّلِينَ ﴿١٦٨﴾

169. "We would have indeed been the chosen slaves of Allâh (true believers of Islâmic Monotheism)!"

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

170. But (now that the Qur'ân has come) they disbelieve therein (i.e. in the Qur'ân and in Prophet Muhammad صلى الله عليه وسلم, and all that he brought, — the Divine Revelation), so they will come to know!^[1]

فَكُفِّرُوا بِلَهُمْ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

171. And verily, Our Word has gone forth of old for Our slaves, the Messengers,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

172. That they verily would be made triumphant,

إِنَّمَا لَهُمْ الْمُتَصَرُّونَ ﴿١٧٢﴾

173. And that Our hosts! they verily would be the victors.

وَلَوْ جُنْدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

^[1] (V.37:170) See the footnote (A) of (V.3:85).

174. So turn away (O Muhammad صلى الله عليه وسلم) from them for a while,

175. And watch them and they shall see (the punishment)!

176. Do they seek to hasten on Our Torment?

177. Then, when it descends in their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

178. So turn (O Muhammad صلى الله عليه وسلم) away from them for a while,

179. And watch and they shall see (the torment)!

180. Glorified is your Lord, the Lord of Honour and Power! (He is free) from what they attribute to Him!

181. And peace be on the Messengers!

182. And all praise and thanks are Allâh's, the Lord of the 'Ālamīn (mankind, jinn and all that exists).

Sûrat Sâd XXXVIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Sâd

[These letters (Sâd, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings]. By the Qur'ân full of reminding (explanations and honour for the one who believes in it).

2. Nay, those who disbelieve are in false pride and opposition.

3. How many a generation have We destroyed before them! And they cried out when there was no longer time for escape.

قَوْلَ عَنْهُمْ مَقْحُورِينَ ﴿١٧٤﴾

وَأَنْصُرُهُمْ فَسَوْفَ يَصِيرُونَ ﴿١٧٥﴾

أَفَعَدَّ إِنَّا لَنَسْتَعَجِلُونَ ﴿١٧٦﴾

فَإِنَّا نَزَّلْنَاهُ بِسَبْحٍ مُنْقَظَةٍ ﴿١٧٧﴾

قَوْلَ عَنْهُمْ مَقْحُورِينَ ﴿١٧٨﴾

وَأَنْصُرُهُمْ فَسَوْفَ يَصِيرُونَ ﴿١٧٩﴾

مُسَبِّحُكَ رَبُّكَ رَبُّ الْعَالَمِينَ ﴿١٨٠﴾

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص وَالْقُرْآنِ ذِي الْإِكْرَامِ ﴿١﴾

بَلِ الَّذِينَ كَفَرُوا فِي عِزٍّ وَثَقَلَاتٍ ﴿٢﴾

كُلَّ نَفْسٍ مَّا نَسَاوُا وَلَدَ

عَيْنٍ مَّتَّاسٍ ﴿٣﴾

4. And they (Arab pagans) wonder that a warner (Prophet Muhammad صلى الله عليه وسلم) has come to them from among themselves. And the disbelievers say: "This (Prophet Muhammad صلى الله عليه وسلم) is a sorcerer, a liar.

5. "Has he made the *alihah* (gods) (all) into One *Ilâh* (God — Allâh). Verily, this is a curious thing!"

6. And the leaders among them went about (saying): "Go on, and remain constant to your *alihah* (gods)! Verily, this is a thing designed (against you)!"

7. "We have not heard (the like) of this in the religion of these later days (i.e. Christianity). This is nothing but an invention! [*Tafsîr Al-Qurtubî*]

8. "Has the Reminder been sent down to him (alone) from among us?" Nay, but they are in doubt about My Reminder (this Qur'ân)! Nay, but they have not tasted (My) Torment!

9. Or have they the treasures of the Mercy of your Lord, the All-Mighty, the Real Bestower?

10. Or is it that the dominion of the heavens and the earth and all that is between them is theirs? If so, let them ascend up with means (to the heavens)!

11. (As they denied Allâh's Message) they will be a defeated host like the Confederates of the old times (who were defeated).

12. Before them (were many who) denied (Messengers) — the people of Nûh (Noah); and 'Âd; and Fir'aun (Pharaoh) the man of stakes (with which he used to punish the people),

13. And Thamûd, and the people of Lût (Lot), and the Dwellers of the Wood: such were the Confederates.

وَيَحْسَبُونَ أَنَّمَا نُمِذِّرُهُمْ ذُرِّيَّةُ الْكَافِرِينَ هَٰذَا
مَكْرُومٌ كَذَّابٌ ①

أَجَعَلَ الْآلِهَةَ إِلَٰهًا وَاحِدًا إِنَّ هَٰذَا لَشَيْءٌ عَجَبٌ ②

وَأَنفَلِكُ الْمَلَائِكَةَ مُنْذِرِينَ أَمْشُوا وَأُنْذِرُوا عَلَىٰ آلِهَتِهِمْ
إِنَّ هَٰذَا لَشَيْءٌ يُرَٰكِبُ ③

مَا سَمِعْنَا بِهَٰذَا فِي الْآلِهَةِ الْأَقْدَمِينَ هَٰذَا
إِلَّا اخْتِلَافٌ ④

أَنزَلَ عَلَيْهِ الْكِتَابَ بَيِّنَاتٍ لِّقَوْمٍ شَٰكِكِينَ ذُرِّيَّةٌ
لِّقَاتِلِ أَعْدَابِ ⑤

أَمْ عِنْدَ الْغُفَرَانِ ثَمَرَةٌ ذِكْرُكَ الْغَفِيرِ الْوَقَابِ ⑥

أَمْ لَهُمْ شِرْكٌ أَلَمْ يَكُنِ السَّمَوَاتُ وَالْأَرْضُ وَمَا بَيْنَهُمَا ظُلُمًا فَنُورًا
فِي الْأَسْبَابِ ⑦

جُنُودًا مَّائِلًا كَمَنْ هُزِمُوا مِنَ الْأَحْزَابِ ⑧

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَعَادٌ وَفِرْعَوْنُ
ذُرِّيَّةُ الْأَوْتَادِ ⑨

وَتَمُودُ وَقَوْمُ لُوطٍ وَأَصْحَابُ لَيْكَةِ أُولَٰئِكَ
الْأَحْزَابِ ⑩

14. Not one of them but denied the Messengers; therefore My Torment was justified,

15. And these only wait for a single *Saihah* [shout (i.e. the blowing of the Trumpet by the angel *Isrâfîl*)] there will be no pause or ending thereto [till everything will perish except Allâh (the only God full of Majesty, Bounty and Honour)].

16. They say: "Our Lord! Hasten to us *Qittanâ* (i.e. our Record of good and bad deeds so that we may see it) before the Day of Reckoning!"

17. Be patient (O Muhammad صلى الله عليه وسلم) of what they say, and remember Our slave *Dâwûd* (David), endued with power. Verily, he was ever oft-returning in all matters and in repentance (toward Allâh).

18. Verily, We made the mountains to glorify Our Praises with him [*Dâwûd* (David)] in the '*Ashî* (i.e. after the mid-day till sunset) and *Ishrâq* (i.e. after the sunrise till mid-day).

19. And (so did) the birds assembled: all obedient to him [*Dâwûd* (David)] [i.e. they came and glorified Allah's Praises along with him]. (*Tafsîr Al-Qurtubî*).

20. We made his kingdom strong and gave him *Al-Hikmah* (Prophethood) and sound judgement in speech and decision.

21. And has the news of the litigants reached you? When they climbed over the wall into (his) *Mihrâb* (a praying place or a private room);

22. When they entered in upon *Dâwûd* (David), he was terrified of them. They said: "Fear not! (We are) two litigants, one of whom has wronged the other, therefore judge between us with truth, and treat us not with injustice, and guide us to the Right Way.

إِنْ كُنْ لِلْإِكْذَابِ الرَّشْدَ فَحَقَّ عِقَابُ ۝

وَمَا يَنْظُرُونَ إِلَّا الْآصْبَةَ وَجَدَّةً مَّا لَهَا مِنْ فَوَاقٍ ۝

وَقَالُوا رَبَّنَا عَجِّلْ لَنَا قِطَانَنَا قَبْلَ يَوْمِ الْحِسَابِ ۝

أَصْبِرْ عَلَى مَا يَقُولُونَ وَادْفَعْ بِدَاوُدَ إِذْ الْأَيْدِي أَوَّلَتْ ۝

إِنَّا سَخَّرْنَا الْجِبَالَ مَعَهُ يُسَبِّحْنَ بِالْعَمِيِّ وَالْإِشْرَاقِ ۝

وَالطَّيْرِ مَحْشُورَةً كُلٌّ لَهُ أَوَّلَاتٍ ۝

وَسَدَدْنَا مَلَكُوتَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَفَضَّلْنَا الْخِطَابَ ۝

۞ وَهَلْ أَتَاكَ نَبْرَأُ الْخَصْمِ إِذْ تَسُوْرُوا الْمِخْرَابَ ۝

إِذْ دَخَلُوا عَلَى دَاوُدَ فَفَزِعَهُ مِنْهُمْ قَالُوا لَا تَحْزَنْ خِصْمَانِ بَيْنَ بَعْضِنَا عَلَى بَعْضٍ فَأَمْرٌ بَيْنَنَا وَبَيْنَكَ وَلَا تَشْطِطْ وَأَعِدْنَاكَ إِلَى مَوَازِئِ الصُّرُطِ ۝

23. Verily, this my brother (in religion) has ninety-nine ewes, while I have (only) one ewe, and he says: "Hand it over to me, and he overpowered me in speech."

24. [Dâwûd (David)] said (immediately without listening to the opponent): "He has wronged you in demanding your ewe in addition to his ewes. And, verily, many partners oppress one another, except those who believe and do righteous good deeds, and they are few." And Dâwûd (David) guessed that We have tried him and he sought Forgiveness of his Lord, and he fell down prostrate and turned (to Allâh) in repentance.

25. So We forgave him that, and verily, for him is a near access to Us, and a good place of (final) return (Paradise).

26. O Dâwûd (David)! Verily, We have placed you as a successor on the earth; so judge you between men in truth (and justice) and follow not your desire — for it will mislead you from the Path of Allâh. Verily, those who wander astray from the Path of Allâh (shall) have a severe torment, because they forgot the Day of Reckoning.

27. And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve! Then woe to those who disbelieve (in Islâmic Monotheism) from the Fire!

28. Shall We treat those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds as *Muṣṣidûn* (those who associate partners in worship with Allâh and commit crimes) on earth? Or shall We treat the *Muttaqûn* (the pious — See V.2:2) as the *Fujjâr* (criminals, disbelievers, the wicked)?

29. (This is) a Book (the Qur'ân) which We have sent down to you, full of blessings,

إِنَّ هَذَا أَخِي لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِيَ نَعْجَةً وَاحِدَةً
فَقَالَ أَكُونِيهَا وَاعَزَّتْنِي فِي الْخُطَابِ ﴿٢٣﴾

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَى نَعْجَتِهِ وَلَئِنْ كُنْتُمْ
مِنَ الظَّالِمِينَ لَيَكُونَنَّ لَهُمْ عَلَى بَعْضِ آلَاءِ اللَّهِ عَمَلُوا
وَعَمِلُوا الصَّالِحَاتِ وَفَقِيلَ مَا هُوَ وَطَنَّ دَاوُودُ أَنَّمَا
فَتَنَةٌ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾

فَغَفَرْنَا لَهُ ذَلِكَ وَإِنَّ لَهُ عِنْدَنَا لَآرْزُقًا وَحُسْنًا
مَقَابِ ﴿٢٥﴾

يَا دَاوُودُ إِنَّا جَعَلْنَاكَ خَلِيفَةً فِي الْأَرْضِ فَطَعْنَاهُ
بَيْنَ الْأَيْمَنِ وَالْيَمَنِ وَلَا تَتَّبِعِ الْهَوَىٰ فَيُضِلَّكَ عَنْ سَبِيلِ
اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ
مُتَدِيرٌ بِمَا أَسْأَلُوا فِي الْحِسَابِ ﴿٢٦﴾

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا بِغَيْرِ
عِلْمٍ الَّذِينَ كَفَرُوا قَوْلَ الَّذِينَ كَفَرُوا لَوْ كُنَّا
﴿٢٧﴾

أَتَرْجِعُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي
الْأَرْضِ أَمْ نَجْعَلُ الْمُتَّقِينَ كَالْفُجَّارِ ﴿٢٨﴾

كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ فَيُذَكِّرُ أَتَمَّتْ بِرَبِّهِ وَلَا تَنْدَكُرُ

that they may ponder over its Verses, and that men of understanding may remember.

30. And to Dâwûd (David) We gave Sulaimân (Solomon). How excellent a slave! Verily, he was ever oft-returning in repentance (to Us)!

31. When there were displayed before him, in the afternoon, well trained horses of the highest breed [for *Jihâd* (holy fighting in Allâh's Cause)].

32. He said: "I did love the good (these horses) instead of remembering my Lord (in my 'Asr prayer)" till the time was over, and (the sun) had hidden in the veil (of night).

33. Then he said "Bring them (horses) back to me." Then he began to pass his hand over their legs and their necks (till the end of the display).

34. And indeed, We did try Sulaimân (Solomon) and We placed on his throne *Jasad* (a devil, so he lost his kingdom for a while) and he did return (to Allâh with obedience and in repentance, and to his throne and kingdom by the Grace of Allâh).

35. He said: "My Lord! Forgive me, and bestow upon me a kingdom such as shall not belong to any other after me: Verily, You are the Bestower."

36. So, We subjected to him the wind; it blew gently by his order whithersoever he willed,

37. And also the *Shayâtîn* (devils) from the jinn (including) every kind of builder and diver,

38. And also others bound in fetters.

39. [Allâh said to Sulaimân (Solomon)]: "This is Our gift: so spend you or withhold, no account will be asked (of you)."

أُولَئِكَ الَّذِينَ

وَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نَحْنُ الْعَبْدُ إِنَّكَ أَوَّلُ

إِذْ عَرِضَ عَلَيْهِ الْخَيْطُ الْمَصْبُوتُ كَلِمَاتٍ

فَقَالَ إِنِّي أَحْبَبْتُ حُبَّ الْخَيْرِ عَلَى ذِكْرِ رَبِّي حَتَّى تَوَارَتْ
بِالْجِبَابِ

رُؤُوسُهُمْ عَلَى فُطُوقٍ مَسْتَوِيَةٍ الشُّوْقِ وَالْأَخْشَاقِ

وَلَقَدْ فَتَنَّا سُلَيْمَانَ وَأَلْقَيْنَا عَلَى كُرْسِيِّهِ جَسَداً
ثُمَّ أَنَابَ

قَالَ رَبِّ اجْعَلْ لِي قَبْلاً بِرَبِّكَ لَأَتَّبِعَنِي لِأَحِبِّينَ
بَعْدِي إِنَّكَ أَنْتَ الْوَهَّابُ

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِي بِأَمْرِهِ رُحُلًا حَيْثُ أَمَرَهُ

وَالشَّيَاطِينَ كُلَّ بَنَّانٍ وَخَوَّاصٍ

وَالْغَنِينَ مَقْرَّينَ فِي الْأَصْنَافِ

هَذَا عَطَاؤُنَا فَامْنُنْ أَوْ أَمْسِكْ بِقُدْرَتِكَ

40. And verily, for him is a near access to Us, and a good (final) return (Paradise).

41. And remember Our slave Ayyûb (Job), when he invoked his Lord (saying): "Verily, *Shaitân* (Satan) has touched me with distress (by ruining my health) and torment (by ruining my wealth)!"

42. (Allâh said to him): "Strike the ground with your foot: This is (a spring of) water to wash in, cool and a (refreshing) drink."

43. And We gave him (back) his family, and along with them the like thereof, as a Mercy from Us, and a Reminder for those who understand.

44, "And take in your hand a bundle of
thin grass and strike therewith (your wife),
and break not your oath.¹¹ Truly, We found
him patient. How excellent a slave! Verily, he
was ever oft-returning in repentance (to Us)!

45. And remember Our slaves, Ibrâhîm (Abraham), Ishâq (Isaac), and Ya'qûb (Jacob), (all) owners of strength (in worshipping Us) and (also) of religious understanding.

46. Verily, We did choose them by granting them (a good thing, — i.e.) the remembrance of the Home [in the Hereafter and they used to make the people remember it, and also they used to invite the people to obey Allāh and to do good deeds for the Hereafter].

47. And they are with Us, verily, of the
chosen and the best!

48. And remember Ismâ'il (Ishmael), Alyasa' (Elisha), and Dhul-Kifl (Isaiah), all are among the best.

وَلَا أَمْرٌ عِنْدَنَا إِلَّا بِنُزُولِ وَحْيٍ مُبِينٍ ﴿٤٠﴾

وَأَذْكُر عَبْدًا مَأْمُورًا إِذَا نَادَىٰ رَبَّهُ لَأَنِّي مَسْفِيٌّ الشَّيْطَانُ
يُضَيِّبُ وَعَلَى ۝

أَرْكَضْ بِرَجْلِكَ هَذَا فَمَغْسِلٌ بَارِدٌ وَشَرَابٌ ﴿٤٤﴾

وَوَيْتَالَهُ أَهْلُهُ، وَمِثْلُهُمْ مَعَهُمْ رَحْمَةً مِنَّا وَذِكْرَى لَأُولَى
الْآلِيبِ ﴿٤٣﴾

وَحُذِرْ يَدَكَ ذِيئًا فَاضْرِبْ بِهِ وَلَا تَحْنُتْ إِنَّهُ وَهْدَنٌ
صَابِرٌ رَءِيفٌ الْعَبْدُ اللَّهُ وَأَوَّابٌ ﴿٤٤﴾

وَأَذْكُرْ عَبْدًا نَازِلًا بِهِدْمًا مَسْحُوقًا وَتَقْوَى أُولَى الْأَيْدِي
وَالْأَبْصَارِ ﴿٤٥﴾

إِنَّا أَخْلَصْنَاهُ بِمَحَاسِنِ ذِكْرِي النَّارِ ﴿٤٦﴾

وَاللَّهُ عِنْدَنَا لَئِنِ الْمُصْطَفَيْنَ الْأَخْيَارَ ﴿٤٧﴾

وَأَذْكُرُ اسْمَ عِيسَىٰ وَالْيَسَعَ وَذَا الْكِفْلِ وَكُلٌّ مِّنَ
الْآخِرِينَ ﴿٥٨﴾

(V.38:44) During the ailment of Ayyūb (Job), his wife used to beg for him, and Satan told her a word of disbelief to say and she told her husband [Ayyūb (Job)]; so he became angry with her and took an oath to strike her one hundred lashes. So Allah ordered Ayyūb (Job) to fulfil his oath by striking her with the bundle of thin grass. (Tafsir Al-Qurtubi)

49. This is a Reminder. And verily, for the *Muttaqûn* (the pious — See V.2:2) is a good final return (Paradise),

50. 'Adn (Eden) Paradise (everlasting Gardens), whose doors will be opened for them.

51. Therein they will recline; therein they will call for fruits in abundance and drinks;

52. And beside them will be *Qâsirât-at-Tarf* [chaste females (wives) restraining their glances (desiring none except their husbands)], (and) of equal ages.

53. This it is what you (*Al-Muttaqûn* — the pious — see V.2:2) are promised for the Day of Reckoning!

54. (It will be said to them): Verily, this is Our Provision which will never finish.

55. This is so! And for the *Tâghûn* (transgressors, the disobedient to Allâh and His Messenger صلى الله عليه وسلم — disbelievers in the Oneness of Allâh, criminals) will be an evil final return (Fire).

56. Hell! Where they will burn, and worst (indeed) is that place to rest!

57. This is so! Then let them taste it — a boiling fluid and dirty wound discharges.

58. And other (torments) of similar kind — all together!

59. This is a troop entering with you (in Hell), no welcome for them! Verily, they shall burn in the Fire!

60. They (The followers of the misleaders) will say: "Nay, you (too)! No welcome for you! It is you (misleaders) who brought this upon us (because you misled us in the world), so evil is this place to stay in!"

61. They will say: "Our Lord! Whoever brought this upon us, add to him a double

هَذَا ذِكْرٌ لِّلْمُتَّقِينَ ۚ لِّلْحَسَنِ مَقَابِ ۝٥٩

جَنَّاتٍ عَدْنٍ مَّفْتَحَةٌ لِّمَنَ ٱلْعَزَبِ ۝٦٠

مُتَكَبِّرِينَ فِيهَا يَدْعُونَ فِيهَا بِفَاكِهَةٍ كَثِيرَةٍ وَشَرَابِ ۝٦١

وَعِنْدَهُمْ قَاصِرَاتُ ٱلْعُرُوفِ ۝٦٢

هَذَا مَا وَعَدُونَا يَوْمَ ٱلْحِسَابِ ۝٦٣

إِنَّ هَٰذَا لَرِزْقُنَا مَا لَمْ يَنفَدِ ۝٦٤

هَٰذَا نَزَاوِلُ ٱلْغُلَٰمِ ۚ لَشَرِّ مَقَابِ ۝٦٥

جَهَنَّمَ يَبْسُوتُهَا نَٰفِثُ ٱلْجِهَادِ ۝٦٦

هَٰذَا ٱلْقِدْرُ وَهُوَ جِمْدٌ وَءَسَاقِ ۝٦٧

وَأُخْرَىٰ مِمَّنْ سَبَّحُوا بِهٖ ٱلْأَرْوَاحِ ۝٦٨

هَٰذَا ٱلْفَوْجُ مُقْتَرِفٌ مِّمَّكُمْ لَا مَرْجَا يَوْمَ ۝٦٩

إِنَّهُمْ صَالُوا ٱلنَّارِ ۝٧٠

قَالُوا بَلْ أَنشَرَكُم مَّا كَانَتْ أَقْدَمُؤُنَا ۝٧١

فَيَسَّ ٱلْقَرَارَ ۝٧٢

قَالُوا رَبَّنَا مَن قَدَّمَ لَنَا هَٰذَا فَرِّدْهُ عَذَابًا ضِعْفًا

torment in the Fire!"

62. And they will say: "What is the matter with us that we see not men whom we used to count among the bad ones?"

63. Did we take them as an object of mockery, or have (our) eyes failed to perceive them?"

64. Verily, that is the very truth — the mutual dispute of the people of the Fire!

65. Say (O Muhammad صلى الله عليه وسلم): "I am only a warner and there is no *Ilâh* (God) except Allâh (none has the right to be worshipped but Allâh) the One, the Irresistible,

66. "The Lord of the heavens and the earth and all that is between them, the All-Mighty, the Oft-Forgiving."

67. Say: "That (this Qur'ân) is great news,

68. "From which you turn away!

69. "I had no knowledge of the chiefs (angels) on high when they were disputing and discussing (about the creation of Adam).

70. "Only this has been revealed to me, that I am a plain warner."

71. (Remember) when your Lord said to the angels: "Truly, I am going to create man from clay".

72. So when I have fashioned him and breathed into him (his) soul created by Me, then you fall down prostrate to him."

73. So the angels prostrated themselves, all of them:

74. Except *Iblis* (Satan): he was proud^[1] and was one of the disbelievers.

75. (Allâh) said: "O *Iblis* (Satan)! What prevents you from prostrating yourself to one

فِي النَّارِ ﴿٦١﴾

وَقَالُوا إِنَّمَا كُنَّا نَعْبُدُهُمْ آلَافًا مِّن دُونِ اللَّهِ

لَعَنَهُمُ اللَّهُ سَاجِدِينَ لَهُمْ لَعَنَهُمُ اللَّهُ لَمَّا رَأَوْا عَذَابَهُمْ الْأَبَدَ ﴿٦٢﴾

إِنَّ ذَلِكَ لَحَقٌّ تَخَافُوا أَهْلَ النَّارِ ﴿٦٣﴾

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ وَأَنَّ اللَّهَ الْوَاحِدَ الْقَهَّارُ ﴿٦٤﴾

رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الْعَزِيزُ الْغَفُورُ ﴿٦٥﴾

قُلْ هُوَ نَبَأٌ عَظِيمٌ ﴿٦٦﴾

أَنذَرْتُهُمْ مَقْرُوفُونَ ﴿٦٧﴾

مَا كَانَ لِي مِنْ عِلْمٍ بِالْمَلَأِ الْأَعْلَى إِذْ يَخْتَصِمُونَ ﴿٦٨﴾

إِذْ يُوحَىٰ إِلَىٰ آلِ إِبْرَاهِيمَ أَنِ اتَّقُوا اللَّهَ

إِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي خَالِقٌ بَشَرًا مِّن طِينٍ ﴿٦٩﴾

فَإِذَا اسْوَدَّتْ رُءُوسُهُمْ يَوْمَئِذٍ فَسَبِّحُوا لِلَّهِ

سُبُّوحٌ قُدُّوسٌ ﴿٧٠﴾

فَسَجَدَ الْمَلَائِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴿٧١﴾

إِلَّا إِبْلِيسَ أَسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٧٢﴾

قَالَ يَا إِبْلِيسُ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِإِيْدِي

^[1] (V.38:74) See the footnote of (V.22:9).

whom I have created with Both My Hands^[1]. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?"

76. [*Iblis* (Satan)] said: "I am better than him. You created me from fire, and You created him from clay."

77. (Allâh) said: "Then get out from here; for verily you are outcast."

78. "And verily, My Curse is on you till the Day of Recompense."

79. [*Iblis* (Satan)] said: "My Lord! Give me then respite till the Day the (dead) are resurrected."

80. (Allâh) said: "Verily, you are of those allowed respite"

81. Till the Day of the time appointed."

82. [*Iblis* (Satan)] said: "By Your Might, then I will surely mislead them all,

83. "Except Your chosen slaves amongst them (i.e. faithful, obedient, true believers of Islâmic Monotheism)."

84. (Allâh) said: "The Truth is — and the Truth I say —

85. That I will fill Hell with you [*Iblis* (Satan)] and those of them (mankind) that follow you, together."

86. Say (O Muhammad صلى الله عليه وسلم): "No wage do I ask of you for this (the Qur'ân), nor am I one of the *Mutakallifûn* (those who pretend and fabricate things which do not exist).

87. "It (this Qur'ân) is only a Reminder for all the '*Âlâmin* (mankind and jinn).

88. "And you shall certainly know the truth of it after a while".

أَنْتَ خَلَقْتَ أَدَمَ مِنْ أَلْيَانٍ ﴿٧٥﴾

قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَتَلَقَّيْتَهُ مِنْ طِينٍ ﴿٧٦﴾

قَالَ فَأَخْرِجْهَا فَإِنَّكَ رَءِيسٌ ﴿٧٧﴾

وَأَنْ عَلَيْكَ لعْنَةُ الرَّحْمَنِ الَّذِي قَالَ ﴿٧٨﴾

قَالَ رَبِّ فَأُظْهِرْ لِي يَوْمَ يُبْعَثُونَ ﴿٧٩﴾

قَالَ فَإِنَّكَ مِنَ الْمُنْظَرِينَ ﴿٨٠﴾

إِلَى يَوْمِ الْوَقْتِ الْمَعْلُومِ ﴿٨١﴾

قَالَ فَبِعِزَّتِكَ لأُفْرِكَنَّهُمْ أَجْمَعِينَ ﴿٨٢﴾

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

قَالَ فَالْحَقُّ وَالْحَقُّ أَقُولُ ﴿٨٤﴾

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمَنْ يَتَّبِعُكَ أَجْمَعِينَ ﴿٨٥﴾

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿٨٧﴾

وَأَنْتُمْ لَنَبِّأَهُمْ بَعْدَ ذَلِكَ

^[1] (V.38:75) See the footnote of (V.3:73).

Sûrat Az-Zumar
(The Groups) XXXIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The revelation of this Book (the Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

2. Verily, We have sent down the Book to you (O Muhammad صلى الله عليه وسلم) in truth: So worship Allâh (Alone) by doing religious deeds sincerely for Allâh's sake only.

3. Surely the religion (i.e. the worship and the obedience) is for Allâh only. And those who take *Auliya'* (protectors, helpers, lords, gods) besides Him (say): "We worship them only that they may bring us near to Allâh." Verily, Allâh will judge between them concerning that wherein they differ. Truly, Allâh guides not him who is a liar, and a disbeliever.

4. Had Allâh willed to take a son (or offspring), He could have chosen whom He willed out of those whom He created. But Glorified is He! (He is above such things). He is Allâh, the One, the Irresistible^[1].

5. He has created the heavens and the earth with truth. He makes the night to go in the day and makes the day to go in the night. And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the All-Mighty, the Oft-Forgiving.

6. He created you (all) from a single person (Adam); then made from him his wife [Hawwâ' (Eve)]. And He has sent down for you of cattle eight pairs (of the sheep, two, male and female; of the goats, two, male and female; of the oxen, two, male and female;



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ نَزِيلَ الْحَكِيمِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ

إِنَّا أَنْزَلْنَاهُ إِلَيْكَ بِالْحَقِّ فَاغْبُذْ اللَّهَ

مُخْلِصًا لَهُ الْيَوْمَ ٥

أَلَّا لِلَّهِ الذِّينُ الْعَالِمِينَ وَالَّذِينَ آمَنُوا مِنْ

دُونِهِ أُولَئِكَ مَا تُؤَمُّنُهُمْ إِلَّا الْيَقِينُ وَنَالِ اللَّهُ

رُفْقًا إِنَّ اللَّهَ بِخَبْرِهِمْ لَبَاقٍ فِي مَا هُمْ فِيهِ

يَخْتَلِفُونَ ٥ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ كَاذِبٌ

كَفَّارٌ ٥

لَوْ أَرَادَ اللَّهُ أَنْ يَتَّخِذَ وَلَدًا لَأَخْطَأَ مِمَّا تَخْتَلَقُ

مَا يَشَاءُ مَخْفَاً هُوَ اللَّهُ الْوَاحِدُ الْقَهَّارُ ٥

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ يُكَوِّرُ

الْأَيُّلَ عَلَى الْغَمَامِ وَكُوِّرَ الْغَمَامُ عَلَى الْبَلِّ وَسَحَّرَ

النَّجْمَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُسَمًّى

أَلَا هُوَ الْعَزِيزُ الْغَفُورُ ٥

خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمَبْتَلٍ مِنْهَا رُوحَهَا

وَأَنْزَلَ لَكُمْ مِنَ الْأَنْعَامِ ثَمَرَاتٍ أَرْوَجُ مِنْهَا خَلْقَكُمْ

فِي بَطْنِ أُمَمَتِكُمْ خَلْقًا مِنْ بَدَنِكُمْ فِي ظِلْسِي

تَلْبَسُ ذَلِكَ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ

^[1] (V.39:4) See the footnote of (V.2:116).

and of the camels, two, male and female). He creates you in the wombs of your mothers: creation after creation in three veils of darkness. Such is Allâh your Lord. His is the kingdom. *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turned away?

7. If you disbelieve, then verily, Allâh is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you. No bearer of burdens shall bear the burden of another. Then to your Lord is your return, and He will inform you what you used to do. Verily, He is All-Knower of that which is in (men's) breasts.

8. And when some hurt touches man, he cries to his Lord (Allâh Alone), turning to Him in repentance. But when He bestows a favour upon him from Himself, he forgets that for which he cried for before, and he sets up rivals to Allâh, in order to mislead others from His Path. Say: "Take pleasure in your disbelief for a while: surely you are (one) of the dwellers of the Fire!"

9. Is one who is obedient to Allâh, prostrating himself or standing (in prayer) during the hours of the night, fearing the Hereafter and hoping for the Mercy of his Lord (like one who disbelieves)? Say: "Are those who know equal to those who know not?" It is only men of understanding who will remember (i.e. get a lesson from Allâh's Signs and Verses).

10. Say (O Muhammad صلى الله عليه وسلم): "O My slaves who believe (in the Oneness of Allâh — Islâmic Monotheism), be afraid of your Lord (Allâh) and keep your duty to Him. Good is (the reward) for those who do good in this world, and Allâh's earth is spacious

فَأَنَّى تُصْرَفُونَ ﴿٥﴾

إِنْ تَكْفُرُوا إِنَّ اللَّهَ عَنَّا عِنْدَ رَبِّكُمْ
لَيَسَاءُ أُولَ الْكَافِرِينَ أَشْكُرُوا نِعْمَةَ لَكُمْ
وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِنْ
تَوَلَّيْتُمْ يَسْخَرُوا مِنَّكُمْ فَمَا تَعْمَلُونَ إِنَّكُمْ
عِنْدَ رَبِّكُمْ بِالدَّٰخِرِ ﴿٥﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ مُنِيبًا إِلَيْهِ
قَالَ اللَّهُ تَبَّ عَلَيْهِ إِنَّهُ لَمِنَ الْكَافِرِينَ
وَمَنْ يَتْلُ الْآيَاتِ الْكُبْرَىٰ فَلَا يُحِصِلْ عَنْ سَبِيلِهِ
قُلْ مَتَّعْتُكُمْ فِي الدُّنْيَا وَلَٰكِنَّ الْآخِرَةَ
لِأَنَّكُمْ كُنْتُمْ كَافِرِينَ ﴿٥﴾

أَمَّنْ هُوَ قَلِيلٌ مِّنْ عَذَابِكُمْ إِن لَّمْ يَسْجُدْ
أَوْ فَخَّرَ أَوْ كَفَرَ أَوْ كَفَرَ أَوْ كَفَرَ
يَعْلَمُونَ وَالَّذِينَ لَا يَعْلَمُونَ إِنَّمَا يَتَذَكَّرُونَ
أُولَٰئِكَ ﴿٥﴾

قُلْ يَسَاءُ أُولَ الَّذِينَ آمَنُوا أَتَقُولُونَ لِلَّذِينَ
أَحْسَنُوا فِي هَذِهِ الدُّنْيَا حَسَنَةً وَالْآخِرَةُ
وَسِعَتْهُمُ الْآيَاتُ الْكُبْرَىٰ وَهُمْ يُصْرَفُونَ
عَنِ الْآخِرَةِ ﴿٥﴾

(so if you cannot worship Allâh at a place, then go to another)! Only those who are patient shall receive their reward in full, without reckoning.¹¹¹)

11. Say (O Muhammad صلى الله عليه وسلم):
"Verily, I am commanded to worship Allâh (Alone) by obeying Him and doing religious deeds sincerely for His sake only.

12. "And I am commanded (this) in order that I may be the first of those who submit themselves to Allâh (in Islâm) as Muslims."

13. Say (O Muhammad صلى الله عليه وسلم):
"Verily, if I disobey my Lord, I am afraid of the torment of a great Day."

14. Say (O Muhammad صلى الله عليه وسلم):
"Allâh Alone I worship by doing religious deeds sincerely for His sake only (and not to show off, and not to set up rivals with Him in worship.)"

15. So worship what you like besides Him. Say (O Muhammad صلى الله عليه وسلم):
"The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!"

16. They shall have coverings of Fire, above them and covering (of Fire) beneath them. With this Allâh does frighten His slaves:
"O My slaves, therefore fear Me!"

17. Those who avoid *At-Taghût*¹²¹ (false deities) by not worshipping them and turn to Allâh (in repentance), for them are glad tidings; so announce the good news to My slaves —

18. Those who listen to the Word [good advice *Lâ ilâha illallâh* — (none has the right

قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ خَالِصًا لَهُ الدِّينَ ﴿١١﴾

وَأُمِرْتُ لِأَنْ أَكُونَ أَوَّلَ الْمُسْلِمِينَ ﴿١٢﴾

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٣﴾

قُلْ اللَّهُ أَعْبُدْهُ خَالِصًا لِلدِّينِ ﴿١٤﴾

فَاعْبُدْ وَأَمَّا شَيْئُونَ دُونَهُ قُلْ إِنْ كُنْتُمْ تُحِبُّونَ الدِّينَ
خَيْرًا وَأَنْفُسَكُمْ وَأَهْلِيكُمْ فَلَا تُشْرِكُوا بِاللَّهِ هُوَ
الْقَسْرُ الْمُبِينُ ﴿١٥﴾

لَهُمْ فِيهِ ظُلُمَاتٌ لَّا يُبْصِرُونَ وَلَهُمْ فِيهِ ظُلُمَاتٌ
يُخَوِّفُ اللَّهُ بِهِ عِبَادَهُ يَكْتُمُونَ ﴿١٦﴾

وَالَّذِينَ اجْتَنَبُوا الطَّاغُوتَ أَنْ يَعْبُدُوهَا وَأَنَابُوا إِلَى اللَّهِ
لَهُمُ الْبُشْرَىٰ فِي يَوْمٍ عَظِيمٍ ﴿١٧﴾

الَّذِينَ يَسْمَعُونَ الْقَوْلَ يَنْتَهُونَ أَحْسَنُ
أَوْ تِلْكَ آيَاتُ الَّذِينَ هَدَى اللَّهُ وَأُولَٰئِكَ هُمْ أَتَمُّ

¹¹¹ (V.39:10) See the footnote of (V.16:126).

¹²¹ (V.39:17) See the footnote of (V.2:256).

to be worshipped but Allāh) and Islāmic Monotheism] and follow the best thereof (i.e. worship Allāh Alone, repent to Him and avoid *Tāghūt*) those are (the ones) whom Allāh has guided and those are men of understanding.¹¹¹

19. Is, then one against whom the Word of punishment is justified (equal to the one who avoids evil)? Will you (O Muhammad صلى الله عليه وسلم) rescue him who is in the Fire?

20. But those who fear their Lord (Allāh) and keep their duty to Him, for them are built lofty rooms, one above another under which rivers flow (i.e. Paradise). (This is) the Promise of Allāh: and Allāh does not fail in (His) Promise.

21. See you not that Allāh sends down water (rain) from the sky, and causes it to penetrate the earth, (and then makes it to spring up) as water-springs, and afterward thereby produces crops of different colours, and afterward they wither and you see them turn yellow; then He makes them dry and broken pieces. Verily, in this is a Reminder for men of understanding.

22. Is he whose breast Allāh has opened to Islām, so that he is in light from His Lord (as he who is a non-Muslim)? So woe to those whose hearts are hardened against remembrance of Allāh! They are in plain error!

23. Allāh has sent down the Best Statement, a Book (this Qur'ān), its parts resembling each other (in goodness and truth) (and) oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allāh. That is

الْأَنْبِيَاءِ

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ أَفَأَنْتَ تُشْفَعُ فِي
الْعَذَابِ

لَكِنَّ الَّذِينَ اتَّقَوْا لَهُمْ عَرُشَاتٌ فِيهَا عُرُشٌ
مُتَابِعَةٌ يُجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَعَدَ اللَّهُ لَا يَخْلِفُ
اللَّهُ الْعَهْدَ

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ
يَنْبِيعٌ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ
ثُمَّ يَجْعَلُ فَرْثَهُ قِطْرًا مُصْفًى ثُمَّ يَجْعَلُهُ حَبًّا
إِنْ فِي ذَلِكَ لَآيَةٌ لِقَوْمٍ أَلْبَابٍ

أَفَمَنْ فَتَحَ اللَّهُ صَدْرَهُ لِلْإِسْلَامِ فَهُوَ عَلَى نُورٍ مِنْ
رَبِّهِ قَوْلٌ لِلْقَاسِيَةِ قُلُوبُهُمْ مِنْ ذِكْرِ اللَّهِ أُولَئِكَ
فِي ضَلَالٍ مُبِينٍ

اللَّهُ أَنْزَلَ أَحْسَنَ الْقُرْآنِ كِتَابًا مُتَشَابِهًا مَتَابِعًا
تَقْسِمُ بِهِ جُلُودُ الَّذِينَ يَنْشَوْنَ رُءُوسَهُمْ ثُمَّ لَا يَكُونُ
جُلُودُهُمْ وَقُلُوبُهُمْ إِلَّا يَنْكُرُ اللَّهُ ذَلِكَ هُدًى
لِلَّذِينَ هَدَى اللَّهُ مِنْ نَسَبَةٍ وَتَنْ يَضِلُّ اللَّهُ فَمَا لَهُ

¹¹¹ (V.39:18) Like Zaid bin 'Amr bin Nufail, Salmān Al-Fārisī and Abū Dharr Al-Ghifārī. [Tafsīr Al-Qurtubī, also see the footnote of (V.2:135)]

the guidance of Allāh. He Guides therewith whom He wills; and whomever Allāh sends astray, for him there is no guide.

24. Is he then, who will confront with his face the awful torment on the Day of Resurrection (as he who enters peacefully in Paradise)? And it will be said to the *Zālimūn* (polytheists and wrong-doers): "Taste what you used to earn!"

25. Those before them denied, and so the torment came on them from directions they perceived not.

26. So Allāh made them to taste the disgrace in the present life, but greater is the torment of the Hereafter if they only knew!

27. And indeed We have put forth for men, in this Qur'ān every kind of similitude in order that they may remember.

28. An Arabic Qur'ān, without any crookedness (therein) in order that they may avoid all evil which Allāh has ordered them to avoid, fear Him and keep their duty to Him.

29. Allāh puts forth a similitude: a (slave) man belonging to many partners (like those who worship others along with Allāh) disputing with one another, and a (slave) man belonging entirely to one master (like those who worship Allāh Alone). Are those two equal in comparison? All praise and thanks are Allāh's! But most of them know not.

30. Verily, you (O Muhammad صلى الله عليه وسلم) will die, and verily they (too) will die.

31. Then, on the Day of Resurrection, you will be disputing before your Lord.

32. Then, who does more wrong than one who utters a lie against Allāh,¹¹ and denies the truth [this Qur'ān, the Prophet (Muhammad

من هادى ١٧

أَفَمَنْ يَتَّقِي بِوَجْهِهِ سَخِرَ الْمَذَابِ يَوْمَ الْقِيَامَةِ
وَقِيلَ لِلظَّالِمِينَ ذُوقُوا مَا كُنتُمْ تَكْسِبُونَ ١٨

كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَاتَّخَذَهُمُ السَّادَابُ مِنْ
حَيْثُ لَا يَشْعُرُونَ ١٩

فَأَذَاقَهُمُ اللَّهُ الْخِزْيَ فِي الْحَيَاةِ الدُّنْيَا وَلَسْنَا بِالْآخِرَةِ
أَعْتَدُ لَهُمْ لَوْلَا بِمَا كَانُوا يَعْمَلُونَ ٢٠

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِي هَذَا الْقُرْآنِ مِنْ كُلِّ مَثَلٍ
لَعَلَّهُمْ يَتَذَكَّرُونَ ٢١

فَوَرَأَيْنَا أَصْحَابَ عُذْرِ بَعْضِ الْأَعْمَى يَقُولُونَ ٢٢

ضَرَبَ اللَّهُ مَثَلًا رَجُلَيْنِ أُولَاهُ شُرَكَاءُ مُتَشَاكِسُونَ
وَرَجُلًا سَلَمًا أَرْجَلَ هَلْ يَسْتَوِيَانِ مَثَلًا لَلْخَسِيفِ
بَلْ أَعْتَدُ لَهُمْ لَأَيُّهَا مَوْتٌ ٢٣

إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ ٢٤

ثُمَّ إِنَّكَ تَكُونُ مِنَ الْوَالِدَةِ عِنْدَ رَبِّكَ فَتَحْتَسِبُونَ ٢٥

* فَمَنْ أَظْلَمُ مِنْ كَذَّبَ عَلَى اللَّهِ وَكَذَّبَ
بِالْحَقِّ إِذْ جَاءَهُ وَالْأَيُّ فِي جَهَنَّمَ مَوْثُ

¹¹ (V.39:32) See the footnote of (V.2:116).

(صلى الله عليه وسلم) and the Islâmic Monotheism] when it comes to him! Is there not in Hell an abode for the disbelievers?

33. And he (Muhammad صلى الله عليه وسلم) who has brought the truth (this Qur'ân and Islâmic Monotheism) and (those who) believed therein (i.e. the true believers of Islâmic Monotheism), those are *Al-Muttaqûn* (the pious — See V.2:2).

34. They shall have all that they will desire with their Lord. That is the reward of the *Muhsinûn* (good-doers — see the footnote of V.9:120).

35. So that Allâh may expiate from them the evil of what they did and give them the reward, according to the best of what they used to do.^[1]

36. Is not Allâh Sufficient for His slave? Yet they try to frighten you with those (whom they worship) besides Him! And whom Allâh sends astray, for him there will be no guide.

37. And whomsoever Allâh guides, for him there will be no misleader. Is not Allâh All-Mighty, Possessor of Retribution?

38. And verily, if you ask them: "Who created the heavens and the earth?" Surely they will say: "Allâh (has created them)." Say: "Tell me then, the things that you invoke besides Allâh — if Allâh intended some harm for me, could they remove His harm? Or if He (Allâh) intended some mercy for me, could they withhold His Mercy?" Say: "Sufficient for me is Allâh; in Him those who trust (i.e. believers) must put their trust."^[2]

39. Say: (O Muhammad صلى الله عليه وسلم) "O My people! Work according to your way,

لِّلْمُكَفِّرِينَ ﴿٣٣﴾

وَالَّذِي جَاءَ بِالصِّدْقِ وَصَدَّقَ بِهِ أُولَئِكَ هُمُ
الْمُتَّقُونَ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ جَزَاءُ
الْمُحْسِنِينَ ﴿٣٥﴾

لِيَكْفِرَ اللَّهُ عَنْهُمْ أَسْوَأَ الَّذِي عَمِلُوا وَيَجْزِيَهُمْ
أَجْرَهُمْ بِأَحْسَنِ الَّذِي كَانُوا يَعْمَلُونَ ﴿٣٦﴾

أَلَيْسَ اللَّهُ بِكَافٍ عَبْدَهُ وَيُخَوِّفُونَكَ بِالَّذِينَ
مِنْ دُونِهِ وَمَنْ يَضِلَّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾

وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ
بَعِيزٌ ذِي انْتِقَامٍ ﴿٣٨﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
لَيَقُولَنَّ اللَّهُ قُلْ أَقْرَبُ إِلَهُمْ مَا تَدْعُونَ مِنْ دُونِ
أَلَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ
ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ
رَحْمَتِهِ قُلْ حَسْبِيَ اللَّهُ عَلَيْهِ يَتَوَكَّلُ
الْمُتَوَكِّلُونَ ﴿٣٩﴾

قُلْ يَا أَيُّهَا النَّاسُ اعْمَلُوا عَلَىٰ مَكَائِكُمْ لِي إِلَىٰ عَمَلِكُمْ

[1] (V.39:35) See the footnote of (V.9:121).

[2] (V.39:38) See the footnote of (V.12:67).

I am working (according to my way). Then you will come to know

40. "To whom comes a disgracing torment, and on whom descends an everlasting torment."

41. Verily, We have sent down to you (O Muhammad (صلى الله عليه وسلم) the Book (this Qur'ân) for mankind in truth. So whosoever accepts the guidance, it is only for his ownself, and whosoever goes astray, he goes astray only for his (own) loss. And you (O Muhammad (صلى الله عليه وسلم) are not a *Wakil* (trustee or disposer of affairs, or guardian) over them.^[1]

42. It is Allâh Who takes away the souls at the time of their death, and those that die not during their sleep. He keeps those (souls) for which He has ordained death and sends the rest for a term appointed. Verily, in this are signs for a people who think deeply.

43. Have they taken (others) as intercessors besides Allâh? Say: "Even if they have power over nothing whatever and have no intelligence?"

44. Say: "To Allâh belongs all intercession. His is the Sovereignty of the heavens and the earth. Then to Him you shall be brought back."

45. And when Allâh Alone is mentioned, the hearts of those who believe not in the Hereafter are filled with disgust (from the Oneness of Allâh (توحيد الله) and when those (whom they obey or worship) besides Him [like all false deities other than Allâh, — it may be a Messenger, an angel, a pious man, a jinn, or any other creature even idols, graves of religious people, saints, priests, monks and others.] are mentioned, behold, they rejoice!^[2]

هَتَفَتِ تَفْلُوتُ ﴿٣٩﴾

مَنْ يَأْتِيهِ عَذَابٌ يُخْزِيهِ وَيَحِلُّ عَلَيْهِ عَذَابٌ

مُتَعَمِّرٌ ﴿٤٠﴾

إِنَّا أَنْزَلْنَاهُ عَلَيْكَ الْكِتَابَ لِلنَّاسِ بِالْحَقِّ فَمَنِ اهْتَدَى فَلِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهِمَا
وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ ﴿٤١﴾

اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ
فِي مَنَازِلِهَا فَأُمْسِكْ آلَتِي قَضَىٰ عَلَيْهَا الْمَوْتَ
وَيُرْسِلُ الرُّسُلَ إِلَىٰ الْأُفُقِ الْأَعْلَىٰ لَعَلَّهُمْ يَرْجِعُونَ
لَا يَنْفَعُ الْكُفْرَ بِنِعْمَةِ اللَّهِ ﴿٤٢﴾

أَرَأَيْتُمْ إِنْ دُورِ اللَّهُ شَفَعَةً قُلُوبُكَ أَوْ لَوْ كَانُوا
لَا يَمْلِكُونَ شَيْئًا وَلَا يَعْقِلُونَ ﴿٤٣﴾

قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعًا لَهُ مُلْكُ السَّمَوَاتِ
وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

وَلَمَّا ذُكِّرُوا لِلَّهِ وَخُدَّه أَمْسَا زَتْ قُلُوبُ الَّذِينَ
لَا يُؤْمِنُونَ بِالْآخِرَةِ فَلَمَّا ذُكِّرُوا لِلَّهِ مِنْ
دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ ﴿٤٥﴾

^[1] (V.39:41) See the footnote of (V.3:85).

^[2] (V.39:45) See the footnote of (V.2:165).

46. Say (O Muhammad صلى الله عليه وسلم): "O Allâh! Creator of the heavens and the earth! All-Knower of the *Ghaib* (Unseen) and the seen! You will judge between your slaves about that wherein they used to differ."

47. And those who did wrong (the polytheists and disbelievers in the Oneness of Allâh), if they had all that is in earth and therewith as much again, they verily, would offer it to ransom themselves therewith on the Day of Resurrection from the evil torment; and there will become apparent to them from Allâh what they had not been reckoning.^[1]

48. And the evils of that which they earned will become apparent to them, and that which they used to mock at will encircle them.

49. When harm touches man, he calls to Us (for help); then when We have (rescued him from that harm and) changed it into a favour from Us, he says: "Only because of knowledge (that I possess) I obtained it." Nay, it is only a trial, but most of them know not!

50. Verily, those before them said it, yet (all) that they had earned availed them not.

51. So, the evil results of that which they earned overtook them. And those who did wrong of these [people to whom you (Muhammad صلى الله عليه وسلم) have been sent] will also be overtaken by the evil results (torment) for that which they earned; and they will never be able to escape.^[2]

52. Do they not know that Allâh enlarges the provision for whom He wills, and straitens it (for whom He wills). Verily, in this are signs for a folk who believe!

قُلِ اللَّهُمَّ فَاطِرَ السَّمَوَاتِ وَالْأَرْضِ عَلِيمُ الْغَيْبِ وَالشَّهَادَةِ أَنْتَ تَحْكُمُ بَيْنَ عِبَادِكَ فِي مَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿٤٦﴾

وَلَوْ أَنَّ لِلَّذِينَ ظَلَمُوا مَا فِي الْأَرْضِ حِيَمًا وَمِثْلَهُ مَعَهُمْ لَافْتَدَوْا بِهِ مِنْ سُوءِ الْعَذَابِ يَوْمَ الْقِيَامَةِ وَبِمَا كَانُوا يَكْسِبُونَ ﴿٤٧﴾

وَبِمَا كَانُوا يَكْسِبُونَ مَا كَسَبُوا وَهَلْ يُهْمُهُمْ كَمَا أُوذِيَهِمْ يُسْتَهْزِئُونَ ﴿٤٨﴾

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ وَخَالَفَهُ إِذَا مَخْرَجَتِ الْغَيْمَ نَسَا قَالَ إِنَّمَا أُوتِيتُهُمْ عَلَى عِلْمٍ بَلْ هِيَ فِتْنَةٌ وَلَئِنْ كُنْتُمْ إِلَّا قَوْمًا لَا يَتَّقُونَ ﴿٤٩﴾

فَدَقَّالَهَا الَّذِينَ مِنْ قَبْلِهِمْ فَمَّا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٥٠﴾

فَأَصَابَهُمْ سَيِّئَاتُ مَا كَسَبُوا وَالَّذِينَ ظَلَمُوا مِنْ هَؤُلَاءِ سَيُصِيبُهُمْ سَيِّئَاتُ مَا كَسَبُوا وَمَا هُمْ بِمُعْجِزِينَ ﴿٥١﴾

أَوَلَمْ يَتْلَوْا أَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ وَيَقْدِرُ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾

^[1] (V.39:47) See the footnote of (V.3:91).

^[2] (V.39:51) See the footnote of (V.5:90).

53. Say: "O 'Ibādī (My slaves) who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allāh: verily, Allāh forgives all sins. Truly He is Oft-Forgiving, Most Merciful."¹¹

54. "And turn in repentance and in obedience with true Faith (Islāmic Monotheism) to your Lord and submit to Him (in Islām) before the torment comes upon you, (and) then you will not be helped.

55. "And follow the best of that which is sent down to you from your Lord (i.e. this Qur'ān, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!"

56. Lest a person should say: "Alas, my grief that I was undutiful to Allāh (i.e. I have not done what Allāh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), the Qur'ān, and Muhammad صلى الله عليه وسلم and at the faithful believers]

57. Or (lest) he should say: "If only Allāh had guided me, I should indeed have been among the *Muttaqūn* (the pious — See V.2:2)."

58. Or (lest) he should say when he sees the torment: "If only I had another chance (to return to the world), then I should indeed be among the *Muhsinūn* (good-doers — See V.2:112)."

59. Yes! Verily, there came to you My *Āyāt* (proofs, evidences, verses, lessons, signs,

* قُلْ يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا عَلٰٓى اَنْفُسِهِمْ
لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ اِنَّ اللّٰهَ يَغْفِرُ
الدُّوْبَ جَمِيْعًا اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

وَاَنِصِبُوْا اِلَى رَّبِّكُمْ وَاَسْلِمُوْا لِلّٰهِ قَبْلَ اَنْ
يَاْتِيَكُمْ الْعَذَابُ ثُمَّ لَا تُنصَرُوْنَ ﴿٥٤﴾

وَاتَّبِعُوا الْحَسَنَ مَا اُنْزِلَ اِلَيْكُمْ مِنْ رَّبِّكُمْ مِنْ
قَبْلِ اَنْ يَّاْتِيَكُمْ الْعَذَابُ بَغْتَةً وَّاَنْتُمْ
لَا تَشْعُرُوْنَ ﴿٥٥﴾

اَنْ تَقُوْلَ نَفْسٌ يٰٓحَسْرَتٌ عَلٰٓى مَا فَرَطْتُ فِيْ حَسْبِ
اَللّٰهِ اِنْ كُنْتُ لِمِنَ الضّٰلِّيْنَ ﴿٥٦﴾

اَوْ تَقُوْلَ لَوْ اَنَّ اللّٰهَ هَدٰٓنِيْ لَكُنْتُ مِنَ الْمُهْتَدِيْنَ ﴿٥٧﴾

اَوْ تَقُوْلَ حِيْنَ تَرٰى الْعَذَابَ لَوْ اَنَّ لِيْ كَرَّةً فَاَكُوْنُ
مِنَ الْمُتَحْسِنِيْنَ ﴿٥٨﴾

بَلٰى قَدْ جَآءَكَ ءَايٰتِيْ فَكَذَّبْتَ بِهَا وَاَسْتَكْبَرْتَ

¹¹ (V.39:53): A) See the footnote of (V.9:121).

B) See the footnote of (V.22:27).

C) See the footnote of (V.25:70).

revelations, etc.) and you denied them, and were proud^[1] and were among the disbelievers.

60. And on the Day of Resurrection you will see those who lied against Allâh (i.e. attributed to Him sons, partners) — their faces will be black. Is there not in Hell an abode for the arrogant?

61. And Allâh will deliver those who are the *Muttaqûn* (the pious — See V.2:2) to their places of success (Paradise). Evil shall touch them not, nor shall they grieve.

62. Allâh is the Creator of all things, and He is the *Wakil* (Trustee, Disposer of affairs, Guardian) over all things.

63. To Him belong the keys of the heavens and the earth. And those who disbelieve in the *Ayât* (proofs, evidences, verses, signs, revelations, etc.) of Allâh, such are they who will be the losers.

64. Say (O Muhammad صلى الله عليه وسلم) to the polytheists: "Do you order me to worship other than Allâh? O you fools!"

65. And indeed it has been revealed to you (O Muhammad صلى الله عليه وسلم), as it was to those (Allâh's Messengers) before you: "If you join others in worship with Allâh, (then) surely (all) your deeds will be in vain, and you will certainly be among the losers."^[2]

66. Nay! But worship Allâh (Alone and none else), and be among the grateful.

67. They made not a just estimate of Allâh such as is due to Him. And on the Day of Resurrection the whole of the earth will be

وَكُنْتَ مِنَ الْكَافِرِينَ ﴿٥٩﴾

وَيَوْمَ الْقِيَامَةِ تَرَى الَّذِينَ كَذَبُوا عَلَىٰ وَجْهِهِمْ
وُجُوهُهُم مُّسْوَدَّةٌ أَلَيْسَ فِي جَهَنَّمَ مَثْوًى لِّلْمُتَكَبِّرِينَ ﴿٦٠﴾

وَيُنَجِّي اللَّهُ الَّذِينَ اتَّقَوْا بِمِيقَاتِهِمْ لَا يَمَسُّهُمُ
الشُّرُوءُ وَلَا هُمْ يَحْزَنُونَ ﴿٦١﴾

اللَّهُ خَلَقَ كُلَّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ
وَكَاسٍ ﴿٦٢﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ وَالَّذِينَ كَفَرُوا
بِعَاثَاتِ اللَّهِ وَلُوا لِلْهَيْبَةِ هُمُ الْخَاسِرُونَ ﴿٦٣﴾

قُلْ أَفَعَدَّ اللَّهُ وَأُمِرْتُ أَنْعْبُدَ إِلَّاهَا
الْحَبِيلُونَ ﴿٦٤﴾

وَلَقَدْ أُوحِيَ إِلَيْكَ وَالَّذِينَ مِنْ قَبْلِكَ لَئِنْ
أَشْرَكْتَ بِي خَبْطَنَ عَمَلِكَ لَتَكُونَنَّ مِنَ
الْخَاسِرِينَ ﴿٦٥﴾

بَلِ اللَّهَ فَاعْبُدْ وَكُنْ مِنَ الشَّاكِرِينَ ﴿٦٦﴾

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا
بِقَبْضَةِ يَوْمِهِ وَالْيَمِينَةُ وَالشَّمَائِلُ سُطُورٌ

^[1] (V.39:59) See the footnote of (V.22:9)

^[2] (V.39:65) : A) See the footnote of (V.2:165).

B) See the footnote of (V.4:135).

grasped by His Hand¹¹ and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

68. And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).¹²

69. And the earth will shine with the light of its Lord (Allâh, when He will come to judge among men): and the Book will be placed (open); and the Prophets and the witnesses will be brought forward; and it will be judged between them with truth, and they will not be wronged.

70. And each person will be paid in full of what he did; and He is Best Aware of what they do.

71. And those who disbelieved will be driven to Hell in groups till, when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord, and warning you of the Meeting of this Day of yours?" They will say: "Yes," but the Word

يَسْمِعُهُمْ مُسَوِّدَةً وَعَلَىٰ يَمِينِهِ كُرْسِيُّ

وَيُفْخِرُ فِي الصُّورِ فَصَبَقَ مِنْ فِي السَّمَكَاتِ وَمَنْ
فِي الْأَرْضِ الْأَمْنِ مَلَأَ اللَّهُ تُرْبَتَهُ فِيهِ الْخَرَىٰ فَإِذَا
هُم بِآيَاتِهِ يَنْظُرُونَ ﴿٦٨﴾

وَأَنْشَرَهُ الْأَرْضُ بِرُؤُوسِهَا وَوَضَعَ الْكِتَابَ
وَجَاءَ بِالنَّبِيِّينَ وَالشُّهَدَاءِ وَقُضِيَ بَيْنَهُم بِالْحَقِّ
وَهُمْ لَا يُظْلَمُونَ ﴿٦٩﴾

وَوُضِيَ كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُوَ أَعْلَمُ
بِمَا يَفْعَلُونَ ﴿٧٠﴾

وَسَبَقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا ۖ حَتَّىٰ إِذَا
جَاءَهُمْ فَاصَّدَّتْ أَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا أَلَمْ
يَأْتِكُمْ رُسُلٌ مِنْكُمْ يَقْرَأُونَ عَلَيْكُمْ آيَاتِ رَبِّكُمْ
وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَٰذَا قَالُوا بَلَىٰ
وَلَكِنْ حَقَّتْ كَلِمَةُ الْعَذَابِ عَلَى الْكَافِرِينَ ﴿٧١﴾

¹¹ (V.39:67) See the footnote of (V.35:41).

¹² (V.39:68).a) Narrated Abû Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "I will be the first to raise my head after the second blowing of the Trumpet and will see Mûsâ (Moses) holding or clinging to the Throne; and I will not know whether he had been in that state all the time or after the blowing of the Trumpet." (Sahih Al-Bukhârî, Vol.6, Hadith No.337).

b) Narrated Abû Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Between the two blowings of the Trumpet there will be forty." The people said, "O Abû Hurairah! Forty days?" I refused to reply. They said, "Forty years?" I refused to reply. They said, "Forty Months?" I refused to reply and added: Everything of a human body will waste away, perish or decay except the last coccyx bone (of the tail) and from that bone Allah will reconstruct the whole body. (Sahih Al-Bukhârî, Vol.6, Hadith No.338).

of torment has been justified against the disbelievers!^[1]

72. It will be said (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"

73. And those who kept their duty to their Lord (Al-Muttaqûn^[2]) will be led to Paradise in groups, till, when they reach it, and its gates will be opened (before their arrival for their reception) and its keepers will say: *Salâmun 'Alaikum* (peace be upon you)! You have done well, so enter here to abide therein."

74. And they will say: "All praise and thanks are Allâh's Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will; how excellent a reward for the (pious, good) workers!"

75. And you will see the angels surrounding the Throne (of Allâh) from all round, glorifying the praises of their Lord (Allâh). And they (all the creatures) will be judged with truth. And it will be said, "All praise and thanks are Allâh's, the Lord of the 'Alâmin (mankind, jinn and all that exists)."

**Sûrat Ghâfir or Al-Mû'mîn
(The Forgiver or The Believer) XL**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ. Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Knower.

قِيلَ ادْخُلُوا أَبْوَابَ جَهَنَّمَ خَالِدِينَ فِيهَا قَدْ قُدِّرَ
مَنْوَى الْمُتَكَبِّرِينَ ﴿٧٢﴾

وَسَيُقَالُ لِلَّذِينَ اتَّقَوْا اذْهَبُوا إِلَى الْجَنَّةِ زُمَرًا حَتَّى
إِذَا جَاءَهَا وَقِيلَ لَهُمْ ادْخُلُوا فِيهَا وَلَهُمْ فِيهَا
مَسَاكِنُ عَلَى ظُرُوفٍ فَأَدْخُلُوهَا
خَالِدِينَ ﴿٧٣﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ
وَأَوْزَقَنَا الْأَرْضَ إِنَّمَا نَحْنُ مِنَ الْجَنَّةِ حَتَّى
نُشَاهِدَ نِعْمَةَ أَجْرٍ الْعَامِلِينَ ﴿٧٤﴾

وَنَرَى الْمَلَائِكَةَ حَافِينَ مِنْ حَوْلِ الْعَرْشِ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَهُوَ فَضُّوْهُمْ بِمَا كَانُوا
فَاعْمَلُوا لِلْغَدِ رَبِّ الْعَالَمِينَ ﴿٧٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

نَزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْعَلِيمِ ﴿١﴾

^[1] (V.39:71) See the footnote of (V.3:85).

^[2] (V.39:73) "Al-Muttaqûn" See (V.2:2).

3. The Forgiver of sin, the Acceptor of repentance, the Severe in punishment, the Bestower (of favours). *Lā ilāha illā Huwa* (none has the right to be worshipped but He), to Him is the final return.

4. None disputes in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh but those who disbelieve. So let not their ability of going about here and there through the land (for their purposes) deceive you (O Muhammad صلى الله عليه وسلم for their ultimate end will be the Fire of Hell)!

5. The people of Nûh (Noah) and the Confederates after them denied (their Messengers) before these; and every (disbelieving) nation plotted against their Messenger to seize him, and disputed by means of falsehood to refute therewith the truth. So I seized them (with punishment), and how (terrible) was My punishment!

6. Thus has the Word of your Lord been justified against those who disbelieved, that they will be the dwellers of the Fire.^[1]

7. Those (angels) who bear the Throne (of Allāh) and those around it glorify the praises of their Lord, and believe in Him, and ask forgiveness for those who believe (in the Oneness of Allāh) (saying): "Our Lord! You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your Way, and save them from the torment of the blazing Fire!

8. "Our Lord! And make them enter the 'Adn (Eden) Paradise (everlasting Gardens) which you have promised them — and to the righteous among their fathers, their wives,

غَافِرُ الذَّنْبِ وَقَابِلُ التَّوْبِ شَدِيدُ الْعِقَابِ ذِي
الْقُوَّةِ لَا إِلَهَ إِلَّا هُوَ إِلَهُ الْمُسْلِمِينَ ﴿٣﴾

مَا يَجْدِلُونَ فِيهِ مِنَ الْآيَاتِ الْكَرِيمَةِ فَلَا تَغُرُّكَ
تَقَابُلُهُمْ فِي الْبِلَادِ ﴿٤﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَالْأَحْزَابُ مِنْ بَعْدِهِمْ
وَهَمَّتْ كُلُّ أُمَّةٍ بِرَسُولِهِمْ لِيَأْخُذُوهُ
وَجَدُوا لِىَ الْبُطْلَ لِيَنْجِئُوهُ مِنَ الْحَقِّ
فَأَخَذْتَهُمْ فَكَيفَ كَانَ عِقَابِ ﴿٥﴾

وَكَذَلِكَ حَقَّتْ كَلِمَاتُ رَبِّكَ عَلَى الَّذِينَ كَفَرُوا
أَنَّهُمْ أَصْحَابُ النَّارِ ﴿٦﴾

الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ
رَبِّهِمْ وَيُؤْمِنُونَ بِهِ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا
رَبَّنَا وَسِعْتَ كُلَّ شَيْءٍ رَحْمَةً وَعِلْمًا فَاغْفِرْ
لِلَّذِينَ تَابُوا وَاتَّبَعُوا سَبِيلَكَ وَقِهِمْ عَذَابَ
الْجَهَنَّمَ ﴿٧﴾

رَبَّنَا وَأَدْخِلْهُمْ جَنَّاتِ عَدْنٍ الَّتِي وَعَدْتَهُمْ
وَمَنْ صَلَحَ مِنْ آبَائِهِمْ وَأَزْوَاجِهِمْ
وُزُرَتِ لَهُمْ ثَلَاثُ أَبْوابٍ إِلَى الْبُيُوتِ الْمَكِينَةِ ﴿٨﴾

^[1] (V.40:6) See the footnote of (V.3:85).

and their offspring! Verily, You are the All-Mighty, the All-Wise.

9. "And save them from (the punishment for what they did of) the sins, and whomsoever You save from (the punishment for what he did of) the sins (i.e. pardon him) that Day, him verily, You have taken into mercy." And that is the supreme success.

10. Those who disbelieve will be addressed (at the time of entering the Fire): "Allâh's aversion was greater towards you (in the worldly life when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies to one another), when you were called to the Faith but you used to refuse."

11. They will say: "Our Lord! You have made us to die twice (i.e. we were dead in the loins of our fathers and dead after our life in this world), and You have given us life twice (i.e. life when we were born and life when we are Resurrected)! Now we confess our sins, then is there any way to get out (of the Fire)?" (*Tafsir Al-Qurtubî*)

12. (It will be said): "This is because, when Allâh Alone was invoked (in worship) you disbelieved (denied), but when partners were joined to Him, you believed! So the judgement is only with Allâh, the Most High, the Most Great!"^[1]

13. It is He Who shows you His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) and sends down (rain with which grows) provision for you from the sky.

وَقِهِمُ السَّيِّئَاتِ وَمَنْ يَنْصِبْ يَوْمَئِذٍ
فَدَّخَمْنَهُ، وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٩﴾

إِنَّ الَّذِينَ كَفَرُوا يَتَادَوْنَ لَمَقَّةِ اللَّهِ أَكْبَرُ مِنْ
مَقَّةِ كُفْرِهِمْ إِذْ تُدْعَوْنَ إِلَى الْإِيمَانِ
تَكْفُرُونَ ﴿١٠﴾

قَالُوا رَبَّنَا آمَنَّا أَلَيْسَ فِي الْقُرْآنِ آيَاتٌ
فَاعْتَرَفْنَا بِذُنُوبِنَا فَهَلْ إِلَى خُرُوجٍ مِنْ
سَبِيلٍ ﴿١١﴾

ذَلِكَ بِأَنَّهُمْ إِذَا دُعُوا اللَّهَ وَحْدَهُ،
تَكْفُرُوا فَإِنَّ يَتَّخِذُ بِهِ قَوْمُهُمْ قَالِكُمْ قَوْلَهُ
الْعَلِيِّ الْكَبِيرِ ﴿١٢﴾

هُوَ الَّذِي يُرْسِلُ الرِّيَّحَ وَبُرُوقَ الْكَرْمِ السَّمَاءِ
رِزْقًا وَمَا يَتَذَكَّرُ إِلَّا مَنْ يُنِيبُ ﴿١٣﴾

[1] (V.40:12) Narrated 'Abdullâh بن عمر رضي الله عنه "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (*Sahih Al-Bukhârî*, Vol. 6, *Hadith* No. 24).

And none remembers but those who turn (to Allâh in obedience and) in repentance (by begging His Pardon and by worshipping and obeying Him Alone and none else).

14. So, call you (O Muhammad صلى الله عليه وسلم and the believers) upon (or invoke) Allâh making (your) worship pure for Him (Alone) (by worshipping none but Him and by doing religious deeds sincerely for Allâh's sake only and not to show off and not to set up rivals with Him in worship), however much the disbelievers (in the Oneness of Allâh) may hate (it).

15. (He is Allâh) Owner of High Ranks and Degrees, the Owner of the Throne. He sends the revelation by His Command to any of His slaves He wills, that he (the person who receives revelation) may warn (men) of the Day of Mutual Meeting (i.e. the Day of Resurrection).

16. The Day when they will (all) come out, nothing of them will be hidden from Allâh. Whose is the kingdom this Day? (Allâh Himself will reply to His Question): It is Allâh's, the One, the Irresistible!

17. This Day shall every person be recompensed for what he earned. This Day no injustice (shall be done to anybody). Truly, Allâh is Swift in reckoning.

18. And warn them (O Muhammad صلى الله عليه وسلم) of the Day that is drawing near (i.e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the *Zâlimûn* (polytheists and wrong-doers), who could be given heed to.

19. Allâh knows the fraud of the eyes, and all that the breasts conceal.

فَادْعُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ وَلَوْ كَرِهَ
الْمُكَذِّبُونَ ﴿١٤﴾

رَفِيعَ الدَّرَجَاتِ ذُو الْعَرْشِ يُلْقِي الرُّوحَ مِنْ
أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ لِيُنْذِرَ أُولَئِكَ
الْيَوْمَ ﴿١٥﴾

يَوْمَ هُمْ كَايُومٌ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ لَمَنْ
الْمَلِكُ الْيَوْمَ وَلَهُ الْوَيْلُ الْقَهَّارِ ﴿١٦﴾

الْيَوْمَ يُجْزَى كُلُّ نَفْسٍ بِمَا كَسَبَتْ لَا ظُلْمَ
الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ ﴿١٧﴾

وَأَنذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ
كَظِيمِينَ مَا لَظَالِمِينَ مِنْ جَمِيرٍ وَلَا شَافِعٍ
يُطَاعُ ﴿١٨﴾

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ﴿١٩﴾

20. And Allâh judges with truth, while those to whom they invoke besides Him, cannot judge anything. Certainly, Allâh! He is the All-Hearer, the All-Seer.

21. Have they not travelled in the land and seen what was the end of those who were before them? They were superior to them in strength, and in the traces (which they left) in the land. But Allâh seized them with punishment for their sins. And none had they to protect them from Allâh.

22. That was because there came to them their Messengers with clear evidences (proofs and signs) but they disbelieved (in them). So Allâh seized them (with punishment). Verily, He is All-Strong, Severe in punishment.

23. And indeed We sent Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), and a manifest authority,

24. To Fir'aun (Pharaoh), Hâmân and Qârûn (Korah), but they called (him): "A sorcerer, a liar!"

25. Then, when he brought them the Truth from Us, they said: "Kill the sons of those who believe with him and let their women live"; but the plots of disbelievers are nothing but in vain!

26. Fir'aun (Pharaoh) said: "Leave me to kill Mûsâ (Moses), and let him call his Lord (to stop me from killing him)! I fear that he may change your religion, or that he may cause mischief to appear in the land!"

27. Mûsâ (Moses) said: "Verily, I seek refuge in my Lord and your Lord from every arrogant who believes not in the Day of Reckoning!"

28. And a believing man of Fir'aun's (Pharaoh) family, who hid his faith said:

وَاللّٰهُ يَقْضِي بِالْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَقْضُونَ بِشَيْءٍ اِنَّ اللّٰهَ هُوَ السَّمِيعُ

الْبَصِيرُ ﴿٢٠﴾

هَؤُلَاءِ يَسْعَوْنَ فِي الْاَرْضِ فَتَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ كَانُوا مِنْ قَبْلِهِمْ كَانُوا هُمْ اَشَدَّ وَتَهْمَةً قُوَّةً وَهَؤُلَاءِ فِي الْاَرْضِ فَاعْبُدْهُمُ اللّٰهُ يَذُوقُهُمْ وَمَا كَانَ لَهُمْ مِنْ اَلَدٍّ مِنْ اِلٰهِ

ذَلِكَ بِاَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَاَكْفَرُوا فَاعْبَدْهُمْ اللّٰهُ اِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٢١﴾

وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٢٢﴾

اِلٰى فِرْعَوْنَ وَهٰنَسَ وَكَفَرُوْنَ فَقَالُوْا سَحَرُوْا كَذٰبًا ﴿٢٣﴾

فَلَمَّا جَاؤَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوْا اقْتُلُوْا اَبْنَاءَ الَّذِينَ اٰمَنُوْا مَعَهُ وَاسْتَحْيُوا نِسَاءَهُمْ وَمَا كَيْدُ الْكَافِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٢٤﴾

وَقَالَ فِرْعَوْنُ ذَرُونِيْ اَقْتُلْ مُّوسٰى وَلْيَدْعُ رَبَّهُ وَاِنِّىْ لَخَافُ اَنْ يَّغَيِّرَ دِيْنَكُمْ اَوْ اَنْ يُظْهِرَ فِي الْاَرْضِ الْفَسَادَ ﴿٢٥﴾

وَقَالَ مُّوسٰى اِنِّىْٓ اَعُوْذُ بِرَبِّىْ وَرَبِّكُمْ مِنْ كُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِهِ الْحِسَابِ ﴿٢٦﴾

وَقَالَ رَجُلٌ مُّؤْمِنٌ مِنْ آلِ فِرْعَوْنَ يَكْتُمُ

"Would you kill a man because he says: My Lord is Allâh, and he has come to you with clear signs (proofs) from your Lord? And if he is a liar, upon him will be (the sin of) his lie; but if he is telling the truth, then some of that (calamity) wherewith he threatens you will befall on you." Verily, Allâh guides not one who is a *Musrif* (a polytheist, or a murderer who shed blood without a right, or those who commit great sins, oppressor, transgressor), a liar!

29. "O my people! Yours is the kingdom today, you being dominant in the land. But who will save us from the Torment of Allâh, should it befall us?" Fir'aun (Pharaoh) said: "I show you only that which I see (correct), and I guide you only to the path of right policy!"

30. And he who believed said: "O my people! Verily, I fear for you a fate like that day (of disaster) of the Confederates (of old)!

31. "Like the fate of the people of Nûh (Noah), and 'Âd, and Thamûd and those who came after them. And Allâh wills no injustice for (His) slaves.

32. "And, O my people! Verily, I fear for you the Day when there will be mutual calling (between the people of Hell and of Paradise)."

33. A Day when you will turn your backs and flee having no protector from Allâh. And whomsoever Allâh sends astray, for him there is no guide.

34. And indeed Yûsuf (Joseph) did come to you, in times gone by, with clear signs, but you ceased not to doubt in that which he did bring to you: till when he died you said: "No Messenger will Allâh send after him." Thus Allâh leaves astray him who is a *Musrif* (a polytheist, an oppressor, a criminal, a sinner

إِيمَانَهُ، أَتَقْتُلُونَ رَسُولًا أَنْ يَقُولَ رَبِّيَ اللَّهُ
وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ قُلْ إِنْ كُنْتُمْ
كَافِرِينَ فَإِنِّي أَخَذْتُ بِكُلِّ نَفْسٍ بِمَا كَفَرْتُمْ وَلَئِنْ
كُنْتُمْ مُؤْمِنِينَ لَأَرْسِلَنَّ اللَّهُ لَكُمْ رَسُولًا أَوْ
بَعْضُ الَّذِي يَبْعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ
مُضِلٌّ كَذَّابٌ ﴿٢٩﴾

يَقُولُونَ لَكُمْ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ
فَمَنْ يَنْصُرُنَا مِنْ بَأْسِ اللَّهِ إِنْ جَاءَنَا قَالَ فِرْعَوْنُ
مَا أُرِيكُمْ إِلَّا مَا أَرَى وَمَا أَهْدِيكُمْ إِلَّا سَبِيلَ
الرَّشَادِ ﴿٣٠﴾

وَقَالَ الَّذِي آمَنَ يَوْمَ يَقُولُ لِلْخَالِ عَالِيكُمْ يَوْمَ
يَوْمِ الْأَنْتَرَابِ ﴿٣١﴾

يَوْمَ دَأْبُ قَوْمِ لُوطٍ وَغَاوِرَ وَمُجَرَّمٍ وَالدِّينِ مِنْ
بَعْدِهِمْ وَإِنَّ اللَّهَ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ ﴿٣٢﴾

وَيَقُولُ لِلَّذِي ظَلَمَ لِقَوْمِهِ الْأَشْجَارُ أَغْنَى عَنْكُمْ
يَوْمَ الْقِيَامَةِ وَالَّذِينَ ظَلَمُوا مِنْ
بَعْدِهِمْ وَإِنَّ اللَّهَ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ ﴿٣٣﴾

يَوْمَ تَقُومُ السَّاعَةُ يُنْفَخُ الْأَشْجَارُ وَأَنْتُمْ
تَسْتَعِزُّونَ وَالَّذِينَ ظَلَمُوا مِنْ
بَعْدِهِمْ وَإِنَّ اللَّهَ يُرِيدُ ظَلَمًا لِلْعَالَمِينَ ﴿٣٤﴾

وَأَخَذَ جَنَّةً مِنْ يُونُسَ مِنْ قَبْلُ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِنْهَا جَنَّةً مِنْ رَبِّهِمْ وَحَقٌّ
إِذَا هَلَكَ لِقَائُهُمْ عَمَلُ الْبَاطِلِ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٣٥﴾

وَأَخَذَ جَنَّةً مِنْ يُونُسَ مِنْ قَبْلُ بِالْبَيِّنَاتِ
فَمَا زِلْتُمْ فِي شَكٍّ مِنْهَا جَنَّةً مِنْ رَبِّهِمْ وَحَقٌّ
إِذَا هَلَكَ لِقَائُهُمْ عَمَلُ الْبَاطِلِ إِنَّ اللَّهَ لَا يَهْدِي
الْقَوْمَ الْكَافِرِينَ ﴿٣٥﴾

who commits great sins) and a *Murtâb* (one who doubts Allâh's Warning and His Oneness).

35. Those who dispute about the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh, without any authority that has come to them, it is greatly hateful and disgusting to Allâh and to those who believe. Thus does Allâh seal up the heart of every arrogant, tyrant. (So they cannot guide themselves to the Right Path).

36. And Fir'aun (Pharaoh) said: "O Hâmân! Build me a tower that I may arrive at the ways —

37. "The ways of the heavens, and I may look upon the *Ilâh* (God) of Mûsâ (Moses): But verily, I think him to be a liar." Thus it was made fair-seeming, in Fir'aun's (Pharaoh) eyes, the evil of his deeds, and he was hindered from the (Right) Path; and the plot of Fir'aun (Pharaoh) led to nothing but loss and destruction (for him).

38. And the man who believed said: "O my people! Follow me, I will guide you to the way of right conduct [i.e. guide you to Allâh's religion of Islâmic Monotheism with which Mûsâ (Moses) has been sent].

39. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."

40. "Whosoever does an evil deed, will not be requited except the like thereof; and whosoever does a righteous deed, whether male or female and is a true believer (in the Oneness of Allâh), such will enter Paradise, where they will be provided therein (with all things in abundance) without limit.

41. "And O my people! How is it that I call you to salvation while you call me to the Fire!

الَّذِينَ يُحَادِّثُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ
أَتَتْهُمْ كَذِبُوا عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ
آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ
مُتَكِبِّرٍ ﴿٣٥﴾

وَقَالَ فِرْعَوْنُ يَتْلُوا آيَاتِ اللَّهِ عَلَيَّ أَبْلُغْ
الْأَسْبَاطَ ﴿٣٦﴾

أَسْبَغَ السَّمَكُورَ فَأُطْلِعَ إِلَى آلِهِ مُوتِسًا وَلِي
لَا تُظَنُّهُ كَذِبًا وَكَذَلِكَ يُضِلُّ فِرْعَوْنَ سَوَاءً
عَمَلُهُ وَصَدَّ عَنِ السَّبِيلِ وَمَا كَيْدُ فِرْعَوْنَ
إِلَّا فِي تَبَابٍ ﴿٣٧﴾

وَقَالَ الَّذِي آمَنَ يَتْلُو آيَاتِ اللَّهِ لَكُمْ
سَبِيلٌ مَّا رَأَيْتُمْ ﴿٣٨﴾

يَتْلُوهُ إِنَّمَا هَذِهِ الْحَيَاةُ الدُّنْيَا مَتَّعَ اللَّهُ
الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿٣٩﴾

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزَى إِلَّا مِثْلَهَا وَمَنْ
عَمِلَ صَالِحًا مِمَّا زَكَرَ أَؤْتَانِي وَهُوَ مُؤْتٍ
فَأُولَئِكَ يَدْخُلُونَ الْجَنَّةَ بِرِزْقٍ فِيهَا
يَغْنَمُونَ ﴿٤٠﴾

* وَيَتْلُوهُ مَا لِي أَدْعُوكُمْ إِلَى النَّجْوَى وَتَدْعُونَنِي
إِلَى النَّارِ ﴿٤١﴾

42. "You invite me to disbelieve in Allâh (and in His Oneness), and to join partners in worship with Him of which I have no knowledge; and I invite you to the All-Mighty, the Oft-Forgiving!

43. "No doubt you call me to (worship) one who cannot grant (me) my request (or respond to my invocation) in this world or in the Hereafter. And our return will be to Allâh, and *Al-Musrifûn* (i.e. polytheists and arrogant, those who commit great sins, the transgressors of Allâh's set limits): they shall be the dwellers of the Fire!

44. "And you will remember what I am telling you, and my affair I leave it to Allâh. Verily, Allâh is the All-Seer of (His) slaves."

45. So Allâh saved him from the evils that they plotted (against him), while an evil torment encompassed Fir'aun's (Pharaoh) people.

46. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'aun's (Pharaoh) people to enter the severest torment!"

47. And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you: can you then take from us some portion of the Fire?"

48. Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allâh has judged between (His) slaves!"

49. And those in the Fire will say to the keepers (angels) of Hell: "Call upon your Lord to lighten for us the torment for a day!"

50. They will say: "Did there not come to you, your Messengers with (clear) evidences (and signs)?" They will say: "Yes." They will

تَدْعُونِي لَآ أُكْفِرُ بِآلِهَتِي بِهِ مَا لَيْسَ لِي بِهِ عِلْمٌ وَأَنَا أَدْعُوكُمْ إِلَى الْغَيْرِ الْغَيْرِ الْقَدِيرِ ﴿٤٢﴾

لَا جَرَمَ لَنَا تَدْعُونَنِي إِلَيْهِ لَيْسَ لَكَ دَعْوَةٌ إِلَّا اللَّهُ وَلَا فِي الْآخِرَةِ وَأَنْ مَرْدُنَا إِلَى اللَّهِ وَأَنْتَ الْمُسْرِفِينَ هَؤُلَاءِ صَحَابُ النَّارِ ﴿٤٣﴾

فَسَتَذْكُرُونَ مَا أَقُولَ لَكُمْ وَأَوْفُوا عُمْرَكُمْ إِلَى اللَّهِ وَلَئِنَّ اللَّهَ لَيَبْصِرُ الْعَالَمِينَ ﴿٤٤﴾

وَوَقَّهَ اللَّهُ سَيِّئَاتٍ مَا كُفِّرُوا وَنَجَّى يَدَايَ فِرْعَوْنَ سُورَةُ الْعَذَابِ ﴿٤٥﴾

النَّارُ يُعْرَضُونَ عَلَيْهَا غُدُوًّا وَعَشِيًّا وَقَوْمُ الثَّغُورِ السَّاعَةِ أَذْخِلُوا نَارَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾

فَإِذَا يَتَخَفَتُونَ فِي النَّارِ يُقَالُ لِلضَّعِيفِ مِنَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ تَبَعًا قَدْ هَلَكَ أَنْفُسُكُمْ فَمَا كُنْتُمْ تَتَّقُونَ ﴿٤٧﴾

قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعَالَمِينَ ﴿٤٨﴾

وَقَالَ الَّذِينَ فِي النَّارِ لِخَزَنَتِهِمْ ادْعُوا رَبَّكُمْ يَرْخِفْ عَلَيْنَا يَوْمًا يُبَاقُ الْعَذَابِ ﴿٤٩﴾

قَالُوا أَلَمْ يَأْتِكُمْ نَبِيُّكُمْ رَسُولُكُمْ بِالْبَيِّنَاتِ قَالُوا بَلَى قَالُوا فَادْعُوا مَا دَعَا الْكَافِرِينَ ﴿٥٠﴾

have it (i.e. Prophethood which Allâh has bestowed upon you). So seek refuge in Allâh (O Muhammad صلى الله عليه وسلم from the arrogants). Verily, it is He Who is the All-Hearer, the All-Seer.

57. The creation of the heavens and the earth is indeed greater than the creation of mankind; yet, most of mankind know not.

58. And not equal are the blind and those who see; nor are (equal) those who believe (in the Oneness of Allâh — Islâmic Monotheism), and do righteous good deeds, and those who do evil. Little do you remember!

59. Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it, yet most men believe not.

60. And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islâmic Monotheism) and ask Me for anything] I will respond to your (invocation). Verily, those who scorn My worship [i.e. do not invoke Me, and do not believe in My Oneness, (Islâmic Monotheism)] they will surely enter Hell in humiliation!"

61. Allâh, it is He Who has made the night for you that you may rest therein and the day for you to see. Truly, Allâh is full of Bounty to mankind; yet, most of mankind give no thanks.

62. That is Allâh, your Lord, the Creator of all things: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). How then are you turning away (from Allâh, by worshipping others instead of Him)?

63. Thus were turned away those who used to deny the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh.

64. Allâh, it is He Who has made for you the earth as a dwelling place and the sky as a

لَخَلْقُ السَّمٰوٰتِ وَالْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٥٧

وَمَا يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصَّالٰحٰتِ وَلَا الَّذِيْنَ كَفَرُوْا قَلِيْلًا مَّا تَذَكَّرُوْنَ ٥٨

اِنَّ السَّاعَةَ لَآتِيَةٌ لَا رَيْبَ فِيْهَا وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ٥٩

وَقَالَ رَبُّكُمْ ادْعُوْنِيْ اَسْتَجِبْ لَكُمْ اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ سَيَدْخُلُوْنَ جَهَنَّمَ دَاخِرِيْنَ ٦٠

اِنَّهٗ الَّذِيْ جَعَلَ لَكُمْ اَيَّامَ لَيْلٍ لِتَسْكُنُوْا فِيْهَا وَالنَّهَارَ نَبِيْضًا اِنَّ اِلَهَكُمْ لَدُوْصُفٍ عَلٰى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ٦١

كَذٰلِكَ يَدْعُوْا رَبَّهُمْ خُلَافًا لِتِلْكَ اِلَٰهِهِمْ لَآ اِلٰهَ اِلَّا هُوَ ۚ قَدْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَمَنْ فِيْنِهَا ۚ اَلَا تَعْبُدُوْنَ ٦٢

كَذٰلِكَ يَدْعُوْكَ الَّذِيْنَ كَانُوْا يَدْعُوْنَ اِلٰهًا يَجْحَدُوْنَ بِمَا تَدْعُوْهُمْ ۚ ٦٣

اِنَّهٗ الَّذِيْ جَعَلَ لَكُمْ الْاَرْضَ قَرَارًا

canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allâh, your Lord: so Blessed is Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

65. He is the Ever Living, *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He); so invoke Him making your worship pure for Him Alone (by worshipping Him Alone, and none else, and by doing righteous deeds sincerely for Allâh's sake only, and not to show off, and not setting up rivals with Him in worship). All praise and thanks are Allâh's, the Lord of the 'Ālamîn (mankind, jinn and all that exists).

66. Say (O Muhammad صلى الله عليه وسلم): "I have been forbidden to worship those whom you worship besides Allâh, since there have come to me evidences from my Lord; and I am commanded to submit (in Islâm) to the Lord of the 'Ālamîn (mankind, jinn and all that exists).

67. It is He, Who has created you (Adam) from dust, then from a *Nutfah* [mixed semen drops of male and female sexual discharge (i.e. Adam's offspring)] then from a clot (a piece of coagulated blood), then brings you forth as an infant, then (makes you grow) to reach the age of full strength, and afterwards to be old (men and women) — though some among you die before, — and that you reach an appointed term in order that you may understand.^[1]

68. It is He Who gives life and causes death. And when He decides upon a thing He says to it only: "Be!" — and it is.

69. See you not those who dispute about the *Ayât* (proofs, evidences, verses, lessons,

وَالنَّسَمَةَ بِنْتِهَا وَسَوَّوْكُمْ فَاعْبُدْكُمْ
سَوَّوْكُمْ وَزَوَّجَكُمْ مِنْ أَنْفُسِكُمْ
ذَٰلِكُمْ اللَّهُ رَبُّكُمْ فَتَبَارَكَ اللَّهُ رَبُّ
الْعَالَمِينَ ﴿٦٥﴾

هُوَ الَّذِي لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ
لَهُ الدِّينَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٦٦﴾

* قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ مِنْ
دُونِ اللَّهِ لَمَّا جَاءَنِي الْبَيِّنَاتُ مِنْ رَبِّي وَأُمِرْتُ أَنْ
أُسَلِّمَ لِلَّذِينَ لِلَّهِ حُكْمٌ

هُوَ الَّذِي خَلَقَكُمْ مِنْ تَرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ مِنْ
عَلَقَةٍ ثُمَّ يُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشَدَّكُمْ
ثُمَّ لَتَكُونُوا شُيُوخًا أَوْ يُسَوِّدَنَّ مِنْ يُنْفِقُ مِنْ قَبْلُ
وَلِتَبْلُغُوا أَجَلَ مَعْدٍ وَلَمَّا كُنْتُمْ تُقَالُونَ ﴿٦٧﴾

هُوَ الَّذِي يُحْيِي وَيُمِيتُ فَإِذَا هَضَبَ أَمْرًا فَإِنَّا مُبْعِدُونَ
لَهُ مَكِّنٌ مِمَّ يَحْكُمُونَ ﴿٦٨﴾

أَلَمْ تَرَ إِلَى الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ

^[1] (V.40:67) See the footnote of (V.22:5).

signs, revelations, etc.) of Allâh? How are they turning away [from the truth, (i.e. Islâmic Monotheism to the falsehood (i.e. polytheism))]?]

70. Those who deny the Book (this Qur'ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).

71. When iron collars will be rounded over their necks, and the chains, they shall be dragged along.^[1]

72. In the boiling water, then they will be burned in the Fire.^[2]

73. Then it will be said to them: "Where are (all) those whom you used to join in worship as partners"^[3]

74. "Besides Allâh"? They will say: "They have vanished from us: Nay, we did not invoke (worship) anything before." Thus Allâh leads astray the disbelievers.^[4]

75. That was because you had been exulting in the earth without any right (by worshipping others instead of Allâh and by committing crimes), and that you used to rejoice extremely (in your error).

76. Enter the gates of Hell to abide therein: and (indeed) what an evil abode of the arrogant!

77. So be patient (O Muhammad صلى الله عليه وسلم); verily, the Promise of Allâh is true and whether We show you (O Muhammad

أَنْ يَصْرُفُونَ ﴿٦٩﴾

الَّذِينَ كَذَّبُوا بِالْكِتَابِ وَمَا أَوْسَانَا بِهِمْ وَمَسَّاكِينًا
فَسَوْفَ يَعْلَمُونَ ﴿٧٠﴾

إِذَا الْخَلْقُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ
يُسْحَبُونَ ﴿٧١﴾

فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ ﴿٧٢﴾

ثُمَّ قِيلَ لَهُمْ أَنْتُمْ مَّا كُنْتُمْ تَشْرِكُونَ ﴿٧٣﴾

مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا قُلْ لَّيْسَ بِي دَعْوَانِ
قَبْلَ مَا نَشَاءُكَ أَنْ تَبْذُلَ اللَّهُ الْكَافِرِينَ ﴿٧٤﴾

ثَلَاثَكُمْ بِمَا كُنْتُمْ تَفْرَحُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ
وَمَا كُنْتُمْ تَرْحَمُونَ ﴿٧٥﴾

أَنْزِلُوا الْوُجُوهَ لَكُمْ خَالِدِينَ فِيهَا أَلَيْسَ بِعَذَابٍ
أَلَمَّكَ يَوْمَئِذٍ ﴿٧٦﴾

فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَإِنَّمَا يَتَذَكَّرُ بِعَظَمِ
الَّذِي يَعِدُّ لَهُمْ أَوْ يُزَكَّرُ فَتَذَكَّرُ

^[1] (V.40:71) See the footnote of (V.17:97).

^[2] (V.40:72) See the footnote of (V.3:85).

^[3] (V.40:73) See the footnote of (V.4:135).

^[4] (V.40:74) See the footnote of (V.2:165).

proud) with that which they had of the knowledge (of worldly things). And that at which they used to mock, surrounded them (i.e. the punishment).

84. So when they saw Our punishment, they said: "We believe in Allâh Alone and reject (all) that we used to associate with Him as (His) partners.

85. Then their Faith (in Islâmic Monotheism) could not avail them when they saw Our punishment. (Like) this has been the way of Allâh in dealing with His slaves. And there the disbelievers lost utterly (when Our Torment covered them).

**Sûrat Fussilat (They
are explained in detail) XLI**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. A revelation from (Allâh), the Most Gracious, the Most Merciful.

3. A Book whereof the Verses are explained in detail — a Qur'ân in Arabic for a people who know.

4. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allâh (i.e. Islâmic Monotheism) and fears Allâh much (abstains from all kinds of sins and evil deeds) and loves Allâh much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell-fire to the one who disbelieves in the Oneness of Allâh), but most of them turn away, so they hear not.

5. And they say: "Our hearts are under coverings (screened) from that to which you

عندكم من العلم وما كنتم تعلمون
يستهزئون ﴿٤١﴾

فلم تزلوا بأسنا فمن أنتم بالآله وحدكم وكنتم
بما كنتم تأبوه مشركين ﴿٤٢﴾

فلم يلك ببقعهم إذ نهوا أن يؤنسوا الله
التي قد خلقت في عباده وخير هنالك
الكفورون ﴿٤٣﴾



بسم الله الرحمن الرحيم

حم ﴿١﴾

نزل من الرحمن الرحيم ﴿٢﴾

كتب فضلت آياته وقرآننا عزيذا لغو
يملكون ﴿٣﴾

بشير وأذير فأعرض آتة يؤفهم لا يسمعون ﴿٤﴾

وقالوا قلونا في أحوالنا ما ندعونا إليه وفي آياتنا

invite us; and in our ears is deafness, and between us and you is a screen: so work you (on your way); verily, we are working (on our way)."

6. Say (O Muhammad صلى الله عليه وسلم): "I am only a human being like you. It is revealed to me that your *Ilâh* (God) is One *Ilâh* (God — Allâh), therefore take Straight Path to Him (with true Faith — Islâmic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to *Al-Mushrikûn* (the polytheists, idolaters, disbelievers in the Oneness of Allah).

7. Those who give not the *Zakât* and they are disbelievers in the Hereafter.

8. Truly, those who believe (in the Oneness of Allâh, and in His Messenger Muhammad صلى الله عليه وسلم — Islâmic Monotheism) and do righteous good deeds, for them will be an endless reward that will never stop (i.e. Paradise).

9. Say (O Muhammad صلى الله عليه وسلم): "Do you verily disbelieve in Him Who created the earth in two Days? And you set up rivals (in worship) with Him? That is the Lord of the '*Âlamîn* (mankind, jinn and all that exists).

10. He placed therein (i.e. the earth) firm mountains from above it, and He blessed it, and measured therein its sustenance (for its dwellers) in four Days equal (i.e. all these four days were equal in the length of time) for all those who ask (about its creation).

11. Then He rose over (*Istawâ*) towards the heaven when it was smoke, and said to it and to the earth: "Come both of you willingly or unwillingly." They both said: "We come willingly."

وَقَرُّوْا بَيْنَنَا وَبَيْنَكُم مَّحَاجِبٌ ۖ فَاعْمَلُوا
عَلَيْكُمْ ۝

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُ الْكَوَالَةِ
وَإِذْ فَتَنَّا قُتَيْبَةَ مِنَ الْيَهُودِ وَأَسْتَفْزِزُهُ ۖ وَوَقَدْ
إِلْتَمَسَتْ كَيْدٌ ۝

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ
هُوَ كَذِبُونَ ۝

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ
أَجْرٌ عَزِيزٌ وَمُتَّعُونَ ۝

قُلْ أَهَكَوْكُمْ كَلْبَرُونَ يَا إِلَهِي خَلَقَ الْأَرْضَ فِي
يَوْمَيْنِ وَتَجْعَلُونَ لَهُ أَوْلَادًا ۚ ذَٰلِكَ رَبُّ الْعَالَمِينَ ۝

وَجَعَلَ فِيهَا رَوَاسِيَ مِنْ فَوْقِهَا وَبَارَكْنَا فِيهَا
وَوَدَّرْنَا فِيهَا الْوُفُوعَ ۚ إِنَّ مِعْدَأَ آبَائِهِمْ سَوَاءٌ
لِلْعَالَمِينَ ۝

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ فَقَالَ لَهَا
وَلِلْأَرْضِ آئِيَا طَوْعًا أَوْ كَرْهًا قَالَتَا أَتَيْنَا
طَائِعِينَ ۝

12. Then He completed and finished their creation (as) seven heavens in two Days and He made in each heaven its affair. And We adorned the nearest (lowest) heaven with lamps (stars)⁽¹⁾ to be an adornment as well as to guard (from the devils by using them as missiles against the devils). Such is the Decree of the All-Mighty, the All-Knower.

13. But if they turn away, then say (O Muhammad صلى الله عليه وسلم): "I have warned you of a *Sâ'iqah* (a destructive awful cry, torment, hit, a thunderbolt) like the *Sâ'iqah* which overtook 'Âd and Thamûd (people)."

14. When the Messengers came to them, from before them and behind them (saying): "Worship none but Allâh", they said: "If our Lord had so willed, He would surely have sent down angels. So indeed we disbelieve in that with which you have been sent."

15. As for 'Âd, they were arrogant in the land without right, and they said: "Who is mightier than us in strength?" See they not that Allâh Who created them was mightier in strength than them. And they used to deny Our *Ayât* (proofs, evidences, verses, lessons, revelations, etc.)!

16. So We sent upon them a furious wind in days of evil omen (for them) that We might give them a taste of disgracing torment in this present worldly life. But surely the torment of the Hereafter will be more disgracing, and they will never be helped.

17. And as for Thamûd, We showed and made clear to them the Path of Truth (Islâmic Monotheism through Our Messenger, i.e. showed them the way of success), but they preferred blindness to guidance; so the *Sâ'iqah* (a destructive awful cry, torment, hit,

فَقَضَيْنَا سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ
سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ
وَحِفْظًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿١٢﴾

إِن أَعْرَضُوا فَقُلْ أَنْذَرْتُكُمْ صَبَاحَةً مِّثْلَ صَبَاحَةِ
عَادٍ وَثَمُودَ ﴿١٣﴾

إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ
خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ
مَلَائِكَةً فَإِنَّا بِمَا أُرْسِلْتُمْ بِهِ كَاذِبُونَ ﴿١٤﴾

فَالْمُاعَادَ فَاثَنًا فَاصْبِرُوا فِي الْأَرْضِ يَعْبُرُ الْمَنْعِيُّ وَقَالُوا
مَنْ أَشَدُّ مَقَافِقَةً أَوْ أَشَدُّ قُوَّةً أَن اللَّهَ الَّذِي عَلَّمَهُمْ
هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿١٥﴾

فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ مَحْصُورَاتٍ
لِيُذِيقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيَاةِ الدُّنْيَا وَلَعَذَابُ
الْآخِرَةِ أَخْبَرُ وَلَهُمْ لَا يَصْبِرُونَ ﴿١٦﴾

وَأَنذَرْتَهُمْ قَهْرَ ظُهُورِهِمْ فَاسْتَحَبُّوا الْعَمَىٰ عَلَى الْهُدَىٰ
فَأَخَذَتْهُمُ صَاحِبَةُ الْعَذَابِ الْهُونَ بِمَا كَانُوا
يَكْسِبُونَ ﴿١٧﴾

⁽¹⁾ (V.41:12) See the footnote of (V.6:97).

a thunderbolt) of disgracing torment seized them because of what they used to earn.

18. And We saved those who believed and used to fear Allâh, keep their duty to Him and avoid evil.

19. And (remember) the Day that the enemies of Allâh will be gathered to the Fire, then they will be driven [(to the Fire), former ones being withheld till their later ones will join them].

20. Till, when they reach it (Hell-fire), their hearing (ears) and their eyes, and their skins will testify against them as to what they used to do.

21. And they will say to their skins, "Why do you testify against us?" They will say: "Allâh has caused us to speak as He causes all things to speak: and He created you the first time, and to Him you are made to return."

22. And you have not been hiding yourselves (in the world), lest your ears, and your eyes, and your skins should testify against you; but you thought that Allâh knew not much of what you were doing.

23. And that thought of yours which you thought about your Lord, has brought you to destruction; and you have become (this Day) of those utterly lost!

24. Then, if they bear the torment patiently, then the Fire is the home for them, and if they seek to please Allah, yet they are not of those who will ever be allowed to please Allah.

25. And We have assigned for them (devils) intimate companions (in this world), who have made fair-seeming to them, what was before them (evil deeds which they were

وَنَجَّيْنَا الَّذِينَ آمَنُوا وَكَانُوا يَتَّقُونَ ﴿١٨﴾

وَيَوْمَ يُجْمَعُونَ إِلَى النَّارِ فَيَهْرَبُونَ ﴿١٩﴾

حَتَّىٰ إِذَا جَاءَهُمُ الْمَقْدَارُ فَسَمِعُوا مِنْهُمْ شَهَادَةً ﴿٢٠﴾
وَأَصْحَابُكُمْ وَأَصْلَابُكُمْ بَيْنَ أَيْدِيهِمْ يُشَاقُّونَ ﴿٢١﴾

وَقَالُوا لِمَ يَدْعُونَ شَهِيدًا ثُمَّ لَا يَرْجِعُونَ إِلَيْنَا ﴿٢٢﴾
أَلَمْ يَكُنْ الْأَوَّلُ أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ
وَالْيَوْمَ تُرْجَعُونَ إِلَيْهِ ﴿٢٣﴾

وَمَا كُنْتُمْ تَسْتَعِينُونَ ﴿٢٤﴾
وَلَا تَصْبِرُونَ وَلَا تَجِدُونَ إِلَيْنَا غُرْحًا وَلَا يَخَافُكُمْ
لَا يَمْلِكُ كَيْفَ نَقَمُوا تَعْمَلُونَ ﴿٢٥﴾

وَلِكُلِّ قَوْمٍ خُذْلَةٌ مِمَّنْ لَدَىٰ ظَنَّتُمْ رَيْبَ كُنْزِ رَبِّكُمْ
فَلَا تَصْبِرُونَ فِي الْأَعْيُنِ ﴿٢٦﴾

فَإِنْ صَبَرُوا فَلَا رَيْبَ لَهَا هُمْ وَإِنْ يَسْتَعْجِلْوا فَلَهُمْ
مِنْ الْعَذَابِ ﴿٢٧﴾

وَقَضَّيْنَا إِلَهُهُمْ قُضْرًا ذَاتَ أَلْهَمٍ فَاتَّبَعْنَاهُ لَئِيْلِهِمْ
وَمَا خَلَقَهُمْ وَصَحَّفْ عَلَيْهِمُ الْقَوْلَ فِي أَمْنٍ قَدْ خَلَقْتُمْ

doing in the present worldly life and disbelief in the Reckoning and the Resurrection) and what was behind them (denial of the matters in the coming life of the Hereafter as regards punishment or reward). And the Word (i.e. the torment) is justified against them as it was justified against those who were among the previous generations of jinn and men that had passed away before them. Indeed they (all) were the losers.

26. And those who disbelieve say: "Listen not to this Qur'ân, and make noise in the midst of its (recitation) that you may overcome."

27. But surely, We shall cause those who disbelieve to taste a severe torment, and certainly, We shall requite them the worst of what they used to do.

28. That is the recompense of the enemies of Allâh: the Fire. Therein will be for them the eternal home, a (deserving) recompense for that they used to deny Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.).

29. And those who disbelieve will say: "Our Lord! Show us those among jinn and men who led us astray: that we may crush them under our feet so that they become the lowest."

30. Verily, those who say: "Our Lord is Allâh (Alone)," and then they stand firm,^[1] on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!

قِيلَ لَهُمْ تَرَىٰ رَبَّكَ لَا إِلَهَ إِلَّا هُوَ قَائِمًا عَلَى ٱلْعَرْشِ ۚ ۝١٦

وَقَالَ الَّذِينَ كَفَرُوا لَا تَسْمَعُوا لِهَٰذَا الْقُرْءَانِ
وَالْقَوَاغِىٔ لَمَّا كُتِبَ لَهُنَّ ۝١٧

فَلَنَذِيقَنَّهُمُ ٱلْعَذَابَ شَدِيدًا
وَلَنَجْزِيَنَّهُمْ أَشْرَ ٱلَّذِى كَانُوا يَعْمَلُونَ ۝١٨

ذَٰلِكَ جَزَاؤُ ٱلَّذِينَ كَفَرُوا ٱلَّذِينَ كَانُوا يَكْفُرُونَ
بِمَا كَانُوا يَعْمَلُونَ ۝١٩

وَقَالَ ٱلَّذِينَ كَفَرُوا رَبَّنَا أَرَبِ ٱلَّذِينَ
أَشْرَكْنَا مَعَهُ ٱلْإِلَٰهَ ٱلَّذِينَ كَانُوا يَكْفُرُونَ
ٱلْأَشْقَى ۝٢٠

إِنَّ ٱلَّذِينَ قَالُوا رَبَّنَا ٱللَّهُ ثُمَّ اسْتَفْتَمُوا مِنَّا
عَلَيْهِمُ ٱلْمَلَائِكَةُ ٱلْأَخْفَىٰ ۖ وَٱلَّذِينَ كَفَرُوا
لَنُصْرَبَنَّ ۖ وَٱلَّذِينَ كَفَرُوا لَنُصْرَبَنَّ ۖ ۝٢١

^[1] (V.41:30) In Arabic *istaqâmû*: Stand firm i.e. they followed (really) the religion of Islâmic Monotheism, believed in the Oneness of Allah, and worshipped none but Him (Alone), and performed all that was ordained by Allah (good deeds) and abstained from all that was forbidden by Allah (sins and evil deeds).

31. "We have been your friends in the life of this world and are (so) in the Hereafter. Therein you shall have (all) that your inner-selves desire, and therein you shall have (all) for which you ask.

32. "An entertainment from (Allâh), the Oft-Forgiving, Most Merciful."

33. And who is better in speech than he who [says: "My Lord is Allâh (believes in His Oneness)," and then stands firm (acts upon His Order), and] invites (men) to Allâh's (Islâmic Monotheism), and does righteous deeds, and says: "I am one of the Muslims."

34. The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better (i.e. Allâh orders the faithful believers to be patient at the time of anger,^[1] and to excuse those who treat them badly) then verily he, between whom and you there was enmity, (will become) as though he was a close friend.

35. But none is granted it (the above quality) except those who are patient — and none is granted it except the owner of the great portion (of happiness in the Hereafter i.e. Paradise and of a high moral character) in this world.

36. And if an evil whisper from *Shaitân* (Satan) tries to turn you away (from doing good), then seek refuge in Allâh. Verily, He is the All-Hearer, the All-Knower.

37. And from among His Signs are the night and the day, and the sun and the moon. Prostrate yourselves not to the sun nor to the moon, but prostrate yourselves to Allâh Who created them, if you (really) worship Him.

لَنْ أُولَئِكَ تَرْكِبُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَسَوْفَ يَكُونُ لَهُمَا مَنَاقِبُتُهُنَّ أَنْفُسُهُنَّ وَكَسْرُهُنَّ
مَا تَدْعُونَ ﴿٣١﴾

لَنْ أُولَئِكَ تَرْكِبُ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ
وَلَسَوْفَ يَكُونُ لَهُمَا مَنَاقِبُتُهُنَّ أَنْفُسُهُنَّ وَكَسْرُهُنَّ
مَا تَدْعُونَ ﴿٣١﴾

وَمَنْ أَحْسَنُ قَوْلًا مِمَّنْ دَعَا إِلَى اللَّهِ وَعِصَلَ
صَلِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٢﴾

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي
هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ
كَأَنَّهُ وَدِّي حميمٌ ﴿٣٣﴾

وَمَا يُلْقِيهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقِيهَا إِلَّا
ذُو حِجْلٍ عَظِيمٍ ﴿٣٤﴾

وَمَا يَزِيدُهُنَّ مِنَ الشَّيْطَانِ نَجْعٌ فَاسْتَعِذْ بِاللَّهِ
إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ
لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ
الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِتَاءَهُ تَعْبُدُونَ ﴿٣٦﴾

^[1] (V.41:34) See the footnote of (V.3:134).

38. But if they are too proud^[1] (to do so), then there are those who are with your Lord (angels) glorify Him night and day, and never are they tired.

39. And among His Signs (is this), that you see the earth barren; but when We send down water (rain) to it, it is stirred to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.

40. Verily, those who turn away from Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc. by attacking, distorting and denying them) are not hidden from Us. Is he who is cast into the Fire better or he who comes secure on the Day of Resurrection? Do what you will. Verily, He is All-Seer of what you do (this is a severe threat to the disbelievers^[2]).

41. Verily, those who disbelieved in the Reminder (i.e. the Qur'ân) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book (because it is Allâh's Speech, and He has protected it from corruption. (See V.15:9)

42. Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh عز وجل).

43. Nothing is said to you (O Muhammad صلى الله عليه وسلم) except what was said to the Messengers before you. Verily, your Lord is the Possessor of Forgiveness, and (also) the Possessor of Painful Punishment.^[3]

كَانَ أَشَدَّ عِتْرًا قَالُوا مَا لَئِيْلَ عِنْدَ رَبِّكَ
يَسْتَجِيبُونَ لَهُ بِالْجُلُودِ وَالْأَنفُسِ وَهُمْ
لَا يُشْعُرُونَ ﴿٣٨﴾

وَمِنْ آيَاتِهِ أَنْ تَنزِي الْأَرْضَ حَتَّى تَبْقَا
عَلَيْهَا تِلْثَةٌ أَهْبَرَتْ وَرَبِّتْ إِنَّ الَّذِي أَحْيَاهَا الْمَيِّتَ
الْمُتَّكِئُ عَلَى كُلِّ عَصَا يُؤْتِيهِ حَيَاتًا ﴿٣٩﴾

إِنَّ الَّذِينَ يُلْحِظُونَ فِي آيَاتِنَا لَا يَخْفَوْنَ عَلَيْهَا آتَيْنَ
بِالْقُرْآنِ الْكَافِرَ سَعِيرًا قَدْ آتَيْنَا الْوَيْهَ الْعَمَلُومَ
مَا يَشْعُرُونَ أَلَمْ يَكُنْ لَهُمْ بَصِيرَةٌ ﴿٤٠﴾

إِنَّ الَّذِينَ كَفَرُوا بِالْآيَةِ لَسَاجِدَةٌ لِمَا رَكِبَتْ
عَرْشُهُ ﴿٤١﴾

لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ
مِنْ حَكِيمٍ جَبَّارٍ ﴿٤٢﴾

مَا يُقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ
رَبَّكَ لَتَدْعُو مَغْفِرَةً وَذُو عَقَابٍ أَلِيمٍ ﴿٤٣﴾

^[1] (V.41:38): See the footnote of (V.22:9).

^[2] (V.41:40) See the footnote of (V.17:97).

^[3] (V.41:43) See the footnote of (V.3:85).

44. And if We had sent this as a Qur'ân in a foreign language (other than Arabic), they would have said: "Why are not its verses explained in detail (in our language)? What! (A Book) not in Arabic and (the Messenger) an Arab?" Say: "It is for those who believe, a guide and a healing. And as for those who disbelieve, there is heaviness (deafness) in their ears, and it (the Qur'ân) is blindness for them. They are those who are called from a place far away (so they neither listen nor understand)."

45. And indeed We gave Mûsâ (Moses) the Scripture, but dispute arose therein. And had it not been for a Word that went forth before from your Lord, (the torment would have overtaken them) and the matter would have been settled between them. But truly, they are in grave doubt thereto (i.e. about the Qur'ân). [Tafsir Al-Qurtubî].

46. Whosoever does righteous good deed, it is for (the benefit of) his ownself; and whosoever does evil, it is against his ownself. And your Lord is not at all unjust to (His) slaves.⁽¹⁾

وَلَوْ جَعَلْنَاهُ قُرْآنًا فَتَعَالَى لُغَاهُ لَفُتِحَتْ
عَلَيْهِ أَلْسِنُ الْعَرَبِ كُلِّهَا وَلَوْ لَمْ يَكُنْ
هَذَا وَبُيِّنَ لَهُ الْبَيِّنَاتُ لَافْتَحَتْ فِي عَادِ الْفِتْرِ
وَهُوَ عَلَى هَيْئَةٍ عَمَى أُولَئِكَ يَنْدَرُونَ مِنْ
تَكْوِينِ بَيِّنَاتٍ ٤٤

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ فَاسْتَخْلَفَ فِيهِ
وَلَوْ لَمْ يَكُنْ مِنْ رَبِّكَ لَقُضِيَ بَيْنَهُمْ
وَالْفِتْرَةُ لَفِي شَكٍّ مِنْ رَبِّهِ ٤٥

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا
وَمَا رَبُّكَ بِظَالِمٍ لِلْعَامِلِينَ ٤٦

¹¹ (V.41:46):

a) See the footnote of (V.6:61).

b) See the footnote of (V.3:85).

c) Narrated Abu Mûsâ رضى الله عنه The Prophet صلى الله عليه وسلم said, "The example of Muslims, Jews and Christians is like the example of a man who employed labourers to work for him from morning till night for specific wages. They worked till mid-day and then said, 'We do not need your money which you have fixed for us and let whatever we have done be annulled.' The man said to them, 'Don't quit the work, but complete the rest of it and take your full wages.' But they refused and went away (like the Jews who refused to believe in the Message of Jesus عليه السلام). The man employed another batch after them and said to them, 'Complete the rest of the day and yours will be the wages I had fixed for the first batch.' So, they worked till the time of 'Asr prayer. They said, 'Let what we have done be annulled and keep the wages you have promised us for yourself!' The man said to them, 'Complete the rest of the work, as only a little of the day remains': but they refused (like the Christians who refused to believe in the Message of Muhammad صلى الله عليه وسلم). Thereafter, he employed another batch to work for the rest of the day and they worked for the rest of the day till the sunset, and they received the wages of the two former batches. So that was the example of these people (Muslims) and the example of this light [Islamic Monotheism,

47. To Him. (Alone) is referred the knowledge of the Hour.^[1] No fruit comes out of its sheath, nor does a female conceive nor brings forth (young ones), except by His Knowledge. And on the Day when He will call to them (polytheists) (saying): "Where are My (so-called) partners (whom you did invent)?" They will say: "We inform You that none of us bears witness to it (that they are Your partners)!"

48. And those whom they used to invoke before (in this world) shall disappear from them, and they will perceive that they have no place of refuge (from Allâh's punishment).^[2]

49. Man (the disbeliever) does not get tired of asking good (things from Allâh); but if an evil touches him, then he gives up all hope and is lost in despair.

50. And truly, if We give him a taste of mercy from Us, after some adversity (severe poverty or disease, etc.) has touched him, he is sure to say: "This is due to my (merit); I think not that the Hour will be established. But if I am brought back to my Lord, surely, there will be for me the best (wealth) with Him. Then, We verily, will show to the disbelievers what they have done, and We shall make them taste a severe torment.

* وَإِلَيْهِ رُجْعُ الْأَنْسَاءِ وَمَا تُخْبِرُ مِنْ ثَمَرٍ مِنْ أَكْمَامِهَا وَمَا تُحْمَلُ مِنْ ثِقَلٍ وَلَا تَضَعُ إِلَّا بِعِلْمِهِ وَنُورُهُ يَنَاطِلُهُمْ إِنَّ شُرَكَاءَ قَالُوا أَدْنَاهُ مَا يَتَّخِذُ مِنْ شُهُودٍ ﴿٤٧﴾

وَصَلَّاهُمْ مِمَّا كَانُوا يَعْبُدُونَ مِنْ قَبْلُ وَكُنُوزُهُمْ فِيهِمْ مِنْ قَبْلُ ﴿٤٨﴾

لَا يَتُوبُ الْإِنْسَانُ مِنْ دَعْوَةٍ لَمْ يَرْفُضْ مِنْ مَبْنَى الشَّرِّ فَيَتُوبُ قَلِيلًا ﴿٤٩﴾

وَلَئِنْ آدَيْنَاهُ رَحْمَةً يَتَّخِذْ مِنْ بَعْدِ ضَرَرَةٍ مَسَّةٍ يُعْتَقِلُ مَهْلًا يَوْمَ أَظْنَمُ السَّاعَةَ قَالِمَةً وَلَئِنْ رُجِعَتْ إِلَى آتِلَافٍ لِيُعَذِّبَهُ لِلْخَسْفِ فَلَنُنَبِّئَنَّ الْآتِلِينَ كَثْرًا يَأْمُرُؤُنَا وَلَنُرِيَّهُمْ مِنْ عَذَابِ الْغَلِيظِ ﴿٥٠﴾

the Qur'ân, the *Sunnah* (legal ways of the Prophet صلى الله عليه وسلم) and the guidance which Prophet Muhammad صلى الله عليه وسلم brought which they have accepted willingly."* (*Sahîh Al-Bukhârî*, Vol. 3, *Hadîth* No. 471)

* The Jews refused to believe in the Message of 'Isâ (Jesus), so all their work was annulled; similarly, the Christians refused to accept the Message of Muhammad صلى الله عليه وسلم and thus their work was annulled too. Such people were not rewarded, because they refused to have true faith for the rest of their lives and died as disbelievers. They should have believed in the latest Message; for their insistence on keeping their old religion deprived them of the reward which they would have got for their previous good deeds achieved before the advent of the new religion. On the other hand, Muslims accepted and believed in all the three Messages and deserved a full reward for their complete surrender to Allah (*Al-Qastalânî*, Vol. 4, Page 133).

^[1] (V.41:47) See the footnote of (V.7:187).

^[2] (V.41:48) See the footnote of (V.2:165).

51. And when We show favour to man, he withdraws and turns away; but when evil touches him, then he has recourse to long supplications.

52. Say: "Tell me, if it (the Qur'ân) is from Allâh, and you disbelieve in it? Who is more astray than one who is in opposition far away (from Allâh's Right Path and His obedience).

53. We will show them Our Signs in the universe, and in their own selves, until it becomes manifest to them that this (the Qur'ân) is the truth. Is it not sufficient in regard to your Lord that He is a Witness over all things?

54. Verily, they are in doubt concerning the Meeting with their Lord? (i.e. Resurrection after their death, and their return to their Lord). Verily, He it is Who is surrounding all things!

Sûrat Ash-Shûrah (The Consultation) XLII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

2. 'Ain-Sîn-Qâf.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

3. Likewise Allâh, the All-Mighty, the All-Wise sends Revelation to you (O Muhammad صلى الله عليه وسلم) as (He sent Revelation to) those before you.^{1d}

4. To Him belongs all that is in the heavens and all that is in the earth, and He is the Most High, the Most Great.

وَلَمَّا أَفْعَمْنَا عَلَى الْإِنْسَانِ أَعْرَضَ وَنَجَّيْنَاهُ
وَلَمَّا مَسَّهُ الْفَرُّ قَدَّرُوعًا عَرِيضًا ﴿٥١﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ نُزْلٌ فَكُفِّرْتُمْ
بِهِ مِنْ أَضَلُّ مِمَّنْ هُوَ فِي شِقَاقِ بَعِيدٍ ﴿٥٢﴾

سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَفِي أَنْفُسِهِمْ حَتَّى
يَتَبَيَّنَ لَهُمْ آيَةُ الْحَقِّ أَوَلَمْ يَكُنْ بِرُؤُوسِهِمْ
عَلَى كُلِّ شَيْءٍ شَهِيدًا ﴿٥٣﴾

أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِنْ لِقَاءِ رَبِّهِمْ أَإِلَٰهًا يُدْعَى
تَتَى يَوْمَ تُحِيطُ ﴿٥٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَمْدٌ
عَسَقُ ﴿١﴾

كَذَلِكَ يُوحِي إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ اللَّهُ
الْعَزِيزُ الْكَرِيمُ ﴿٢﴾

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَهُوَ الْعَلِيُّ
الْعَظِيمُ ﴿٤﴾

^{1d} (V.42:3) See the footnote of (V.4:163).

5. Nearly the heavens might be rent asunder from above them (by His Majesty): and the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth. Verily, Allâh is the Oft-Forgiving, the Most Merciful.

6. And as for those who take as *Auliya'* (guardians, supporters, helpers, lords, gods, protectors) others besides Him [i.e. they take false deities other than Allâh as protectors, and they worship them] — Allâh is *Hafiz* (Protector, Watcher) over them (i.e. takes care of their deeds and will recompense them), and you (O Muhammad صلى الله عليه وسلم) are not a *Wakil* (guardian or a disposer of their affairs) over them (to protect their deeds).

7. And thus We have revealed to you (O Muhammad صلى الله عليه وسلم) a Qur'ân in Arabic that you may warn the Mother of the Towns (Makkah) and all around it, and warn (them) of the Day of Assembling of which there is no doubt: when a party will be in Paradise (those who believed in Allâh and followed what Allâh's Messenger صلى الله عليه وسلم brought them) and a party in the blazing Fire (Hell) (those who disbelieved in Allâh and followed not what Allâh's Messenger صلى الله عليه وسلم brought them).^[1]

8. And if Allâh had willed, He could have made them one nation, but He admits whom He wills to His Mercy. And the *Zâlimûn* (polytheists and wrong-doers) will have neither a *Wali* (protector or guardian) nor a helper.

9. Or have they taken (for worship) *Auliya'* (guardians, supporters, helpers, protectors, lords, gods) besides Him? But Allâh — He Alone is the *Wali* (Lord, God, Protector). And it is He Who gives life to the dead, and He is Able to do all things.

كَذَٰلِكَ السَّمَوَاتُ يَتَّقَنَّ مِنْ فَخْرِهِنَّ وَالْمَلَائِكَةُ
يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَاسْتَغْفِرُونَ لِمَنْ فِي
الْأَرْضِ ۚ إِنَّ اللَّهَ هُوَ الْغَفُورُ الرَّحِيمُ ﴿٥﴾

وَالَّذِينَ اتَّخَذُوا مِنْ دُونِهِ أَوْلِيَاءَ اللَّهُ حَفِظٌ
عَلَيْهِمْ وَمَا أَتَى عَلَيْهِمْ مِنْ بَشِيرٍ وَلَا نَذِيرٍ ﴿٦﴾

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لَتُنذِرَ أُمَّ الْقُرَىٰ
وَمَنْ حَوْلَهَا وَتُنذِرَ فَرَقَ الْجَمْعِ لَا رَبَّ لِيَوْمَ يُنْفَخُ
الْكَتُوبُ وَنُفِخَ فِي السُّعُوفِ ﴿٧﴾

وَلَوْ شَاءَ اللَّهُ لَجَعَلَهُمْ أُمَّةً وَاحِدَةً وَلَٰكِنْ يُدْخِلُ مَنْ
يَشَاءُ فِي رَحْمَتِهِ وَالظَّالِمُونَ مَا لَهُمْ مِنْ وَلِيٍّ
وَلَا نَصِيرٍ ﴿٨﴾

أَرَأَيْتُمْ لِمَنِ دُونِهِ أَوْلِيَاءَ فَإِنَّ اللَّهَ هُوَ الْوَلِيُّ وَهُوَ يُحْيِي
الْمَوْتُ وَيُخَوِّضُ الْغُرُوبَ ۚ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْكَرِيمُ ﴿٩﴾

^[1] (V.42:7) See the footnote of (V.3:85).

10. And in whatsoever you differ, the decision thereof is with Allâh (He is the ruling Judge). (And say O Muhammad صلى الله عليه وسلم to these polytheists:) Such is Allâh, my Lord in Whom I put my trust, and to Him I turn (in all of my affairs and) in repentance.

11. The Creator of the heavens and the earth. He has made for you mates from yourselves, and for the cattle (also) mates. By this means He creates you (in the wombs). There is nothing like Him; and He is the All-Hearer, the All-Seer.

12. To Him belong the keys of the heavens and the earth. He enlarges provision for whom He wills, and straitens (it for whom He wills). Verily, He is All-Knower of everything.

13. He (Allâh) has ordained for you the same religion (Islâmic Monotheism) which He ordained for Nûh (Noah), and that which We have revealed to you (O Muhammad صلى الله عليه وسلم), and that which We ordained for Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus) saying you should establish religion (i.e. to do what it orders you to do practically), and make no divisions^[1] in it (religion) (i.e. various sects in religion). Intolerable for the *Mushrikûn*,^[2] is that (Islamic Monotheism) to which you (O Muhammad صلى الله عليه وسلم) call them. Allâh chooses for Himself whom He wills, and guides to Himself who turns to Him in repentance and in obedience.

14. And they divided not till after knowledge had come to them, through (selfish) transgression between themselves. And had it not been for a Word that went forth before

وَمَا اخْتَلَفْتُمْ فِيهِ مِنْ شَيْءٍ فَحُكْمُهُ إِلَى اللَّهِ
ذَلِكُمُ اللَّهُ رَبِّي عَلَيْهِ تَوَكَّلْتُ وَإِلَيْهِ أُنِيبُ ﴿١٥﴾

قَابِلُ السَّعَاتِ وَالْأَرْضِ جَعَلَ لَكُمْ مِنْ أَنْفُسِكُمْ
أَزْوَاجًا لِكُلِّ يَدْرُسُكُمْ فِيهِ لَيْسَ
كَثَائِدُهُ فَنَّى وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿١٦﴾

لَهُ مَقَالِيدُ السَّمَاوَاتِ وَالْأَرْضِ يُمْسِكُ الرِّزْقَ لِمَنْ
يَشَاءُ وَيَقْدِرُ لَهُ كُلَّ شَيْءٍ عَلَيْهِ ﴿١٧﴾

سَخَّرَ لَكُمْ مِنَ الدِّينِ مَا رَحِمَ بِهِ وَمَا الَّذِي
أَوْحَيْنَا إِلَيْكَ وَمَا وَصَّيْنَا بِهِ إِبْرَاهِيمَ
وَمُوسَى وَعِيسَى أَنْ أَقِيمُوا الدِّينَ وَلَا تَتَفَرَّقُوا
فِيهِ كَذَلِكَ تُلْقِي الْقُرْآنَ لِلنَّاسِ لَعَلَّهُمْ
يَتَّقُونَ إِلَهُ مَنِ اسْتَجَابَ لَهُمْ إِلَهُ وَاحِدٌ ﴿١٨﴾

وَمَا تَنْفَرُوا إِلَّا مِنْ بَيْنِ مَا جَاءَهُمْ بِالْبَيِّنَاتِ بَعثْنَا بِهِمْ
رُسُلًا كَلِمَةً مَقْبُوحَةً مِنْ رَبِّكَ إِلَى أَجَلٍ مُسَمًّى

^[1] (V.42:13) See the footnote of (V.3:103).

^[2] (V.42:13) *Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah, those who worship others along with Allah or set up rivals or partners to Allah.

from your Lord for an appointed term, the matter would have been settled between them. And verily, those who were made to inherit the Scripture [i.e. the Taurâh (Torah) and the Injeel (Gospel)] after them (i.e. Jews and Christians) are in grave doubt concerning it (i.e. Allâh's true religion — Islâm or the Qur'ân).

15. So to this (religion of Islâm alone and this Qur'ân) then invite (people) (O Muhammad صلى الله عليه وسلم), and stand firm [on Islâmic Monotheism by performing all that is ordained by Allâh (good deeds), and by abstaining from all that is forbidden by Allâh (sins and evil deeds)], as you are commanded, and follow not their desires but say: "I believe in whatsoever Allâh has sent down of the Book [all the holy Books, — this Qur'ân and the Books of the old from the Taurât (Torah), or the Injeel (Gospel) or the Pages of Ibrâhîm (Abraham)] and I am commanded to do justice among you. Allâh is our Lord and your Lord. For us our deeds and for you your deeds. There is no dispute between us and you. Allâh will assemble us (all), and to Him is the final return."

16. And those who dispute concerning Allâh (His religion of Islâmic Monotheism with which Muhammad صلى الله عليه وسلم has been sent), after it has been accepted (by the people), of no use is their dispute before their Lord and on them is wrath, and for them will be a severe torment.^[1]

17. It is Allâh Who has sent down the Book (the Qur'ân) in truth, and the Balance (i.e. to act justly). And what can make you know that perhaps the Hour is close at hand?

18. Those who believe not therein seek to hasten it, while those who believe are fearful

الْقَضَىٰ بَيْنَهُمْ ۚ وَلَئِنَّ الَّذِينَ أُوْتُوا الْكِتَابَ مِن
تَقْدِيرِهِمْ لَفِي شَكٍّ مِّنْهُ مُرِيبٍ ﴿١٥﴾

فَإِلَٰهَ إِلَٰهٍ فَادْعُ ۖ وَأَسْتَوِفِرُكُمْ أَمْرًا وَلَا تَتَّبِعِ
أَهْوَاءَهُمْ وَقُلْ مَا مَنَعْتُ إِيمَانًا أَنزَلَ اللَّهُ مِن
كِتَابٍ وَأَمْرًا لِّأَعْدِلَ بَيْنَكُمْ اللَّهُ رَبُّنَا
وَرَبُّكُمْ لَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ لَا حُجَّةَ
بَيْنَنَا وَبَيْنَكُمُ اللَّهُ يَجْمَعُ بَيْنَنَا وَأَنزَلَ
الْعَصِيدَ ﴿١٦﴾

وَالَّذِينَ يَحْتَابُونَ فِي الدِّينِ مَا أُسْتَجِيبَ لِلَّهِ
حُجَّةً لِّمَا حُجِّبَتْ عَنْهُمْ رُبُّهُمْ وَعَلَيْهِمْ عَذَابٌ
وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧﴾

اللَّهُ الَّذِي أَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيزَانَ
وَمَا يَذِّدُكَ لَعَلَّ السَّاعَةَ قَرِيبٌ ﴿١٨﴾

يَسْتَعْجِلُ بِهَا الَّذِينَ لَا يُؤْمِنُونَ بِهَا وَالَّذِينَ
عَامُوا أَسْتَفْزِرُونَ مِنْهَا وَيَعْلَمُونَ أَنَّهَا لَآتِي

^[1] (V.42:16) See the footnote of (V.3:85).

of it, and know that it is the very truth. Verily, those who dispute concerning the Hour are certainly in error far away.

19. Allāh is very Gracious and Kind to His slaves. He gives provisions to whom He wills. And He is the All-Strong, the All-Mighty.

20. Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.

21. Or have they partners (with Allāh — false gods) who have instituted for them a religion which Allāh has not ordained? And had it not been for a decisive Word (gone forth already), the matter would have been judged between them. And verily, for the *Zālimûn* (polytheists and wrong-doers) there is a painful torment.

22. You will see (on the Day of Resurrection), the *Zālimûn* (polytheists and wrong-doers) fearful of that which they have earned, and it (Allāh's Torment) will surely befall them. But those who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous deeds (will be) in the flowering meadows of the Gardens (Paradise). They shall have whatsoever they desire with their Lord. That is the supreme Grace, (Paradise).

23. That is (the Paradise) whereof Allāh gives glad tidings to His slaves who believe (in the Oneness of Allāh — Islāmic Monotheism) and do righteous good deeds. Say (O Muhammad صلى الله عليه وسلم): "No reward do I ask of you for this except to be kind to me for my kinship with you."¹¹ And

الْأَيْنَ الَّذِينَ يُجَادُونَ فِي السَّاعَةِ لَيْسَ خَبَلٌ
بِهِمْ ۝

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ
الْقَوِيُّ الْعَزِيزُ ۝

مَنْ كَانَ يُرِيدْ حَرْثَ الْآخِرَةِ نَزَدْنَاهُ فِي حَرْثِهِ
وَمَنْ كَانَ يُرِيدْ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ
فِي الْآخِرَةِ مِنْ حَصِيبٍ ۝

أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمُ مِنَ الدِّينِ مَا
لَمْ يَأْذَنْ بِهِ اللَّهُ وَلَوْلَا كَلِمَةُ الْفَضْلِ لَفُتِحَتْ
بَيْنَهُمْ لُكُلُ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ ۝

رَأَى الظَّالِمِينَ مُشْفِقِينَ مِمَّا كَسَبُوا
وَهُوَ رَافِعٌ يَهُرُّ وَالَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ فِي رَوْحَاتٍ لَبَّتِمَا لَهُمْ مَا
يَشَاءُونَ عِنْدَ رَبِّهِمْ ذَلِكَ هُوَ الْفَضْلُ
الْكَبِيرُ ۝

ذَلِكَ الَّذِي يُبَشِّرُ اللَّهُ عِبَادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا
الصَّالِحَاتِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
الْقُرْبَىٰ وَمَنْ يَقْرَأْ حَسَنَةً نَّزِدْنَا لَهُ فِيهَا حَسَنَةً
إِنَّ اللَّهَ غَفُورٌ شَكُورٌ ۝

¹¹ (V.42:23) i.e. I do not ask for any reward from you (in the form of wealth, money, etc.) for my preaching of Islāmic Monotheism, but I only request you not to harm me for the kinship

whoever earns a good righteous deed, We shall give him an increase of good in respect thereof. Verily, Allâh is Oft-Forgiving, Most Ready to appreciate (the deeds of those who are obedient to Him).

24. Or say they: "He has invented a lie against Allâh?" If Allâh willed, He could have sealed up your heart (so that you forget all that you know of the Qur'ân). And Allâh wipes out falsehood, and establishes the truth (Islâm) by His Word (this Qur'ân). Verily, He knows well what (secrets) are in the breasts (of mankind).

25. And He it is Who accepts repentance from His slaves, and forgives sins, and He knows what you do.¹¹

26. And He answers (the invocation of) those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, and gives them increase of His Bounty. And as for the disbelievers, theirs will be a severe torment.

27. And if Allâh were to enlarge the provision for His slaves, they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is, in respect

أَمْ يَقُولُونَ افترى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأِ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَوَدَّعَ اللَّهُ الْبَاطِلَ وَيُخَوِّضُ الْإِنسَانَ فِي أَلْسِنَةٍ حُدَّهَا اللَّهُ عَلَيْهِ يَدَايِ الضَّالِّينَ ﴿٢٤﴾

وَهُوَ الَّذِي يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهِ وَيَعْفُو عَنِ السَّيِّئَاتِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿٢٥﴾

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَآتَوْا الْحَاقِلَاتِ وَيَزِيدُهُمْ مَقْصُودَهُمُ الْقَوْلَ لَكُمْ فِي ذَلِكَ عَذَابٌ شَدِيدٌ ﴿٢٦﴾

* وَلَوْ أَمْسَطَ اللَّهُ الرِّزْقَ لِعِبَادِهِ لَبْتَغَوْا فِي الْأَرْضِ وَلَٰكِنْ يَنْزِلُ بِقَدَرٍ مَّا يَشَاءُ لَكُمْ رِزْقًا يَوْمَ تَصِيرُونَ ﴿٢٧﴾

between you and me, as you are my tribesmen, and you have more right to obey me and follow me in my doctrine of Islâmic Monotheism.

¹¹ (V.42:25) Narrated Shaddâd bin Aus رضي الله عنه The Prophet صلى الله عليه وسلم said, "The most superior way of asking for forgiveness from Allâh is: *Allâhumma anta Rabbî, lâ ilâha illâ Anta. Anta khalâqtanî wa ana 'abduka, wa ana 'alâ 'ahdika wa wa'dika mastata' tu. A'ûdhu bika min sharri ma sana'tu, abû'u laka binî'matika 'alaiya, wa abû'u laka bidhanbî faghfirli fa innahû lâ yaghfiru adhdhunûba illâ Anta.*" The Prophet صلى الله عليه وسلم added: "If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (Sahîh Al-Bukhârî, Vol.8, Hadîth No.318).

* O Allâh, You are my Lord! None has the right to be worshipped but You. You created me and I am Your slave, and I am faithful to my covenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.

of His slaves, Well-Acquainted, All-Seer (of things that benefit them).

28. And He it is Who sends down the rain after they have despaired, and spreads His Mercy. And He is the *Wali* (Helper, Supporter, Protector, Lord), the Worthy of all Praise.

29. And among His *Ayât* (proofs, evidences, lessons, signs, etc.) is the creation of the heavens and the earth, and whatever moving (living) creatures He has dispersed in them both. And He is All-Potent over their assembling (i.e. resurrecting them on the Day of Resurrection after their death, and dispersion of their bodies) whenever He wills.

30. And whatever of misfortune befalls you, it is because of what your hands have earned. And He pardons much. (See Verse 35:45).

31. And you cannot escape from Allâh (i.e. His punishment) in the earth, and besides Allâh you have neither any *Wali* (guardian or protector) nor any helper.

32. And among His Signs are the ships in the sea like mountains.

33. If He wills, He causes the wind to cease, then they would become motionless on the back (of the sea). Verily, in this are signs for everyone patient and grateful.

34. Or He may destroy them (by shipwreck) because of that which their (people) have earned. And He pardons much.

35. And those who dispute (polytheists with Our Messenger Muhammad صلى الله عليه وسلم) as regards Our *Ayât* (proofs, signs, verses, etc. of Islâmic Monotheism) may know that there is no place of refuge for them (from Allâh's punishment)¹¹ [Tafsîr At-Tabarî].

وَهُوَ الَّذِي يُزِيلُ الْعُقُبَ عَنْ مَقَاطِعِهِ وَيُمْسِكُ رَحْمَتَهُ
بِأَمْرِ الْوَلِيِّ الْحَمِيدِ ﴿٢٨﴾

وَمِنْ آيَاتِهِ خَلْقَ السَّمَكِ وَالْأَرْضِ وَمَا فِيهِنَّ مِنْ
دَابَّةٍ وَمَوْجٍ يَجْعَلُهُمْ إِذَا أَرَادَ عَلَيْهِمْ قُدْرًا ﴿٢٩﴾

وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ فَمَا كَسَبَتْ أَيْدِيكُمْ يُعَلِّمُوا
عَنْ كَثِيرٍ ﴿٣٠﴾

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٣١﴾

وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٣٢﴾

إِنْ يَشَأْ يُسْكِنِ الرِّيحَ فَيَظْلَنَ زَوَاجِدُهُمْ عَلَى ظُهُورِهِمْ
كَذَلِكَ لَا يُبَدِّلُ لِكُلِّ صَبَّارٍ شُكْرًا ﴿٣٣﴾

أَوْ يُوقِفَهُمْ وَمَا كَسَبُوا يُعَلِّمُوا عَنْ كَثِيرٍ ﴿٣٤﴾

وَيَعْلَمُ الَّذِينَ يُجَادِلُونَ فِي آيَاتِنَا مَا لَهُمْ مِنْ نَجْوَى ﴿٣٥﴾

¹¹ (V.42:35) See the footnote of (V.3:85).

36. So whatever you have been given is but (a passing) enjoyment for this worldly life, but that which is with Allâh (Paradise) is better and more lasting for those who believe (in the Oneness of Allâh — Islâmic Monotheism) and put their trust in their Lord (concerning all of their affairs).

37. And those who avoid the greater sins,^[1] and *Al-Fawâhish* (illegal sexual intercourse), and when they are angry, they forgive.^[2]

38. And those who answer the Call of their Lord [i.e. to believe that He is the only One Lord (Allâh), and to worship none but Him Alone], and perform *As-Salât* (*Iqâmat-as-Salât*), and who (conduct) their affairs by mutual consultation, and who spend of what We have bestowed on them.

39. And those who, when an oppressive wrong is done to them, take revenge.

40. The recompense for an evil is an evil like thereof; but whoever forgives and makes reconciliation, his reward is with Allâh. Verily, He likes not the *Zâlimûn* (oppressors, polytheists, and wrong-doers).

41. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way (of blame) against them.

42. The way (of blame) is only against those who oppress men and rebel in the earth without justification; for such there will be a painful torment.

فَمَا لَكُمْ لِمَنْ تَتَّبِعُونَ وَمَا عِنْدَ اللَّهِ
خَيْرٌ وَأَقْوَمُ لِلَّذِينَ آمَنُوا عَلَىٰ دِينِهِمْ يَتُوبُونَ ﴿٣٦﴾

وَالَّذِينَ يَتَّبِعُونَ كَيْفَ أَلْفَاظِهِمُ وَالْفَوَاحِشَ فَلَا مَا
خَصَّيْنَاهُمْ يَتُوبُونَ ﴿٣٧﴾

وَالَّذِينَ اسْتَجَابُوا لِقَوْلِ اللَّهِ وَالْآيَاتِ وَالصَّلَاةِ وَأَمْرُهُمْ شُورَىٰ
يَتُوبُونَ وَمَا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٣٨﴾

وَالَّذِينَ إِذَا أَصَابَهُمُ الْبَغْيُ هُمْ يَكْتُمُونَ ﴿٣٩﴾

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ
كَفَّرْنَا عَنْ ذَنْبِهِ اللَّهُ لَا يَحِبُّ الظَّالِمِينَ ﴿٤٠﴾

وَلَمَنْ لَقِيَ ظَمْرًا بَعْدَ ظَمْرِهِ فَأُولَٰئِكَ مَاعَلَيْهِمْ مِنْ
سَبِيلٍ ﴿٤١﴾

إِنَّمَا السَّبِيلُ عَلَىٰ الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي
الْأَرْضِ بِغَيْرِ الْحَقِّ أُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٤٢﴾

^[1] (V.42:37) e.g. to join partners in worship with Allah, to be undutiful to one's parents, to commit murder, to give false statements and witnesses, to steal (See Verses 6:151 and 6:152).

^[2] (V.42:37): a) See the footnote (B) of (V.3:130) and (V.3:134).

b) See the footnote of (V.2:22).

c) See the footnote of (V.4:135).

d) See the footnote of (V.2:278).

43. And verily, whosoever shows patience and forgives, that would truly be from the things recommended by Allâh.

44. And whomsoever Allâh sends astray, for him there is no *Walî* (protector, helper, guardian) after Him. And you will see the *Zâlimûn* (polytheists, wrong-doers, oppressors): when they behold the torment, they will say: "Is there any way of return (to the world)?"

45. And you will see them brought forward to it (Hell) made humble by disgrace,^[1] (and) looking with stealthy glance. And those who believe will say: "Verily, the losers are they who lose themselves and their families on the Day of Resurrection. Verily, the *Zâlimûn* [i.e. *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness and in His Messenger صلى الله عليه وسلم, polytheists, wrong-doers)] will be in a lasting torment. (*Tafsîr At-Tabarî*)

46. And they will have no *Auliya'* (protectors, helpers, guardians, lords) to help them other than Allâh. And he whom Allâh sends astray, for him there is no way.

47. Answer the Call of your Lord (i.e. accept the Islâmic Monotheism, O mankind and jinn) before there comes from Allâh a Day which cannot be averted (i.e. the Day of Resurrection). You will have no refuge on that Day nor there will be for you any denying (of your crimes as they are all recorded in the Book of your deeds).

48. But if they turn away (O Muhammad صلى الله عليه وسلم from the Islâmic Monotheism, which you have brought to them). We have not sent you (O Muhammad صلى الله عليه وسلم

وَلَمَنْ صَبَرَ وَغَفَرَ إِنَّ ذَلِكَ لَمِنْ عَزْمِ الْأُمُورِ ﴿٤٣﴾

وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ بِرَبِّهِ لَعِينٌ ﴿٤٤﴾
الظَّالِمِينَ لَنَنَازِلُهُنَّ الْعَذَابَ يَقُولُونَ هَلْ لَنَا مَرْجِعٌ
سَبِيلِ ﴿٤٥﴾

وَنَرَاهُمْ يُقْرَعُونَ عَلَيْهِمْ أَصْحَابُ مِنْ الْأُولَى
يَنْظُرُونَ مِنْ ظُرُفٍ خِيفَةٍ وَقَالَ الَّذِينَ عَمَسُوا
لِأَنَّهُمْ خَسِرُوا الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ
كُوفٍ أَلَيْسَ الْآلِ الْظَّالِمِينَ فِي عَذَابٍ مُقِيمٍ ﴿٤٦﴾

وَمَا كَانَ لَهُمْ مِنْ أَوْلِيَاءٍ يَصُدُّهُمْ عَنْ دُونِ
اللَّهِ وَمَنْ يُضِلِلِ اللَّهُ فَهُوَ بِرَبِّهِ لَعِينٌ ﴿٤٧﴾

أَسْتَجِيبُوا لِرَبِّكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا مَرَدَ لَهُ
مِنْ الْقَوْمِ مَا أَكْفَرُوا مِنْ قَوْمٍ يَوْمَئِذٍ يَمُوتُ مَا أَكْفَرُوا
مِنْ تَكْوِينِ ﴿٤٨﴾

فَإِنْ أَعْرَضُوا فَقَدْ أَنزَلْنَا إِلَيْهِمْ حَقِيقًا
إِنَّ عَلَيْكَ إِلَّا الْبَلَاغَ وَإِنَّا إِذَا أَذَقْنَا الْإِنْسَانَ مِنَّا

[1] (V.42:45) Narrated Anas bin Mālik رضي الله عنه A man said, "O Allah's Prophet (صلى الله عليه وسلم) Will Allah gather a disbeliever prone on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatādah, a subnarrator, said: "Yes, by the Power of Our Lord!") (Sahîh Al-Bukhârî, Vol.6, Hadîth No.283).

as a *Haftz* (watcher, protector) over them (i.e. to take care of their deeds and to recompense them). Your duty is to convey (the Message). And verily, when We cause man to taste of Mercy from Us, he rejoices thereat; but when some ill befalls them because of the deeds which their hands have sent forth, then verily, man (becomes) ingrate!

49. To Allāh belongs the kingdom of the heavens and the earth. He creates what He wills. He bestows female (offspring) upon whom He wills, and bestows male (offspring) upon whom He wills.

50. Or He bestows both males and females, and He renders barren whom He wills. Verily, He is All-Knower and is Able to do all things.

51. It is not given to any human being that Allāh should speak to him unless (it be) by Revelation, or from behind a veil, or (that) He sends a Messenger to reveal what He wills by His Leave. Verily, He is Most High, Most Wise.^[1]

52. And thus We have sent to you (O Muhammad صلى الله عليه وسلم) *Rûh* (a Revelation, and a Mercy) of Our Command. You knew not what is the Book, nor what is Faith? But We have made it (this Qur'ân) a light wherewith We guide whosoever of Our slaves We will. And verily, you (O Muhammad صلى الله عليه وسلم) are indeed guiding (mankind) to a Straight Path (i.e. Allāh's Religion of Islāmic Monotheism).

53. The Path of Allāh to Whom belongs all that is in the heavens and all that is in the earth. Verily, all matters at the end go to Allāh (for decision).

رَحْمَةً قَبِيحًا وَإِنِ تُصِيبَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ
أَيْدِيَهُمْ قُلْ إِنَّا لِلّٰهِ أَتَّسِنُ كَقَوْلِهِ ٥٩

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَٱلْأَرْضِ يَخْلُقُ مَا يَشَآءُ يَهَبُ
لِمَن يَشَآءُ إِنثًا وَيَهَبُ لِمَن يَشَآءُ ذَكَرًا ٥٨

أَوْ ذَكَرًا يُصِيبُهُ ذَكَرًا وَنُثًّٰى وَيَجْعَلُ مَن يَشَآءُ
عَاقِمًا ٥٧

وَمَا كَانَ لِبَشَرٍ أَنِ يُلْقِيَ ٱلْكَلِمَةَ ٱللّٰهُ ٱلْأَعْلَىٰ وَرَحْمَةً لِّزَيْنٍ
وَرَأَىٰ جِبَالٌ شَآئِبًا ٱلْأَوَّلِينَ رُسُلًا يَلْقَوْنَ ٱلْوَحْيَ بِٱلْوَاقِعِ
مَا يَشَآءُ ٱللّٰهُ عَلَىٰ حَكِيمٍ ٥٦

وَكَذَٰلِكَ أَوْحَيْنَا إِلَيْكَ رُسُلًا مِّنْ أَمْرًا مَّا كُنْتَ تَدْرِي
مَآ أَلْكَتُوبَ وَلَا ٱلْإِيمَنُ وَلَكِن جَعَلْنَاهُ قُرْءَٰنًا يَهْدِي
بِهِ مَن يَشَآءُ مِّنْ عِبَادِنَا ٱلَّذِينَ أَتَّهَدُوا إِلَىٰ
بِرَاطٍ مُّشْتَرِكٍ ٥٥

بِرَاطٍ مُّشْتَرِكٍ ٱلَّذِينَ أَتَّهَدُوا إِلَىٰ ٱلْوَحْدَانِ وَمَآ فِي
ٱلْأَرْضِ ٱلَّذِينَ أَتَّهَدُوا إِلَىٰ ٱلْوَحْدَانِ ٱلْأَوَّلِينَ ٥٤

^[1] (V.42:51) See the footnote of (V.4:163).

Sûrat Az-Zukhruf
(The Gold Adornments) XLIII

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allāh (Alone) knows their meanings].

2. By the manifest Book (i.e. this Qur'ân that makes things clear).

3. Verily, We have made it a Qur'ân in Arabic that you may be able to understand (its meanings and its admonitions).

4. And verily, it (this Qur'ân) is in the Mother of the Book (i.e. *Al-Lauh Al-Mahfûz*) with Us, indeed exalted, full of wisdom.

5. Shall We then (warn you not and) take away the Reminder (this Qur'ân) from you, because you are a people *Musrifûn*.^[1]

6. And how many a Prophet have We sent amongst the men of old.

7. And never came there a Prophet to them but they used to mock at him.

8. Then We destroyed men stronger (in power) than these — and the example of the ancients has passed away (before them).

9. And indeed if you ask them, "Who has created the heavens and the earth?" They will surely say: "The All-Mighty, the All-Knower created them."

10. Who has made for you the earth like a bed, and has made for you roads therein, in order that you may find your way.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ حم

وَالْكِتَابِ الْمُبِينِ ١

إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ٢

تَعْقِلُونَ ٢

وَالْقُرْآنُ فِي أُمِّ الْكِتَابِ أَلَدِيمَا لَعَلَّكُمْ تَعْقِلُونَ ٣

حَكِيمٌ ٣

أَفَنَضْرِبُ عَنْكُمْ الْعَاقِبَةَ أَنْ تُكْفَرُوا ٤

وَمَا تُشْعِرُونَ ٤

وَكَمْ أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ ٥

وَمَا يَنْصَرِفُونَ إِلَّا طَائِفَةٌ مِنْهُمْ يَصْطَفِرُونَ ٦

فَأَهْلَكْنَاهُمْ أَهْلًا يَنْسَوْنَ ٧

الْأَوَّلِينَ ٧

وَلَيْنِ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ ٨

خَلَقَهُنَّ الْعَزِيزُ الْعَلِيمُ ٨

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ مَهْدًا وَجَعَلَ

لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ ٩

^[1] (V.43:5) *Musrifûn*: Those who transgress the limits, as sinners, polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muhammad صلى الله عليه وسلم.

11. And Who sends down water (rain) from the sky in due measure, then We revive a dead land therewith, and even so you will be brought forth (from the graves).

وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً يَقْدِرُ فَأَنْزَلْنَاهُ
بِلَاةٍ قَسِيمًا كَذَلِكَ نُنْزِلُ الْغُرُوحَ ﴿١١﴾

12. And Who has created all the pairs and has appointed for you ships and cattle on which you ride:

وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا رَجَلًا لَكُمْ فِي الْفَلَاحِ
وَالْأَنْعَامِ مَا تَرْكَبُونَ ﴿١٢﴾

13. In order that you may mount on their backs, and then may remember the Favour of your Lord when you mount thereon, and say: "Glory to Him Who has subjected this to us, and we could have never had it (by our efforts).

اِسْتَسْوُوا عَلَى ظُهُورِهِمْ ثُمَّ ذَكِّرُوا بِفِعْمَةِ رَبِّكُمْ إِذَا
اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا
هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾

14. And verily, to Our Lord we indeed are to return!"

وَمَا إِلَهُنَا إِلَّا اللَّهُ يَرْجِعُ الْبَرْقَاتِ ﴿١٤﴾

15. Yet, they assign to some of His slaves a share with Him (by pretending that He has children, and considering them as equals or co-partners in worship with Him). Verily, man is indeed a manifest ingrate!

وَسَجَّعُوا لِلَّذِينَ عَصَوْا وَهُمْ أَجْرُهُنَّ إِلَى الْإِسْنِ لَكُفُورٍ
فُحِينَ ﴿١٥﴾

16. Or has He taken daughters out of what He has created, and He has selected for you sons?

أَمْ لَقَدْ أَخَذْنَا لِبَنَاتِنَا وَأَصْفَحْنَاكُمْ
بِالْبَيِّنَاتِ ﴿١٦﴾

17. And if one of them is informed of the news of (the birth of a girl) that which he sets forth as a parable to the Most Gracious (Allâh), his face becomes dark, and he is filled with grief!

وَإِذَا بُشِّرَ أَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمَنِ مَثَلًا ظَلَّ
وَجْهُهُ مُسْوَدًّا وَهُوَ كَظِيمٌ ﴿١٧﴾

18. (Like they then for Allâh) a creature who is brought up in adornments (wearing silk and gold ornaments, i.e. women), and who in dispute cannot make herself clear?

أَوَمَنْ يُنَشَّأُ فِي الْحَبِيبَةِ وَقُوفٍ لِلْجِصَاءِ
غَيْرُ مُبِينٍ ﴿١٨﴾

19. And they make the angels who themselves are slaves of the Most Gracious (Allâh) females. Did they witness their creation? Their testimony will be recorded, and they will be questioned!

وَسَجَّعُوا الْمَلَائِكَةَ الَّذِينَ هُمْ عِبَادُ الرَّحْمَنِ إِنَّا
أَشْهَدُ وَأَخْلَقْنَاهُمْ سَنَكْتُبُ شَهَادَتَهُمْ
وَيُسْأَلُونَ ﴿١٩﴾

20. And they said: "If it had been the Will of the Most Gracious (Allâh), we should not have worshipped them (false deities)." They have no knowledge whatsoever of that. They do nothing but lie!

21. Or have We given them any Book before this (the Qur'ân) to which they are holding fast?

22. Nay! They say: "We found our fathers following a certain way and religion, and we guide ourselves by their footsteps."

23. And similarly, We sent not a warner before you (O Muhammad صلى الله عليه وسلم) to any town (people) but the luxurious ones among them said: "We found our fathers following a certain way and religion, and we will indeed follow their footsteps."

24. (The warner) said: "Even if I bring you better guidance than that which you found your fathers following?" They said: "Verily, we disbelieve in that with which you have been sent."

25. So We took revenge on them, then see what was the end of those who denied (Islâmic Monotheism).

26. And (remember) when Ibrâhîm (Abraham) said to his father and his people: "Verily, I am innocent of what you worship,

27. "Except Him (i.e. I worship none but Allâh Alone) Who did create me; and verily, He will guide me."

28. And he made it [i.e. *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh Alone-True Monotheism)] a Word lasting among his offspring, that they may turn back (i.e. to repent to Allâh or receive admonition).

29. Nay, but I gave (the good things of this life) to these (polytheists) and their

وَقَالُوا لَوْ شَاءَ الرَّحْمَنُ مَا عَبَدْنَاهُمْ مَأْهُمْ بِذَلِكَ مِنْ عِلْمٍ إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿٢٠﴾

أَمْ آتَيْنَاهُمْ كِتَابًا مِنْ قَبْلِهِمْ فَهُمْ بِهِ مُسْتَمْسِكُونَ ﴿٢١﴾

بَلْ قَالُوا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ آثَرِهِمْ وَإِنَّا عَلَىٰ الْآثَرِ مُتَّبِعُونَ ﴿٢٢﴾

وَكَذَلِكَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ فِي قَرْيَةٍ مِّنْ نَّذِيرٍ إِلَّا قَالَ مُتْرِكُهَا إِنَّا وَجَدْنَا آبَاءَنَا عَلَىٰ آثَرِهِمْ وَإِنَّا عَلَىٰ الْآثَرِ مُتَّبِعُونَ ﴿٢٣﴾

﴿٢٤﴾ قُلْ لَوْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُوا أَمْرًا وَاجِدًا وَمَا وَصَّيْتُمْ بِهِمْ يَوْمَ بُرْءٍ فَهُمْ لَا يَتَذَكَّرُونَ ﴿٢٥﴾

فَأَنزَلْنَا سُلَاطِينَ لَهُمْ مِّنَ الْجِبَالِ فَذُوقُوا الْعَذَابَ ﴿٢٦﴾

وَلَا تَقَالِ إِذْ هِيَ إِلَّا هِيَ لِأَيِّدٍ وَقَوْمٍ لَّيِّنٍ أَيُّهَا النَّاسُ قُلْ لَّيِّنٌ وَمَا تَعْبُدُونَ ﴿٢٧﴾

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيُعيدُنِي ﴿٢٨﴾

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقْبِهِمْ لَعَلَّهُمْ يُرجِعُونَ ﴿٢٩﴾

بَلْ مَنَنْتُ عَلَىٰ آلِهِمْ وَمَا هِيَ إِلَّا ذُرِّيَّتُ الْمَرْءِ الْحَیِّ

fathers to enjoy, till there came to them the truth (the Qur'ân), and a Messenger (Muhammad صلى الله عليه وسلم) making things clear.

30. And when the truth (this Qur'ân) came to them, they (the disbelievers in this Qur'ân) said: "This is magic, and we disbelieve therein."

31. And they say: "Why is not this Qur'ân sent down to some great man of the two towns (Makkah and Tâ'if)?"

32. Is it they who would portion out the Mercy of your Lord? It is We Who portion out between them their livelihood in this world, and We raised some of them above others in ranks, so that some may employ others in their work. But the Mercy (Paradise) of your Lord (O Muhammad صلى الله عليه وسلم) is better than the (wealth of this world) which they amass.

33. And were it not that mankind would have become one community (all disbelievers desiring worldly life only), We would have provided for those who disbelieve in the Most Gracious (Allâh), silver roofs for their houses, and elevators whereby they ascend,

34. And for their houses, doors (of silver), and thrones (of silver) on which they could recline,

35. And adornments of gold.. Yet all this (i.e. the roofs, doors, stairs, elevators, thrones of their houses) would have been nothing but an enjoyment of this world. And the Hereafter with your Lord is (only) for the *Muttaqûn*.^[1]

وَرَسُولٌ مُبِينٌ ﴿٣٠﴾

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَذَا سِحْرٌ وَإِنَّا بِهِ كَاذِبُونَ ﴿٣١﴾

وَقَالُوا لَوْلَا نُنَزِّلُ هَذَا الْقُرْآنَ عَلَى رَجُلٍ مِّنَ الْقُرُونَيْنِ عَظِيمٍ ﴿٣٢﴾

أَلَمْ يَسْمَعُوا رَحْمَتَ رَبِّكَ تَمَّ مَن قَسَمْنَا بِالنَّهْرِ
فَيَكُونُ فِي الْحَيَاةِ الدُّنْيَا وَقَعْنَا بَعْضَهُمُ فَوْقَ
بَعْضٍ دَرَجَاتٍ لِّيَسْجُدَ بَعْضُهُمُ لِبَعْضٍ مَّا سَخَّرْنَا
وَرَحْمَتَ رَبِّكَ حَيَاتِهِمْ لِيَتَّقُوا ﴿٣٣﴾

وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً لَّجَعَلْنَا لِمَن
يَكْفُرُ بِالرَّحْمَنِ لِيُوقِعَهُمْ سَفْهَاتٍ مِّنْ فَضْلِهِ
وَمَعَارِجَ عَلَيْهَا يَظْهَرُونَ ﴿٣٤﴾

وَلِيُوقِعَهُمْ أَلْفًا مِّنْ ذُرِّيَّتِهِمْ عَلَىهَا يَسْتَكْبِرُونَ ﴿٣٥﴾

وَرَحْمَتُ رَبِّكَ أَكْثَرُ كُلِّ ذَلِكَ لِمَا مَنَعَ الْحَيَاةِ
الدُّنْيَا وَالْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ ﴿٣٦﴾

[1] (V.43:35) *Al-Muttaqûn*: means the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

36. And whosoever turns away blindly from the remembrance of the Most Gracious (Allâh) (i.e. this Qur'ân and worship of Allâh), We appoint for him *Shaitân* (Satan - devil) to be a *Qarîn* (a companion) to him.

37. And verily; they (Satans / devils) hinder them from the Path (of Allâh), but they think that they are guided aright!

38. Till, when (such a one) comes to Us, he says [to his *Qarîn* (Satan / devil companion)] "Would that between me and you were the distance of the two easts (or the east and west)" — a worst (type of) companion (indeed)!

39. It will profit you not this Day (O you who turn away from Allâh's remembrance and His worship) as you did wrong, (and) that you will be sharers (you and your *Qarîn*) in the punishment.

40. Can you (O Muhammad صلى الله عليه وسلم) make the deaf to hear, or can you guide the blind or him who is in manifest error?

41. And even if We take you (O Muhammad صلى الله عليه وسلم) away, We shall indeed take vengeance on them.

42. Or (if) We show you that wherewith We threaten them: then verily We have perfect command over them.

43. So hold you (O Muhammad صلى الله عليه وسلم) fast to that which is revealed to you. Verily, you are on a Straight Path.

44. And verily, this (the Qur'ân) is indeed a Reminder for you (O Muhammad صلى الله عليه وسلم) and your people (Quraish people, or your followers), and you will be questioned (about it).

45. And ask (O Muhammad صلى الله عليه وسلم) those of Our Messengers whom We sent

وَمَنْ يَتُخِذْ عَنِ ذِكْرِ الْوَعْدِ الْوَعْدِ لَمْ يَكُنْ لَهُ
فَهْوَاهُ قَرِينٌ ﴿٣٦﴾

وَأَنَّهُمْ لَيَصْذُوقُونَ مِنَ السَّبِيلِ وَتَحْسِبُونَ أَنَّهُمْ
مُهْتَدُونَ ﴿٣٧﴾

سَوْفَ إِذَا جَاءَهُ نَاكِلٌ يَكِيدُ بَيْنَ يَدَيْكَ وَعَدَّ
الشَّيْءَ قَرِينًا قَرِينًا قَرِينًا ﴿٣٨﴾

وَلَنْ يَنْفَعَكَ الْيَوْمَ إِذْ ظَنَنْتَ أَنَّكَ فِي الْعَذَابِ
مُشْتَرِكُونَ ﴿٣٩﴾

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْى وَمَنْ كَانَ فِي
ضَلَالٍ مُبِينٍ ﴿٤٠﴾

فَإِنَّا نَأْخُذُ بِكَ إِنَّمَا أَنَّهُمْ مُنْقَضُونَ ﴿٤١﴾

أَوْ يُرِيكَ الْآلِى وَعَدَّتْهُمْ فَإِنَّا عَلِيمٌ
مُقْتَدِرُونَ ﴿٤٢﴾

فَأَسْمِعْكَ بِالَّذِى أَوْحَى إِلَيْكَ إِنَّكَ عَلَى صِرَاطٍ
مُسْتَقِيمٍ ﴿٤٣﴾

وَأَنَّهُ لَذِكْرُكَ وَلِقَوْمِكَ وَسَوْفَ تُسْأَلُونَ ﴿٤٤﴾

وَسْأَلُ مَنْ أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رُسُلِنَا أَجَعَلْنَا مِنْ

before you: "Did We ever appoint *âlihâh* (gods) to be worshipped besides the Most Gracious (Allâh)?"

46. And indeed We did send Mûsâ (Moses) with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to Fir'aun (Pharaoh) and his chiefs (inviting them to Allâh's religion of Islâm) He said: "Verily, I am a Messenger of the Lord of the '*Âlamîn* (mankind, jinn and all that exists)."

47. But when he came to them with Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations) behold, they laughed at them.

48. And not an *Âyah* (sign, etc.) We showed them but it was greater than its fellow, and We seized them with torment, in order that they might turn [from their polytheism to Allâh's religion (Islâmic Monotheism)].

49. And they said [to Mûsâ (Moses)]: "O you sorcerer! Invoke your Lord for us according to what He has covenanted with you. Verily, We shall guide ourselves (aright)."

50. But when We removed the torment from them, behold, they broke their covenant (that they will believe if We remove the torment from them).

51. And Fir'aun (Pharaoh) proclaimed among his people (saying): "O my people! Is not mine the dominion of Egypt, and these rivers flowing underneath me. See you not then?

52. "Am I not better than this one [Mûsâ (Moses)] who is despicable and can scarcely express himself clearly?

53. "Why then are not golden bracelets bestowed on him, or angels sent along with him?"

دُونِ الرَّحْمَنِ الرَّحِيمِ ۝

وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ

فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ۝

فَلَمَّا جَاءَهُمْ مُوسَىٰ بِآيَاتِنَا إِذَا هُمْ يَنْصَبُونَ ۝

وَمَا نُرِيهِمْ مِنْ آيَةٍ إِلَّا هِيَ أَكْبَرُ مِنْ أُخْتِهَا

وَأَخَذْنَاهُمْ بِالْعَذَابِ لَأَعْلَمَهُمْ بِرِسْمِ اللَّهِ ۝

وَقَالُوا يَا أَيُّهَا السَّاحِرُ ادْعُ لِسِرِّكَ يَمَّا عَاهَدَ

عِنْدَكَ إِنَّا لَمُهْتَدُونَ ۝

فَلَمَّا كَشَفْنَا عَنْهُمْ الْعَذَابَ إِذَا هُمْ يَنْكُثُونَ ۝

وَلَقَدْ أَرْسَلْنَا فِي قَوْمِهِ قَالَ يَتَقَوَّمُ النَّاسُ لِي مُلْكًا

مِصْرَ وَهَؤُلَاءِ الْأَنْهَارُ تُجْرِي مِنْ تَحْتِي أَفَلَا

تُبْصِرُونَ ۝

أَرَأَيْتُمْ هَٰذَا الَّذِي هُوَ مِثْلُ بَرٍّ وَلَا نَكَدٍ

يُؤْتِي ۝

فَقُلْ لَا إِلَهَ إِلَّا هُوَ أَسْبَدَ مِنْ دُهَانٍ لَوْمَةٍ مَعَهُ

الْمَلَكُ مَعَهُ مَقَرَّةً يَنْدَدُ ۝

54. Thus he [Fir'aun (Pharaoh)] befooled (and misled) his people, and they obeyed him. Verily, they were ever a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

55. So when they angered Us, We punished them, and drowned them all.

56. And We made them a precedent (as a lesson for those coming after them), and an example to later generations.

57. And when the son of Maryam (Mary) is quoted as an example [i.e. 'Isâ (Jesus) is worshipped like their idols], behold, your people cry aloud (laugh out at the example).

58. And say: "Are our *dihah* (gods) better or is he ['Isâ (Jesus)]?" They quoted not the above example except for argument. Nay! But they are a quarrelsome people. (See V. 21:98-101)

59. He ['Isâ (Jesus)] was not more than a slave. We granted Our Favour to him, and We made him an example for the Children of Israel (i.e. his creation without a father).

60. And if it were Our Will, We would have [destroyed you (mankind) all, and] made angels to replace you on the earth. [Tafsîr At-Tabarî].

61. And he ['Isâ (Jesus), son of Maryam (Mary)] shall be a known sign for (the coming of) the Hour (Day of Resurrection) [i.e. 'Isâ's (Jesus) descent on the earth].¹¹ Therefore have no doubt concerning it (i.e. the Day of Resurrection). And follow Me (Allâh) (i.e. be obedient to Allâh and do what He orders you to do, O mankind)! This is the Straight Path (of Islâmic Monotheism, leading to Allâh and to His Paradise).

فَأَسْتَحَفَّ قَوْمَهُ فَقَاطَعُوهُ أَهْمَهُمْ كَانُوا
قَوْمًا فَاسِقِينَ ﴿٥٤﴾

فَلَمَّا أَهْمُوا اتَّفَعْنَا مِنْهُمُ قَاعَرٌ فَذَلَّهُمْ
أَجْمَعِينَ ﴿٥٥﴾

فَجَعَلْنَا مَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

* وَلَمَّا حُزِبَ ابْنُ مَرْيَمَ مَثَلًا إِذَا قَوْمُكَ مِنْهُ
يَصْعَدُونَ ﴿٥٧﴾

وَقَالُوا إِنَّمَا إِلَهُنَا خَيْرٌ مِّمَّا يُصَوِّرُوكَ لَكَ إِلَّا
جَدٌ لَّا بَلَّ لَهُمْ فَوْقَ حُصُونِهِمْ ﴿٥٨﴾

إِنَّهُمْ لَآعِبِدُكُمُ اعْبُدُوا مِنَّا فَمَنَّ اللَّهُ
لِيَبْلُغَكُمْ إِلَىٰ يَوْمِ الدِّينِ ﴿٥٩﴾

وَلَوْ نَشَاءُ لَجَعَلْنَا مِنْكُمْ فَلَاحِقَ فِي الْأَرْضِ
يَجْلِفُونَ ﴿٦٠﴾

وَأَنَّهُ رَاجِعٌ إِلَىٰ أَتَاةٍ فَلَا تَمَنَّاهَا وَاتَّقِمْ هَذِهِ
صِرَاطٌ مُسْتَقِيمٌ ﴿٦١﴾

¹¹ (V.43:61) See the footnote of (V.3:55).

62. And let not *Shaitân* (Satan) hinder you (from the right religion, i.e. Islâmic Monotheism). Verily, he (Satan) to you is a plain enemy.

63. And when 'Isâ (Jesus) came with (Our) clear Proofs, he said: "I have come to you with *Al-Hikmah* (Prophethood), and in order to make clear to you some of the (points) in which you differ. Therefore fear Allâh and obey me.

64. "Verily, Allâh! He is my Lord (God) and your Lord (God). So worship Him (Alone). This is the (only) Straight Path (i.e. Allâh's religion of true Islâmic Monotheism)."

65. But the sects from among themselves differed. So woe to those who do wrong [by ascribing things to 'Isâ (Jesus) that are not true] from the torment of a painful Day (i.e. the Day of Resurrection)!

66. Do they only wait for the Hour that it shall come upon them suddenly while they perceive not?

67. Friends on that Day will be foes one to another except *Al-Muttaqûn* (the pious. See V.2:2).

68. (It will be said to the true believers of Islâmic Monotheism): My worshippers! No fear shall be on you this Day, nor shall you grieve,

69. (You) who believed in Our *Ayât* (proofs, verses, lessons, signs, revelations, etc.) and were Muslims (i.e. who submit totally to Allâh's Will, and believe in the Oneness of Allâh — Islâmic Monotheism).

70. Enter Paradise, you and your wives, in happiness.

71. Trays of gold and cups will be passed round them; (there will be) therein all that

وَلَا يَصُدُّكُمْ الشَّيْطَانُ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٦٢﴾

وَلَمَّا جَاءَ عِيسَىٰ بِالْبَيِّنَاتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلَئِنْ لَمْ تَهْتَدُوا لَأَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٦٣﴾
فَاتَّقُوا اللَّهَ وَأَطِيعُوا أَمْرًا

إِنَّ اللَّهَ هُوَ رَبِّي وَرَبُّكُمْ فَاعْبُدُوهُ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴿٦٤﴾

فَاخْتَلَفَ الْأَغْصَانُ مِنَ الْبَيْتِ هُمْ قَوْمٌ لِلَّذِينَ ظَلَمُوا مِنْ عَذَابٍ يَوْمَهُ الْأَلِيمِ ﴿٦٥﴾

هَلْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً وَهُمْ لَا يَشْعُرُونَ ﴿٦٦﴾

الْأَخِلَاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِينَ ﴿٦٧﴾

يَسْمَعُونَ أَوْحَاءً لَا تُخَوِّفُ عَلَيْهِمْ كَذُوبُهُمْ وَلَا يُشْمِتُونَ ﴿٦٨﴾

الَّذِينَ آمَنُوا بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ ﴿٦٩﴾

ادْخُلُوا الْجَنَّةَ أَنْتُمْ وَآزْوَاجُكُمْ تُخْبَرُونَ ﴿٧٠﴾

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِنْ ذَهَبٍ وَأَكْوَابٍ

inner-selves could desire, and all that eyes could delight in and you will abide therein forever.

72. This is Paradise which you have been made to inherit because of your deeds which you used to do (in the life of the world).

73. Therein for you will be fruits in plenty, of which you will eat (as you desire).

74. Verily, the *Mujrimûn* (criminals, sinners, disbelievers) will be in the torment of Hell to abide therein forever.

75. (The torment) will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.

76. We wronged them not, but they were the *Zâlimûn* (polytheists, wrong-doers).

77. And they will cry: "O Malik (Keeper of Hell)! Let your Lord make an end of us." He will say: "Verily, you shall abide forever."

78. Indeed We have brought the truth (Muhammad صلى الله عليه وسلم with the Qur'ân) to you, but most of you have a hatred for the truth.^[1]

79. Or have they plotted some plan? Then We too are planning.

80. Or do they think that We hear not their secrets and their private counsel? Yes (We do) and Our messengers (appointed angels in charge of mankind) are by them, to record.

81. Say (O Muhammad صلى الله عليه وسلم): "If the Most Gracious (Allâh) had a son (or children as you pretend), then I am the first of Allâh's worshippers [who deny and refute this claim of yours (and the first to believe in

وَفِيهَا مَا تَشْتَهِيهِ الْأَنفُسُ وَتَكْفُرُ الْأَعْيُنُ
وَأَنْتُمْ فِيهَا خَالِدُونَ ﴿٧٢﴾

وَذَٰلِكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ
تَعْمَلُونَ ﴿٧٣﴾

لَكُمْ فِيهَا فَاكِهَةٌ كَثِيرَةٌ مِنْهَا تَأْكُلُونَ ﴿٧٤﴾

إِنَّ الْمَجْرِمِينَ فِي عَذَابٍ مُّتَسَاوِينَ ﴿٧٥﴾

لَا يَخَفِرُ عَنْهُمْ رَبُّهُمْ وَهُمْ فِيهِ مُبْسِطُونَ ﴿٧٦﴾

وَمَا ظَنَّمْنَاهُ وَلَكِنْ كَانُوا هُمُ الظَّالِمِينَ ﴿٧٧﴾

وَيَا دَاوُدَ إِنَّا جَعَلْنَاكِ نَاصِيَةً لِّبَنِي إِسْرَءِيلَ قَالَ إِنَّا كُنَّا
مَعَكُمْ ﴿٧٨﴾

لَقَدْ جِئْتُمُوكُمْ بِالْحَقِّ وَلَكِنَّ أَكْثَرَكُمُ الْكَافِرُونَ ﴿٧٩﴾

أَمْ أَرَأَيْتُمْ إِنْ كُنَّا نَمُرُّونَ ﴿٨٠﴾

لَمْ يَسْمَعُوا أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ قُلْ وَرُسُلَنَا
لَنْ يَخْفَوْا مِنْكُمْ ﴿٨١﴾

قُلْ إِنْ كَانَ لِلرَّحْمَنِ وَلَدٌ فَأَنَا أَوَّلُ الْعَابِدِينَ ﴿٨٢﴾

^[1] (V.43:78) See the footnote of (V.41:46).

Allâh Alone and testify that He has no children)].” [Tafsîr At-Tabarî].

82. Glorified is the Lord of the heavens and the earth, the Lord of the Throne! Exalted is He from all that they ascribe (to Him).

83. So leave them (alone) to speak nonsense and play until they meet the Day of theirs which they have been promised.

84. It is He (Allâh) Who is the only *Ilâh* (God to be worshipped) in the heaven and the only *Ilâh* (God to be worshipped) on the earth. And He is the All-Wise, the All-Knower.

85. And Blessed is He to Whom belongs the kingdom of the heavens and the earth, and all that is between them, and with Whom is the knowledge of the Hour, and to Whom you (all) will be returned.

86. And those whom they invoke instead of Him have no power of intercession — except for those who bear witness to the truth knowingly (i.e. believed in the Oneness of Allâh, and obeyed His Orders), and they know (the facts about the Oneness of Allâh).^[1]

87. And if you ask them who created them, they will surely say: “Allâh.” How then are they turned away (from the worship of Allâh, Who created them)?

88. (And Allâh has the knowledge) of (Prophet Muhammad’s ﷺ saying: “O my Lord! Verily, these are a people who believe not!”

89. So turn away from them (O Muhammad ﷺ), and say: *Salâm* (peace)! But they will come to know.”^[2]

سُبْحَانَ رَبِّ السَّمَوَاتِ وَالْأَرْضِ رَبِّ الْعَرْشِ عَمَّا يَصِفُونَ ﴿٨٢﴾

فَذَرْهُمْ يُفُتِنُوا وَيَلْعَبُوا حَتَّى يَأْتِيَهِمُ الْيَوْمُ الَّذِي يُوعَدُونَ ﴿٨٣﴾

هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَفِي الْأَرْضِ إِلَهٌ يُعَذِّبُ الْمُنَافِقِينَ ﴿٨٤﴾

وَبَارِكُ الَّذِي لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَعِنْدَهُ عِلْمُ السَّاعَةِ وَالَّذِينَ كَفَرُوا هُمُ الْمَرْكُومُونَ ﴿٨٥﴾

وَلَا يَسْتَلِئُكَ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَاعَةُ إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَهُمْ يَعْلَمُونَ ﴿٨٦﴾

وَلَيْن سَأَلْتَهُمْ مَنْ خَلَقَهُمْ لَيَقُولُنَّ اللَّهُ فَأَلَيْكَ الْيُودُومُونَ ﴿٨٧﴾

وَقِيلَ لَهُمْ كَذَّبْتُمْ إِلَهُ هَؤُلَاءِ قَوْلًا لَا يَعْلَمُونَ ﴿٨٨﴾

فَأَصْبَحَ عَنْهُمْ وَقِيلَ سَلَامٌ عَلَى الْمُنَافِقِينَ ﴿٨٩﴾

^[1] (V.43:86) See the footnote of (V.2:165).

^[2] (V.43:89) The provision of this Verse was abrogated by the revelation of the Verse of fighting against them (V.9:5).

Sûrat Ad-Dukhân
(The Smoke) XLIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ.-Mîm.

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. By the manifest Book (this Qur'ân) that makes things clear.

3. We sent it (this Qur'ân) down on a blessed night [(i.e. the night of *Al-Qadr*, Sûrah No. 97) in the month of Ramadân — the 9th month of the Islâmic calendar]. Verily, We are ever warning [mankind that Our Torment will reach those who disbelieve in Our Oneness of Lordship and in Our Oneness of worship].

4. Therein (that night) is decreed every matter of ordainments.^[1]

5. As a Command (or this Qur'ân or the Decree of every matter) from Us. Verily, We are ever sending (the Messengers),

6. (As) a Mercy from your Lord. Verily, He is the All-Hearer, the All-Knower.

7. The Lord of the heavens and the earth and all that is between them, if you (but) have a faith with certainty.

8. *Lâ ilaha illâ Huwa* (none has the right to be worshipped but He). It is He Who gives life and causes death — your Lord and the Lord of your forefathers.

9. Nay! They play about in doubt.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

وَالْكِتَابِ الْمُنِيرِ ١

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ مُنِيرٍ ٢

فِيهَا يُفْرَقُ كُلُّ أَمْرٍ كَبِيرٍ ٣

أَمْرًا مِّنْ عِندِنَا إِنَّا كُنَّا مُنْذِرِينَ ٤

رَحْمَةً مِّنْ رَبِّكَ إِلَهُهُمُ السَّمِيعُ الْعَلِيمُ ٥

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا إِنْ كُنْتُمْ مُوقِنِينَ ٦

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ ٧

بَلْ هُمْ فِي شَكٍّ يَلْعَبُونَ ٩

^[1] (V.44:4) i.e. the matters of deaths, births, provisions, calamities, etc. for the whole (coming) year as decreed by Allah.

10. Then wait you for the Day when the sky will bring forth a visible smoke,

11. Covering the people: this is a painful torment.

12. (They will say): "Our Lord! Remove the torment from us, really we shall become believers!"

13. How can there be for them an admonition (at the time when the torment has reached them), when a Messenger explaining things clearly has already come to them.

14. Then they had turned away from him (Messenger Muhammad صلى الله عليه وسلم) and said: (He is) one taught (by a human being), a madman!"

15. Verily, We shall remove the torment for a while. Verily you will revert (to disbelief).

16. On the Day when We shall seize you with the greatest seizure (punishment). Verily, We will exact retribution.

17. And indeed We tried before them Fir'aun's (Pharaoh) people, when there came to them a noble Messenger [i.e. Mûsâ (Moses) عليه السلام],

18. Saying: "Deliver to me the slaves of Allâh (i.e. the Children of Israel). Verily, I am to you a Messenger worthy of all trust.

19. "And exalt not yourselves against Allâh. Truly, I have come to you with a manifest authority.

20. "And truly, I seek refuge with my Lord and your Lord, lest you should stone me (or call me a sorcerer or kill me).

21. "But if you believe me not, then keep away from me and leave me alone."

فَلْيَقِمْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُبِينٍ ﴿١٠﴾

يَغْشَى الْإِنْسَانَ هَذَا عَذَابٌ أَلِيمٌ ﴿١١﴾

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ إِنَّا مُؤْمِنُونَ ﴿١٢﴾

أَنَّى لَهُمُ الذِّكْرَى وَقَدْ جَاءَهُمْ رَسُولٌ مُبِينٌ ﴿١٣﴾

لَهُمْ نُوْرٌ وَأَنَّهُمْ قَالُوا مَاعْلَمُ مَجْئِئِهِ ﴿١٤﴾

إِنَّا كَانِمْوُا الْعَذَابَ لِقَبْلِكَ إِنَّكُمْ عَائِدُونَ ﴿١٥﴾

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرَى إِنَّا مُنتَقِمُونَ ﴿١٦﴾

وَلَقَدْ بَعَثْنَا فِي قَبْلِهِمْ قُوْرًا مِّنْ قَبْلِكَ وَبَعَثْنَا مَوْسَىٰ ﴿١٧﴾

أَن آدُرْ إِلَىٰ عِبَادِ اللَّهِ إِنِّي لَعَلَّكُمْ رَسُولٌ ﴿١٨﴾

وَأَن لَّا تَتَّخِذُوا لِلْأَلْوَانِي عِزًّا كَمَا سَاطَنَ فِيهِمْ ﴿١٩﴾

فَلْيَعِزُّ عَنِّي وَبِئْسَ مَا كَانُ تَرْجُوْنَ ﴿٢٠﴾

وَأَن لَّا تَرْجُوْا لِي مَقَاعِرَ لَّوْنٍ ﴿٢١﴾

22. (But they were aggressive), so he [Mûsâ (Moses)] called upon his Lord (saying): "These are indeed the people who are *Mujrimûn* (disbelievers, polytheists, sinners, criminals)."

23. (Allâh said): "Depart you with My slaves by night. Surely, you will be pursued.

24. "And leave the sea as it is (quiet and divided). Verily, they are a host to be drowned."

25. How many of gardens and springs that they [Fir'aun's (Pharaoh) people] left behind,

26. And green crops (fields) and goodly places,

27. And comforts of life wherein they used to take delight!

28. Thus (it was)! And We made other people inherit them (i.e. We made the Children of Israel to inherit the kingdom of Egypt).

29. And the heavens and the earth wept not for them,^[1] nor were they given a respite.

30. And indeed We saved the Children of Israel from the humiliating torment:

31. From Fir'aun (Pharaoh); verily, he was arrogant and was of the *Musrifîn* (those who transgress beyond bound in spending and other things and commit great sins).

32. And We chose them (the Children of Israel) above the *Ālamin* (mankind and jinn) [during the time of Mûsâ (Moses)] with knowledge,

33. And granted them signs in which there was a plain trial.

فَدَعَا رَبَّهُ أَنِ مَصْرُوفٌ ﴿١٢﴾

فَأَنزِلْنَا دَاوُدَ إِنَّا لَنَكْمُوتُهُمْ ﴿١٣﴾

وَأَنزِلْنَا الْبَحْرَ فَوْقَ الْفَجْرِ جُنْدٌ مُّغْرَقُونَ ﴿١٤﴾

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ﴿١٥﴾

وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿١٦﴾

وَنَعْمَ كَانُوا فِيهَا لَكَافِينَ ﴿١٧﴾

كَذَلِكَ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿١٨﴾

فَمَا تَكُنْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنظَرِينَ ﴿١٩﴾

وَلَقَدْ جَعَلْنَا نُوحًا وَإِسْرَافَ بْنَ الْعَذَابِ الْيَهُودِ ﴿٢٠﴾

مِنْ دُونِ آلِ إِبْرَاهِيمَ كَانَ عَلَيْهِ السَّيْفُ الْغَمِيرُ ﴿٢١﴾

وَلَقَدْ اخْتَرْنَا عَنْكَ عَلَى الْعَالَمِينَ ﴿٢٢﴾

وَمَا آتَيْنَاهُمْ مِنْ آيَاتٍ مَّا يَدْرِ بَنُو آدَمَ مِنْ شَيْءٍ ﴿٢٣﴾

^[1] (V.44:29) Narrated Ibn Jarir At-Tabari: Ibn 'Abbâs رضي الله عنهما said, "When a believer dies, the place of earth on which he used to prostrate himself in his *Salât* (prayer), and the gate in the heaven through which his good deeds used to ascend, weep for him (or her), while they do not weep for the disbeliever." [Tafsir At-Tabari].

34. Verily, these (Quraish people) are saying:

35. "There is nothing but our first death, and we shall not be resurrected.

36. "Then bring back our forefathers, if you speak the truth!"

37. Are they better or the people of Tubba' and those before them? We destroyed them because they were indeed *Mujrimûn* (disbelievers, polytheists, sinners, criminals).

38. And We created not the heavens and the earth, and all that is between them, for mere play.

39. We created them not except with truth (i.e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not.

40. Verily, the Day of Judgement (when Allâh will judge between the creatures) is the time appointed for all of them —

41. The Day when a *Maulâ* (a near relative) cannot avail a *Maulâ* (a near relative) in aught, and no help can they receive,

42. Except him on whom Allâh has Mercy. Verily, He is the All-Mighty, the Most Merciful.

43. Verily, the tree of *Zaqqûm*

44. Will be the food of the sinners.

45. Like boiling oil, it will boil in the bellies,

46. Like the boiling of scalding water.

47. (It will be said) "Seize him and drag him into the midst of blazing Fire,

إِنَّ هَؤُلَاءِ يَقُولُونَ ﴿٦٧﴾

إِنْ مِنْ إِلَّا مَوْتُنَا الْأُولَىٰ وَمَا نَحْنُ بِمُنشَرِينَ ﴿٦٨﴾

فَأَوْرَاغُنَا أَجْأًا أَنْ نَنْشُرَ صُلُوْدِيْنَ ﴿٦٩﴾

أَهْنُ عِمْرَانُ قَوْمُ نَجْعٍ وَالَّذِينَ مِنْ قَبْلِهِمْ أَهْلُ كَهْمٍ ﴿٧٠﴾
لَا تَهْمُكَ أَهْلُ مُجَرِمِينَ ﴿٧١﴾

وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَٰعِبِينَ ﴿٧٢﴾

مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنْ أَكْثَرُهُمْ
لَا يَعْلَمُونَ ﴿٧٣﴾

إِنَّ يَوْمَ الْقَضَائِ لَمِيقَاتُهُمْ أَجْمَعِينَ ﴿٧٤﴾

يَوْمَ لَا يَنْفَعُ مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا هُمْ
يُنصَرُونَ ﴿٧٥﴾

إِلَّا مَنْ رَحِمَ اللَّهُ إِنَّهُ هُوَ الْعَزِيزُ الرَّحِيمُ ﴿٧٦﴾

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٧٧﴾

طَعَامُ الْآثِمِينَ ﴿٧٨﴾

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٧٩﴾

كَغَلِي لِّلنَّاسِ ﴿٨٠﴾

خُذُوهُ فَاعْتِلُوهُ إِلَىٰ سَوَاءِ الْجَحِيمِ ﴿٨١﴾

48. "Then pour over his head the torment of boiling water.

49. "Taste you (this)! Verily, you were (pretending to be) the mighty, the generous!

50. "Verily, this is that whereof you used to doubt!"

51. Verily, the *Muttaqûn* (the pious. See V.2:2), will be in place of Security (Paradise).

52. Among Gardens and Springs,

53. Dressed in fine silk and (also) in thick silk, facing each other,

54. So (it will be). And We shall marry them to *Hûr*^[1] (fair females) with wide, lovely eyes.

55. They will call therein for every kind of fruit in peace and security;

56. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire,

57. As a Bounty from your Lord! That will be the supreme success!

58. Certainly, We have made this (Qur'ân) easy in your tongue, in order that they may remember.

59. Wait then (O Muhammad صلى الله عليه وسلم); verily, they (too) are waiting.

لَهُمْ صُوبُوا قَوْقُورًا وَسِيسَةً مِنْ عَذَابٍ أَلِيمٍ ﴿٤٨﴾

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ ﴿٤٩﴾

إِنَّ هَذَا مَا كُنْتُمْ بِهِ تَمْتَرُونَ ﴿٥٠﴾

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ أَمِينٍ ﴿٥١﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٢﴾

يَكْسِيُونَ مِنْ سُدُنٍ مُنْتَدِرَةٍ

مُقَدِّمِينَ ﴿٥٣﴾

كَذَلِكَ وَرَوْنَاهُمْ حَرِيرٍ

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ آمِنِينَ ﴿٥٤﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَ إِلَّا الْمَوْتَةَ

الْأُولَىٰ وَوَقَّعْنَاهُمْ عَذَابَ الْخُلُوفِ ﴿٥٥﴾

فَضْلًا مِّنْ رَبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴿٥٦﴾

فَإِنَّمَا أَلَمَسْنَا لَهُ لِسَانُكَ لَعَلَّهُمْ

يَتَذَكَّرُونَ ﴿٥٧﴾

فَارْتَقِبْ إِنَّهُمْ مُّرْتَقِبُونَ ﴿٥٨﴾

[1] (V.44:54) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam عَلَيْهِ السَّلَام, with intense black irises of their eyes and intense white scleras. [For details see the book *Hadi Al-Arwâh* by Ibn Al-Qaiyim, Chapter 54, Page 147].

Sûrat Al-Jâthiyah
(The Kneeling) (XLV)

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. Verily, in the heavens and the earth are signs for the believers.

4. And in your creation, and what He scattered (through the earth) of moving (living) creatures are signs for people who have Faith with certainty.

5. And in the alternation of night and day, and the provision (rain) that Allâh sends down from the sky, and revives therewith the earth after its death, and in the turning about of the winds (i.e. sometimes towards the east or north, and sometimes towards the south or west, sometimes bringing glad tidings of rain etc., and sometimes bringing the torment), are signs for a people who understand.

6. These are the *Âyât* (verses) of Allâh, which We recite to you (O Muhammad صلى الله عليه وسلم) with truth. Then in which speech after Allâh and His *Âyât* will they believe?

7. Woe to every sinful liar

8. Who hears the Verses of Allâh (being) recited to him, yet persists with pride as if he heard them not. So announce to him a painful torment!

9. And when he learns something of Our Verses (this Qur'ân), he makes them a jest. For such there will be a humiliating torment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حم

نَزِيلَ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْحَكِيمِ ١

إِنِّي فِي السَّمَوَاتِ وَالْأَرْضِ لَأَشْفَقُ ٢

وَفِي خَلْقِكُمْ لَآيَاتٍ مِنْ لَدُنِّي لِقَوْمٍ يُؤْمِنُونَ ٣

وَأَنبِئِ الْفِيلَ وَالنَّجَارَ وَذَا الْأُنْثَى الَّذِينَ اتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً مَا يَفْعَلُونَ ٤

بَلَاءُ ٥ إِنَّكَ أَنْتَ اللَّهُ تَعَالَى وَلَهُ عِلْمُ الْغُيُوبِ ٦

لَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَمُوسَى وَعِيسَى أَنْ يَأْتُوا بِلِقَاءِ رَبِّهِمْ ٧

وَقُلْ لِكُلِّ أُمَّةٍ أَجَلٌ ٨

يَسْمَعُونَ آيَاتِ اللَّهِ تُنْزِلُ عَلَيْكُمْ قُرْآنًا مَكْرُومًا ٩

كَانَ لَكُمْ مَسْمُوعًا فَافْقَهُمْ ١٠

وَالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ ١١

عَذَابٌ مُهِينٌ ١٢

10. In front of them there is Hell. And that which they have earned will be of no profit to them, nor (will be of any profit to them) those whom they have taken as *Auliya'* (protectors, helpers) besides Allâh. And theirs will be a great torment.

قُلْ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَ رَبِّهِ إِلَّا الَّذِينَ هُمْ أَوْلَىٰ بِمَا كَسَبُوا وَلَا يَنفَعُهُمْ إِذَا وَقَعُوا فِيهِ أُولَٰئِكَ هُمُ الْمُضَلَّوْنَ ۝١٠

11. This (Qur'ân) is a guidance. And those who disbelieve in the *Ayât* (proofs, evidences, verses, lessons, signs, revelations) of their Lord, for them there is a painful torment of *Rijz* (a severe kind of punishment).

هَٰذَا هُدًىٰ لِلْعَالَمِينَ ۝١١ وَالَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ لَهُمْ عَذَابٌ أَلِيمٌ ۝١٢

12. Allâh, it is He Who has subjected to you the sea, that ships may sail through it by His Command, and that you may seek of His Bounty, and that you may be thankful.

۞ اللَّهُ الَّذِي سَخَّرَ لَكُمُ الْبَحْرَ لَتَجْزِيَ الْفُلُكُ فِيهِ بِأَمْرِ رَبِّهِ ۝١٣ وَلِتَبْتَغُوا مِنْ فَضْلِهِ ۚ وَلَكُمْ فِيهِ لُحْلُومٌ ۝١٤

13. And has subjected to you all that is in the heavens and all that is in the earth; it is all as a favour and kindness from Him. Verily, in it are signs for a people who think deeply.

وَسَخَّرَ لَكُم مَّا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ جَمِيعًا إِنَّهٗٓ أَتَىٰ ۝١٥ فِي كِتَابٍ لَا يَذَرُ لِقَوْمٍ يُفَكِّرُونَ ۝١٦

14. Say (O Muhammad صلى الله عليه وسلم) to the believers to forgive those who (harm them and) hope not for the Days of Allâh (i.e. His Recompense), that He may recompense a people, according to what they have earned (i.e. to punish these disbelievers who harm the believers).¹¹

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لِلَّذِينَ لَا يَرْجُونَ أَيَّامَ ۝١٧ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ ۝١٨

15. Whosoever does a good deed, it is for his ownself, and whosoever does evil, it is against (his ownself). Then to your Lord you will be made to return.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلِيَ أَنفُسِهِ ۚ إِلَىٰ رَبِّكُم مَّرْجِعُكُمْ ۝١٩

16. And indeed We gave the Children of Israel the Scripture, and the understanding of the Scripture and its laws, and the Prophethood; and provided them with good things, and preferred them to the *'Alamin* (mankind and jinn of their time, during that period),

وَلَقَدْ آتَيْنَا بَنِي إِسْرٰٓءِيلَ الْكِتَابَ وَالْحِكْمَ وَالتَّوْرَ ۝٢٠ وَرَزَقْنَاهُمْ مِّنَ الْأَمْوَٰلِ ۚ وَفَضَّلْنَاهُمْ عَلَى الْعَالَمِينَ ۝٢١

¹¹ (V.45:14) The provision of this Verse was abrogated by the Verse of *Jihâd* (holy fighting) (V.9:36) against the polytheists.

17. And gave them clear proofs in matters [by revealing to them the Taurât (Torah)]. And they differed not until after the knowledge came to them, through envy among themselves. Verily, Your Lord will judge between them on the Day of Resurrection about that wherein they used to differ.

18. Then We have put you (O Muhammad صلى الله عليه وسلم) on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islâmic Monotheism)]. So follow you that (Islâmic Monotheism and its laws), and follow not the desires of those who know not. (*Tafsîr At-Tabarî*)

19. Verily, they can avail you nothing against Allâh (if He wants to punish you). Verily, the *Zâlimûn* (polytheists, wrong-doers) are *Auliya'* (protectors, helpers) of one another, but Allâh is the *Walî* (Helper, Protector) of the *Muttaqûn* (the pious. See V.2:2).

20. This (Qur'ân) is a clear insight and evidence for mankind, and a guidance and a mercy for a people who have Faith with certainty.^[1]

21. Or do those who earn evil deeds think that We shall hold them equal with those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, in their present life and after their death? Worst is the judgement that they make.

22. And Allâh has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged.^[2]

وَأَقْرَبَهُمْ بَيْنَهُمْ مِنَ الْأُمْرِ مَا اخْتَلَفُوا فِيهِ
بَعْدَ مَا جَاءَهُمُ الْوَعْدُ بِمَا ابْتَغَيْنَ رَبَّكَ يَقْضِي
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٧﴾

لَمْ يَجْعَلْنَا عَلَى شَيْءٍ مِنْ الْأَمْرِ قَانِعِينَهَا
وَلَا نَنْتَهِجُ أَهْلَهُ الَّذِينَ لَا يَعْلَمُونَ ﴿١٨﴾

إِنَّهُمْ لَنْ يَنْفَعُوا عِبَادَ اللَّهِ شَيْئًا وَلَئِنْ ظَلَمُوا
بَعْضُهُمْ أَوْلِيَاءَ بَعْضٍ وَاللَّهُ وَلِيُّ الْمُتَّقِينَ ﴿١٩﴾

هَذَا بَصِيرَتُنَا لِلْعَالَمِينَ وَهُدًى وَرَحْمَةً
لِقَوْمٍ يَعْلَمُونَ ﴿٢٠﴾

أَفَرِحَ الَّذِينَ الْكَفَرُوتِ أَجْتَمَعُوا عَلَى أَنْ يَجْعَلَ اللَّهُ
كَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَوَاءً مِمَّنْ آمَنُوا
وَمِمَّنْ هُمْ سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

وَرَبَّكَ اللَّهُ الْغَفُورُ الرَّحِيمُ وَالْأَرْضُ وَالْحَقُّ وَالْجَزَى
كُلُّ نَفْسٍ بِمَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٢﴾

^[1] (V.45:20): a) See the footnote of (V.10:37).

b) See the footnote of (V.3:85).

^[2] (V.45:22) See the footnote of (V.15:23).

23. Have you seen him who takes his own lust (vain desires) as his *ilâh* (god)? And Allâh, knowing (him as such), left him astray, and sealed his hearing and his heart, and put a cover on his sight. Who then will guide him after Allâh? Will you not then remember?

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَٰهَهُ هَوَاهُ وَأَضَلَّهُ اللَّهُ عَلَىٰ عِلْمِهِ وَنَجَّاهُ مِنَ غَوَاةٍ ثُمَّ عَصَىٰ أَمْرَهُ فَطَمَسَهُ ۚ إِنَّ اللَّهَ ذَا تَذَكُّرٍ ۝١٣

24. And they say: "There is nothing but our life of this world, we die and we live and nothing destroys us except *Ad-Dahr* (time).¹¹ And they have no knowledge of it: they only conjecture.

وَقَالُوا إِنَّمَا هِيَ أَرْبَابٌ مِمَّا أَشْرَكُوا مَثَرُ مَا نَحْنُ وَإِنَّمَا تَأْتِي بِالنَّاسِ بَلَاءٌ مِمَّا يَكْتُمُونَ ۝١٤

25. And when Our Clear Verses are recited to them, their argument is no other than that they say: "Bring back our (dead) fathers, if you are truthful!"

وَلَا تَأْتِيهِمْ فِي الزَّيْنَةِ بَلَاءٌ ۚ فَأَكَانَ حُجَّتُهُمْ إِيَّاهُ ۚ إِنَّ اللَّهَ لَشَدِيدُ ۝١٥

26. Say (to them): "Allâh gives you life, then causes you to die, then He will assemble you on the Day of Resurrection about which there is no doubt. But most of mankind know not."

قُلِ اللَّهُ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يَجْمَعُكُمْ إِلَىٰ يَوْمِ الْقِيَامَةِ ۚ إِنَّ اللَّهَ لَذُو فَضْلٍ لِّكُلِّ شَيْءٍ عَلِيمٌ ۝١٦

27. And to Allâh belongs the kingdom of the heavens and the earth. And on the Day that the Hour will be established — on that Day the followers of falsehood (polytheists, disbelievers, worshippers of false deities) shall lose (everything).

وَلِلَّهِ الْمُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَيَوْمَ تَقُومُ السَّاعَةُ يُحْشَرُ السَّيِّئُونَ ۝١٧

28. And you will see each nation humbled to their knees (kneeling): each nation will be called to its Record (of deeds). This Day you shall be recompensed for what you used to do.

وَرَأَىٰ كُلُّ أُمَّةٍ مَّوْجَعًا لِّمَا أَتَتْهُمُ إِلَىٰ ذِكْرِهَا الْيَوْمَ مُحْزَرًا ۚ مَا تُقَرَّبُ شَأْنُ ۝١٨

29. This Our Record speaks about you with truth. Verily, We were recording what

هَذَا كِتَابُنَا يُبَيِّنُ عَلَيْكُمْ مَا لَمْ تَكُن تَعْلَمُونَ ۚ إِنَّكُمْ عِنْدَنَا جُنُودٌ ۝١٩

¹¹ (V.45:24) Narrated Abu Hurairah رضي الله عنه Allah's Messenger صلى الله عليه وسلم said: "Allah said, 'The son of Adam annoys Me for he abuses *Ad-Dahr*' (Time) though I am *Ad-Dahr* (Time); In My Hands are all things, and I cause the revolution of day and night.' " (Sahih Al-Bukhari, Vol.6, Hadith No.351).

* 'I am *Ad-Dahr*' means 'I am the Creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time, for everything is in the Hands of Allah and only He is the Disposer of everything.

you used to do (i.e. Our angels used to record your deeds).

30. Then, as for those who believed (in the Oneness of Allāh — Islāmic Monotheism) and did righteous good deeds, their Lord will admit them to His Mercy. That will be the evident success.

31. But as for those who disbelieved (it will be said to them): "Were not Our Verses recited to you? But you were proud, and you were a people who were *Mujrimûn* (polytheists, disbelievers, sinners, criminals)."

32. And when it was said: "Verily, Allāh's Promise is the truth, and there is no doubt about the coming of the Hour," you said: "We know not what is the Hour: we do not think it but as a conjecture, and we have no firm convincing belief (therein)."

33. And the evil of what they did will appear to them, and that which they used to mock at will completely encircle them.

34. And it will be said: "This Day We will forget you as you forgot the Meeting of this Day of yours. And your abode is the Fire, and there is none to help you."

35. This, because you took the revelations of Allāh (this Qur'ān) in mockery, and the life of the world deceived you. So this Day, they shall not be taken out from there (Hell),¹¹ nor shall they be returned to the

مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٠﴾

فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ
رَبُّهُمْ فِي رَحْمَتِهِ ذَلِكَ هُوَ الْفَوْزُ الْمُبِينُ ﴿٣١﴾

وَأَمَّا الَّذِينَ كَفَرُوا أَفَلَمْ تَكُنْ لَهُمْ آيَاتٍ فَانْتَكَبُوا
وَكُنْتُمْ قَوْمًا مُّجْرِمِينَ ﴿٣٢﴾

وَإِذَا قِيلَ لَهُمْ وَعَدُ اللَّهُ سُبْحَانَكَ لَا رَيْبَ فِيهَا إِنَّهُمْ
مَّا تَدْرِي مَا السَّاعَةُ إِنْ كُنْتُمْ إِلَّا عِمَالُكُمْ يُسْتَفْتُونَ
﴿٣٣﴾

وَبَدَا لَهُمْ سَيِّئَاتُ مَا عَمِلُوا وَإِذَا قِيلَ لَهُمْ
يَسْتَهْزِئُونَ ﴿٣٤﴾

وَيَقِيلُ الْيَوْمَ نَبْشَتُكُمْ كَمَا نَبْشَتُمْ لِقَاءَ رَبِّكُمْ هَذَا
وَمَا أَنتُمْ إِلَّا كَوَافِرُونَ ﴿٣٥﴾

ذَلِكُمْ يَذْكُرُ لَقَدْ دُرِّءَا إِلَيْكَ اللَّهُ هُرُؤًا وَعَرَّكَهُ لَحِيرَةً
أَلَدْنَاهُ فَاَلْيَوْمَ لَا يَخْرُجُونَ مِنْهَا وَلَا يَتَذَكَّرُونَ ﴿٣٦﴾

¹¹ (V.45:35): a) Narrated Anas bin Mālik رضى الله عنه Allah's Messenger صلى الله عليه وسلم said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relatives, his property and his deeds follow him; relatives and his property return back while his deeds remain with him." (Sahih Al-Bukhārī, Vol. 8, Hadīth No. 521)

b) Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم said, "The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the 'Ālamīn (mankind, Jinn and all that exists) puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qat! Qat! (enough! enough!) By Your 'Izzat (Honour and Power) and Your Karam (Generosity)! Paradise will remain spacious enough

worldly life, (so that they repent to Allâh, and beg His Pardon for their sins).

36. So all praise and thanks are Allâh's, the Lord of the heavens and the Lord of the earth, and the Lord of the 'Ālamîn (mankind, jinn and all that exists).

37. And His (Alone) is the Majesty in the heavens and the earth, and He is the All-Mighty, the All-Wise.

**Sûrat Al-Ahqâf (The
Curved Sand-hills) (XLVI)**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Hâ-Mîm.

[These letters are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

2. The revelation of the Book (this Qur'ân) is from Allâh, the All-Mighty, the All-Wise.

3. We created not the heavens and the earth and all that is between them except with truth, and for an appointed term. But those who disbelieve turn away from that whereof they are warned.

4. Say (O Muhammad صلى الله عليه وسلم to these pagans): "Think you about all that you invoke besides Allâh? Show me. What have they created of the earth? Or have they a share in (the creation of) the heavens? Bring me a Book (revealed before this), or some trace of knowledge (in support of your claims), if you are truthful!"

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ وَرَبُّ الْأَرْضِ رَبُّ
الْعَالَمِينَ ﴿٣٦﴾

وَالْكِبَرِيَّةُ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ
الْمَكِيدُ ﴿٣٧﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
حَمْدُ

تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ الْعَزِيزِ الْمَكِيدِ ﴿١﴾

مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ
وَأَجَلٍ مُّسَمًّى وَالَّذِينَ كَفَرُوا عَمَّا أُنذِرُوا مُّعْرِضُونَ ﴿٢﴾

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا
خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ
أَتُنَادِي بِكِتَابٍ قَبْلَ هَذَا أَوْ أَثَرَةٍ مِنْ عِلْمٍ إِنْ كُنْتُمْ
صَادِقِينَ ﴿٤﴾

to accommodate more people until Allâh will create some more people and let them dwell in the superfluous (empty) space of Paradise." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 481).

c) Narrated Ibn 'Abbâs رضى الله عنهما The Prophet صلى الله عليه وسلم used to say, "I seek refuge (with You) by Your 'izzat (Honour and Power) *Lâ ilâha illâ Anta* (none has the right to be worshipped but You); Who does not die, while the jinn and the human beings die." (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 480).

5. And who is more astray than one who calls on (invokes), besides Allâh, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls (invocations) to them?^[1]

6. And when mankind are gathered (on the Day of Resurrection), they (false deities) will become their enemies and will deny their worshipping.

7. And when Our Clear Verses are recited to them, the disbelievers say of the truth (this Qur'ân) when it reaches them: "This is plain magic!"

8. Or say they: "He (Muhammad صلى الله عليه وسلم) has fabricated it?" Say: "If I have fabricated it, still you have no power to support me against Allâh. He knows best of what you say among yourselves concerning it (i.e. this Qur'ân)! Sufficient is He as a witness between me and you! And He is the Oft-Forgiving, the Most Merciful."

9. Say (O Muhammad صلى الله عليه وسلم): "I am not a new thing among the Messengers (of Allâh i.e. I am not the first Messenger) nor do I know what will be done with me or with you. I only follow that which is revealed to me, and I am but a plain warner."

10. Say: "Tell me! If this (Qur'ân) is from Allâh and you deny it, and a witness from among the Children of Israel ('Abdullâh bin Salâm رضى الله عنه) testifies that (this Qur'ân is from Allâh) like [the Taurât (Torah)], and he believed (embraced Islâm)^[2] while you are too proud (to believe)." Verily, Allâh guides not the people who are *Zâlimûn* (polytheists, disbelievers and wrong-doers).

وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِنْ دُونِ اللَّهِ
مَنْ لَا يَسْتَجِيبُ لَهُمْ يَوْمَ الْقِيَامَةِ
وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ ﴿٥﴾

وَلَمَّا حُسِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً وَكَانُوا بِعِبَادَتِهِمْ
كَافِرِينَ ﴿٦﴾

وَلَمَّا تِلْكَ آيَاتُنَا يَنْسَوْنَ قَالُوا الَّذِينَ
كُفَرُوا بِالْحَقِّ لَعَجَةً فَهُمْ كُنَّا
بَصِيرِينَ ﴿٧﴾

أَمْ يَقُولُونَ افْتَرَاهُ فَلْيَنْزِلْ
إِنْ افْتَرَاهُ فَلَا تَكُونُ لَهُ مِنَ
الْقُرْآنِ سَآتٍ هُوَ أَكَلَمَ بِمَا يَشْفِقُونَ
فِيهِ كُلِّ يَوْمٍ شَهِيدًا ﴿٨﴾

قُلْ مَا كُنْتُ بِدُعَايِنِ الرُّسُلِ وَمَا أَدْرِي
مَا يُفْعَلُ لِي وَلَا يَكُونُ النَّبِيُّ إِلَّا مَا يُوحَىٰ إِلَيْهِ
وَمَا كُنَّا إِلَّا نُنَبِّئُ ﴿٩﴾

قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ
وَكُفَرْتُمْ بِهِ وَشَهِدَ
شَاهِدٌ مِنْ بَنِي إِسْرَءِيلَ عَلَىٰ رُسُلِهِمْ
قَاتَنَ وَأُنتَكَبَرُوا ﴿١٠﴾

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١١﴾

^[1] (V.46:5) See the footnote of (V.2:165).

^[2] (V.46:10) See the footnote of (V.5:66).

11. And those who disbelieve (the strong and wealthy) say of those who believe (the weak and poor): "Had it (Islâmic Monotheism to which Muhammad صلى الله عليه وسلم is inviting mankind) been a good thing, they (the weak and poor) would not have preceded us thereto!" And when they have not let themselves be guided by it (this Qur'ân), they say: "This is an ancient lie!"

12. And before this was the Scripture of Mûsâ (Moses) as a guide and a mercy. And this is a confirming Book (the Qur'ân) in the Arabic language, to warn those who do wrong, and as glad tidings to the *Muhsinûn* (good-doers. See the footnote of V.9:120).

13. Verily, those who say: "Our Lord is (only) Allâh," and thereafter stand firm and straight on the Islâmic Faith of Monotheism,^[1] on them shall be no fear, nor shall they grieve.

14. Such shall be the dwellers of Paradise, abiding therein (forever) — a reward for what they used to do.

15. And We have enjoined on man to be dutiful and kind to his parents. His mother bears him with hardship. And she brings him forth with hardship, and the bearing of him, and the weaning of him is thirty months, till when he attains full strength and reaches forty years, he says: "My Lord! Grant me the power and ability that I may be grateful for Your Favour which You have bestowed upon me and upon my parents, and that I may do righteous good deeds, such as please You, and make my offspring good. Truly, I have turned to You in repentance, and truly, I am one of the Muslims (submitting to Your Will)."

وَقَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا لَوْ كَانَ خَيْرًا
مَا سَبَقُونَا إِلَيْهِ وَإِذْ لَمْ يَمْدُدْ لَهُمْ فَسَيُولُونَهُمْ هَذَا
إِفْكٌ قَدِيمٌ ﴿١١﴾

وَمِنْ قَبْلِهِ كِتَابُ مُوسَى إِمَامًا وَرَحْمَةً وَهَذَا
كِتَابُ مُصَدِّقٍ لِّسَانًا عَرَبِيًّا يُبَيِّنُ لِلَّذِينَ ظَلَمُوا
وَلِشِرْكَائِهِ الْمُتَّخِضِينَ ﴿١٢﴾

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١٣﴾

أُولَئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءَ مَا كَانُوا
يَعْمَلُونَ ﴿١٤﴾

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا حَمَلَتْهُ أُمُّهُ كُرْهًا
وَوَضَعَتْهُ كُرْهًا وَرَمَلَهُ وَفَصَّلَهُ ثَلَاثُونَ شَهْرًا حَتَّى إِذَا
بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ
أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ
صَالِحًا تَرْضَاهُ وَأَصْلَحَ لِي فِي ذُرِّيَّتِي إِنَّي تَوَقَّيْتُ إِلَيْكَ
وَأَنَا مِنَ الْمُسْلِمِينَ ﴿١٥﴾

^[1] (V.46:13): stand firm on the Islâmic Monotheism i.e. by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained. [See the footnote of (v. 41:30).]

16. They are those from whom We shall accept the best of their deeds and overlook their evil deeds. (They shall be) among the dwellers of Paradise — a promise of truth, which they have been promised.

17. But he who says to his parents: "Fie upon you both! Do you hold out the promise to me that I shall be raised up (again) when generations before me have passed away (without rising)?" While they (father and mother) invoke Allâh for help (and rebuke their son): "Woe to you! Believe! Verily, the Promise of Allâh is true." But he says: "This is nothing but the tales of the ancient."

18. They are those against whom the Word (of torment) is justified among the previous generations of jinn and mankind that have passed away. Verily, they are ever the losers.

19. And for all, there will be degrees according to that which they did, that He (Allâh) may recompense them in full for their deeds. And they will not be wronged.

20. On the Day when those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) will be exposed to the Fire (it will be said): "You received your good things in the life of the world, and you took your pleasure therein. Now this Day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without a right, and because you used to rebel against Allah's Command (disobey Allâh).

21. And remember (Hûd) the brother of 'Âd, when he warned his people in *Al-Ahqâf* (the curved sand-hills in the southern part of Arabian Peninsula). And surely, there have passed away warners before him and after him (saying): "Worship none but Allâh; truly, I fear for you the torment of a mighty Day (i.e. the Day of Resurrection)."

أُولَئِكَ الَّذِينَ تَتَجَلَّى عَنْهُمْ أَحْسَنَ مَا عَمِلُوا
وَتَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّاتِ وَعَدَ
الصِّدْقِ الَّذِي كَانُوا وَعَدُوكَ ۝

وَالَّذِي قَالَ لِلْأَزْوَاجِ أَيُّكُمْ أَتَقِدِّمُ أَنْ أُخْرَجَ وَقَدْ
خَلَّيْتُ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَفِيتَانِ اللَّهَ وَيَوَدَّكَ
مَادُونُ إِيَّاهُ وَعَدَ اللَّهُ حَقًّا وَقَوْلُهُمْ مَا هَذَا إِلَّا أَسْطُورُ
الْأَوَّلِينَ ۝

أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِهِمْ مِنَ الْجِنِّ وَالْإِنْسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ۝

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا نُزُلَةٌ مِنَ آثَانِهِمْ وَهُمْ
لَا يظْلَمُونَ ۝

وَوَرَى يَوْمَئِذٍ الَّذِينَ كَذَّبُوا عَلَى النَّارِ أَدْخَبَتْهُمُ ظِلْمَتُهُمْ فِي
حُجُبٍ كَثُورٍ أَظْلَمَ مِنْ دُخَانٍ يَخْسَرُونَ عَذَابَ
الْهُونِ بِمَا كَانُوا يَكْسِبُونَ فِي الْأَرْضِ يَنْتَهِرُ بِعَذَابِ الْحَقِّ
وَمَا كَانُوا يَنْقُصُونَ ۝

* وَادْكُرْ لِمَا عَلَّمْنَا إِذْ أَنْزَلْنَا قُرْآنَهُ بِالْأَحْقَافِ وَقَدْ
خَلَّيْنَا الْأَنْدَادَ مِنْ قَبْلِهِ وَهُمْ خَالِفُونَ لَا يُفْقِدُونَ وَالْأَلَا
اللَّهُ إِلَى أَعْمَالِكُمْ عَذَابٌ يَوْمَ عَظِيمٍ ۝

22. They said: "Have you come to turn us away from our *âlihah* (gods)? Then bring us that with which you threaten us, if you are one of the truthful!"

23. He said: "The knowledge (of the time of its coming) is with Allâh only. And I convey to you that wherewith I have been sent, but I see that you are a people given to ignorance!"

24. Then, when they saw it as a dense cloud coming towards their valleys, they said: "This is a cloud bringing us rain!" Nay, but it is that (torment) which you were asking to be hastened, — a wind wherein is a painful torment!

25. Destroying everything by the Command of its Lord! So they became such that nothing could be seen except their dwellings! Thus do We recompense the people who are *Mujrimûn* (polytheists, disbelievers, sinners)!

26. And indeed We had firmly established them with that wherewith We have not established you (O Quraish)! And We had assigned them the (faculties of) hearing (ears), seeing (eyes), and hearts; but their hearing (ears), seeing (eyes), and their hearts availed them nothing since they used to deny the *Ayât* (Allâh's Prophets and their Prophethood, proofs, evidences, verses, signs, revelations) of Allâh, and they were completely encircled by that which they used to mock at!

27. And indeed We have destroyed towns (populations) round about you, and We have (repeatedly) shown (them) the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) in various ways that they might return (to the truth and believe in the Oneness of Allâh — Islâmic Monotheism).

28. Then why did those whom they had taken for *âlihah* (gods) besides Allâh, as a

قَالُوا أَجِئْتَنَا لِنَعْبُدَكَ وَأَلِهَتَنَا فَأَلَيْتَ بِمَا تَعْبُدُونَ
كُنتَ مِنَ الصَّادِقِينَ ﴿٢٢﴾

قَالَ إِنَّمَا إِلَهُ الْبَشَرِ عَبْدُ اللَّهِ وَأَلَيْتُ بِمَا أُرْسِلْتُ بِهِ
وَلَكِنِّي أَرَىٰ ذُكُورًا مَّجْهُولَاتٍ ﴿٢٣﴾

فَلَمَّا رَأَوْهُ عَارِضًا مُّسْتَقْبِلَ أَوْدِيَّتِهِمْ قَالَ هَٰذَا
عَارِضٌ مُّطْرٌ أَوَّلَ نَافِلٍ هُمَا اسْتَعْجِلْتُمَا رِيحَهَا
عَذَابٌ أَلِيمٌ ﴿٢٤﴾

تُدْرِكُ كُلَّ شَيْءٍ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا لَا يُرَىٰ إِلَّا
مَسْكَنُهُمْ كَذَٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

وَلَقَدْ مَكَّنَّا لَهُمْ فَهْمًا إِنْ مَكَّنَّا لَهُمْ فَهْمًا وَجَعَلْنَا لَهُمْ
سَمْعًا وَأَبْصَارًا وَأَفْئِدَةً فَمَا أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ
وَلَا أَبْصَارُهُمْ وَلَا أَفْئِدَتُهُمْ مِنْ شَيْءٍ إِذْ كَانُوا يَجْحَدُونَ
بِآيَاتِ اللَّهِ وَسَاءَ لَهُمْ يَوْمًا كَانُوا بِهِ يَسْتَهْزِءُونَ ﴿٢٦﴾

وَلَقَدْ أَخْلَكْنَا مَا تُعْبُدُونَ مِنَ الْإِنْسَانِ وَالْجَانِ
وَمَا يَدْرَأُ أَفْعَالُكُمْ إِنَّهُمْ رَوْعُونَ ﴿٢٧﴾

فَلَوْلَا نَصْرُهُمُ الْإِلَٰهَاتِ لَاقْتَدَرُوا مِنْ دُونِ اللَّهِ

way of approach (to Allâh) not help them? Nay, but they vanished completely from them (when there came the torment). And that was their lie, and their inventions which they had been inventing (before their destruction).

29. And (remember) when We sent towards you (Muhammad صلى الله عليه وسلم) a group (three to ten persons) of the jinn, (quietly) listening to the Qur'ân. When they stood in the presence thereof, they said: "Listen in silence!" And when it was finished, they returned to their people, as warners.

30. They said: "O our people! Verily, we have heard a Book (this Qur'ân) sent down after Mûsâ (Moses), confirming what came before it: it guides to the truth and to a Straight Path (i.e. Islâm).

31. O our people! Respond (with obedience) to Allâh's Caller (i.e. Allâh's Messenger Muhammad صلى الله عليه وسلم), and believe in him (i.e. believe in that which Muhammad صلى الله عليه وسلم has brought from Allâh and follow him). He (Allâh) will forgive you of your sins, and will save you from a painful torment (i.e. Hell-fire)¹¹.

32. And whosoever does not respond to Allâh's Caller, he cannot escape on earth, and there will be no *Auliya'* (lords, helpers, supporters, protectors) for him besides Allâh (from Allâh's punishment). Those are in manifest error."

33. Do they not see that Allâh, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is Able to do all things.

34. And on the Day when those who disbelieve will be exposed to the Fire (it will be

فُرِيقًا كَالْإِهْلَاءِ بَيْنَ مَبْلُوعِهِمْ وَذَلِكَ الْفِتْنَةُ
وَمَا كَانُوا يَنْتَظِرُونَ ﴿٢٩﴾

فَإِذْ صَرَّفْنَا إِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُونَ
الْقُرْآنَ فَلَمَّا حَضَرُوهُ قَالُوا أَنصِتُوا فَلَمَّا حُضِرُوا
إِلَىٰ قَوْمِهِمْ مُّنذِرِينَ ﴿٣٠﴾

قَالُوا إِنَّا سَمِعْنَا حِكْمَةً أَنزِلَ مِن بَعْدِ
مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِي إِلَى الْحَقِّ وَإِلَى
طَرِيقٍ مُّسْتَقِيمٍ ﴿٣١﴾

يَقُولُوا إِنَّا أَجِيبُوا دَاعِيَ اللَّهِ وَرَسُولِهِ يُعْطُوا كُفْرًا
مِّنْ ذُلٍّ وَمَنْ يَعْزُزْهُمْ كُفْرُهُمْ عَذَابٌ أَلِيمٌ ﴿٣٢﴾

وَمَنْ لَا يُجِيبِ دَاعِيَ اللَّهِ فَلَيْسَ بِمُعْجِزٍ فِي الْأَرْضِ
وَلَيْسَ لَهُ مِن دُونِهِ أَوْلِيَاءُ أُولَٰئِكَ فِي ضَلَالٍ
بُهِينٍ ﴿٣٣﴾

أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ
وَلَمْ يَتَّخِذْ وَلَدًا يَفْعَلْ بِمَنْ يَخْتَرُ الْمَوْتَ عَلَىٰ
إِنَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٤﴾

وَلَقَدْ يَحْضَرُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْمَثَلِ

¹¹ (V.46:31) See the footnote of (V.3:85).

said to them): "Is this not the truth?" They will say: "Yes, By our Lord!" He will say: "Then taste the torment, because you used to disbelieve!"

35. Therefore be patient (O Muhammad (صلى الله عليه وسلم) as did the Messengers of strong will^[1] and be in no haste about them (disbelievers). On the Day when they will see that (torment) with which they are promised (i.e. threatened, it will be) as if they had not stayed more than an hour in a single day. (O mankind! this Qur'ân is sufficient as) a clear Message (or proclamation to save yourself from destruction). But shall any be destroyed except the people who are *Al-Fâsiqûn* (the rebellious against Allah's Command, the disobedient to Allâh)?

Sûrat Muhammad or Sûrat Al-Qiâl (Muhammad (صلى الله عليه وسلم) or (The Fighting) (XLVII)

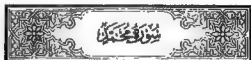
*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Those who disbelieve (in the Oneness of Allâh, and in the Message of Prophet Muhammad (صلى الله عليه وسلم), and hinder (men) from the Path of Allâh (Islâmic Monotheism), He will render their deeds vain.^[2]

2. But those who believe and do righteous good deeds, and believe in that which is sent down to Muhammad (صلى الله عليه وسلم) — for

قَالَ رَبِّي وَيَتَنَبَّأُ قَالُودُوا الْعَذَابَ بِمَا
كُفَرْتُمْ وَتَكْفُرُونَ ﴿٣٥﴾

فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمَةِ مِنَ الرُّسُلِ
وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَدْعُونا مَا يَدْعُونَ لَوْ
يَتَّبِعُوا إِلَّا سَاعَةً مِنْ نَهَائِكَ فَفَهْلَ يَكْفُرُونَ إِلَّا
الْقَوْمَ الْفَاسِقُونَ ﴿٣٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الَّذِينَ كَفَرُوا وَاصْبُرُوا سَبِيلَ اللَّهِ أَضَلَّ
أَعْيُنُهُمْ ﴿٣٥﴾

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَآمَنُوا بِمَا نُزِّلَ عَلَى
رَسُولِهِمْ وَأُولَئِكَ هُمُ الْمُتَّقُونَ ﴿٣٦﴾

^[1] (V.46:35) There are many Prophets and Messengers of Allah, about twenty-five of them are mentioned in the Qur'ân; out of these twenty-five, only five are of strong will; namely, Muhammad (صلى الله عليه وسلم), Nûh (Noah), Ibrâhîm (Abraham), Mûsâ (Moses) and 'Isâ (Jesus), son of Maryam (Mary) طوبى للسلام .

^[2] (V.47:1) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad (صلى الله عليه وسلم)).

Narrated Abu Hurairah رضی الله عنه Allâh's Messenger (صلى الله عليه وسلم) said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No. 240). See also (V.3:85) and (V.3:116).

it is the truth from their Lord — He will expiate from them their sins, and will make good their state.

3. That is because those who disbelieve follow falsehood, while those who believe follow the truth from their Lord. Thus does Allâh set forth for mankind their parables.

4. So, when you meet (in fight — *Jihâd* in Allâh's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islâm), until the war lays down its burden. Thus [you are ordered by Allâh to continue in carrying out *Jihâd* against the disbelievers till they embrace Islâm and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allâh's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allâh, He will never let their deeds be lost.^[1]

5. He will guide them and set right their state.

6. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).^[2] [*Tafsir Ibn Kathîr*]

وَأَصْلَحَ بِالْقَوْلِ ①

ذَلِكَ بِأَنَّ الَّذِينَ كَفَرُوا اتَّبَعُوا الطُّغْيَانَ وَالَّذِينَ آمَنُوا اتَّبَعُوا
الْحَقَّ مِنْ رَبِّهِمْ لَكَ فَضْلٌ اللَّهُ لَئِنْ أَمْسَلَهُمْ ②

إِنَّا لِلَّهِ وَالَّذِينَ كَفَرُوا فَضْلٌ الرِّقَابِ حَتَّىٰ إِنَّا تَغْتَمِرُوا
فَسُدُّوا أَعْيُنَ النَّاسِ وَأَنْتُمْ مُبْصِرُونَ ③ وَاللَّيْلَةَ حَتَّىٰ تَضَعَ الْحَرْبُ
أُوزَارَهَا ذَٰلِكَ وَلَوْ أَنَّهُ لَآتَتْهُمُ الْمَلَائِكَةُ بِقُوَّةٍ لَّسَبَّحُوا بِحَمْدِ اللَّهِ
لَيْلًا نَّازِعَةً ④ وَيَسْخَرُونَ مِنَ الَّذِينَ يُبْذَلُونَ فِي سَبِيلِ اللَّهِ وَلَئِنْ
يُضِلَّ اللَّهُ فِتْنَةً ⑤

سَيُفْضِلُهُمْ وَيَصْلَحَ بِالْقَوْلِ ⑥

وَيُدْخِلُهُمْ الْجَنَّاتِ عَرْضُهَا أَعْلَىٰ ⑦

^[1] (V.47:4) See the footnote of (V.2:190) and (V.9:20).

^[2] (V.47:6) Narrated Abû Sa'îd Al-Khudrî رضي الله عنه : Allah's Messenger صلى الله عليه وسلم said, "The believers, after being saved from the (Hell) Fire, will be stopped at a bridge between Paradise and Hell and mutual retaliation will take place among them regarding the wrongs they have committed in the world against one another. After they are cleansed and purified (through the retaliation), they will be admitted into Paradise; and by Him in Whose Hand Muhammad's soul is, everyone of them will know his dwelling in Paradise better than he knew his dwelling in this world." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 542)

7. O you who believe! If you help (in the cause of) Allâh, He will help you, and make your foothold firm.

8. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism), for them is destruction, and (Allâh) will make their deeds vain.

9. That is because they hate that which Allâh has sent down (this Qur'ân and Islâmic laws, etc.); so He has made their deeds fruitless.

10. Have they not travelled through the earth and seen what was the end of those before them? Allâh destroyed them completely, and a similar (fate awaits) the disbelievers.

11. That is because Allâh is the *Maulâ* (Lord, Master, Helper, Protector, etc.) of those who believe, and the disbelievers have no *Maulâ* (lord, master, helper, protector, etc.).

12. Certainly Allâh will admit those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do righteous good deeds, to Gardens under which rivers flow (Paradise); while those who disbelieve enjoy themselves and eat as cattle eat; and the Fire will be their abode.

13. And many a town, stronger than your town (Makkah) (O Muhammad صلى الله عليه وسلم) which has driven you out We have destroyed. And there was none to help them.

14. Is he who is on a clear proof from his Lord, like those for whom their evil deeds that they do are beautified for them, while they follow their own lusts (evil desires)?

15. The description of Paradise which the *Muttaqûn* (the pious. See V.2:2) have been promised (is that) in it are rivers of water the

يَتْلَاهَا الَّذِينَ آمَنُوا إِنَّ تَشْهَرُوا اللَّهَ بِظُهُرِكُمْ وَلَيْسَتْ
أَقْدَامُكُمْ ﴿٧﴾

وَالَّذِينَ كَفَرُوا فَتَعْسًا لَهُمْ وَأَسْخًا لِّأَعْمَالِهِمْ ﴿٨﴾

ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَوَّلَ اللَّهُ فَأَخْلَطَ أَعْمَالَهُمْ ﴿٩﴾

* اللَّهُ يَهْدِي رُؤْيَا الْأَرْضِ فَيَنْظُرُ أَكْبَحَ كَانَ عَذَابَ الَّذِينَ
مِنْ قَبْلِهِمْ دَمَرَهُ اللَّهُ عَلَيْهِمْ وَلَا يَكُونُ لَكُمْ شَأْنًا ﴿١٠﴾

ذَلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ
لَا مَوْلَى لَهُمْ ﴿١١﴾

إِنَّ اللَّهَ يَدْخُلُ الَّذِينَ آمَنُوا وَرَعِلُوا الصَّالِحِينَ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَالَّذِينَ كَفَرُوا سَتَبَوَّغُونَ وَكُلُونَ
كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَطْوًى لَهُمْ ﴿١٢﴾

وَكُلٌّ مِنْ قَرْيَةٍ مِنْ أَمْدٍ قَوْمٌ قَرَّبَكَ الْبُحْرَيْنِ
أَهْلًا كَانُوا فَلَا تَصِيرُ لَهُمْ ﴿١٣﴾

أَلَمْ يَكُنْ عَلَى بَيِّنَةٍ مِنْ رَبِّهِمْ كَمَنْ زُوِيَ اللَّهُ سَوْءَ عَمَلِهِ
وَأَنْبَحُوا أَهْلَهُمْ ﴿١٤﴾

مَنْ لِي إِلَى مَعْدِ الْمُتَّقِينَ فِيهِ الْأَنْهَارُ مِنْ تَحْتِهَا عَجْرٌ

taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink, and rivers of clarified honey (clear and pure), therein for them is every kind of fruit, and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?

16. And among them are some who listen to you (O Muhammad صلى الله عليه وسلم) till when they go out from you, they say to those who have received knowledge: "What has he said just now? Such are men whose hearts Allâh has sealed, and they follow their lusts (evil desires).

17. While as for those who accept guidance, He increases their guidance and bestows on them their piety.

18. Do they then await (anything) other than the Hour that it should come upon them suddenly? But some of its portents (indications and signs) have already come; and when it (actually) is on them, how can they benefit then by their reminder?^[1]

19. So know (O Muhammad صلى الله عليه وسلم) that, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh)^[2], and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allâh knows well your moving about, and your place of rest (in your homes).

20. Those who believe say: "Why is not a *Sûrah* (chapter of the Qur'ân) sent down (for us)? But when a decisive *Sûrah* (explaining and ordering things) is sent down, and

عاصين وَالَّذِينَ لَمْ يَنْتَهِبُوا طَعْمَهُ وَالَّذِينَ حَمَلُوا
الْعَذَابَ وَالَّذِينَ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ
الشَّيْءِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ مَنْ لَوْ خَلَّيْنَا فِي النَّارِ
وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاهُمْ ۝

وَمِنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّى إِذَا خَرَجُوا مِنْ عِندِكَ
قَالُوا لِلَّذِينَ أُوتُوا الْوَحْيَ مَا كُنَّا أَتَيْنَاكَ إِلَّا بِنُورٍ
طَلَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ ۝

وَالَّذِينَ آمَنُوا لَا تَرْجُوهُمْ ذِي وَاكْتِفَتُهُمْ ۝

فَهُمْ يَنْظُرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً فَقَدْ جَاءَ
أَشْرَاطُهَا فَأَنَّى لَهُمْ إِفَاجَةٌ تَهُمْ ذَكَرْتَهُمْ ۝

فَلَعَلَّكُمْ أَنْتُمْ لَا إِلَهَ إِلَّا اللَّهُ وَاسْتَغْفِرُوا لِذُنُوبِكُمْ
وَالَّذِينَ آمَنُوا وَالَّذِينَ هُمْ وَاللَّهُ بِعَمَلِكُمْ مُتَقَابِلُونَ
وَمَنْ يَنْتَهِبُوا ۝

وَقُلْ لِلَّذِينَ آمَنُوا وَلَا تَزِدْكَ سُورَةٌ فَلَمَّا
أُنزِلَتْ سُورَةٌ مِنْ حُكْمِهِ وَذُكِّرَ فِيهَا الْفِتْنَةُ
رَأَيْتَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ يَنْظُرُونَ إِلَيْكَ فَتَنْظُرُ

^[1] (V.47:18) See the footnote of (V.6:158).

^[2] (V.47:19) It is essential to know a thing first before saying or acting upon it as Allâh's Statement: "So know..." (V.47:19). Please see also the footnote of (V.6:125).

fighting (*Jihâd* — holy fighting in Allâh's cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allâh and to obey Him).

21. Obedience (to Allâh) and good words (were better for them). And when the matter (preparation for *Jihâd*) is resolved on, then if they had been true to Allâh, it would have been better for them.

22. Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?¹¹

23. Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight.

24. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?

25. Verily, those who have turned back (have apostatised) as disbelievers after the guidance has been manifested to them — *Shaitân* (Satan) has beautified for them (their false hopes), and (Allâh) prolonged their term (age).

26. This is because they said to those who hate what Allâh has sent down: "We will obey you in part of the matter." But Allâh knows their secrets.

الْمُتَّقِينَ عَلَيْهِمْ مِنَ الْمُؤْمِنِينَ قَالُوا لَئِنْ لَمْ يَكُنْ

طَاعَةً وَقَوْلًا مَعْرُوفًا فَلَمَّا عَزَمَ الْأَمْرُ

قَالُوا صَدَقَ اللَّهُ إِنَّكَ إِنْ كُنْتَ خَيْرًا لَكُمْ

فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ تُفْسِدُوا فِي الْأَرْضِ

وَتَقْطِعُوا أَرْحَامَكُمْ

أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّهُمْ

أَبْصَارَهُمْ

أَلَمْ يَتَذَكَّرُوا أَنَّ اللَّهَ عَزَّ وَجَلَّ عَلَّمَ الْقُرْآنَ

إِنَّمَا هِيَ آيَاتُ اللَّهِ

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَنُدْخِلَنَّهُمْ

بِرَحْمَةِ اللَّهِ فِي أَجْمَلٍ

لَهُمْ

قَالُوا يَا لَيْتَ بَيْنَ يَدَيْهِ سَعَةً لَعَلَّ

يَسْأَلُكُمْ فِي الْبَاطِنِ أَلَمْ يَكُنْ

إِنْ سَأَلْتُمْ

¹¹ (V.47:22). a) Narrated Abû Hurairah رضى الله عنه: The Prophet صلى الله عليه وسلم said, "Allah created His creation, and when He finished it, the womb got up and caught hold of Allah whereupon Allah said, 'What is the matter?' On that, it said, 'I seek refuge with you from *Al-qatl'*ah (those who sever the ties of kith and kin).' On that Allah said, 'Will you accept (be satisfied) if I bestow My Favours on him who keeps your ties, and withhold My Favours from him who severs your ties?' On that it said, 'Yes, O my Lord!' Then Allah said, 'That is for you.' Abu Hurairah added: If you wish, you can recite: "Would you then, if you were given the authority, do mischief in the land and sever your ties of kinship?" (V.47:22). (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.354).

b) See the footnote of (V.2:27).

27. Then how (will it be) when the angels will take their souls at death, smiting their faces and their backs?

فَكَيْفَ إِذَا تَوَفَّتْهُمُ الْمَلَائِكَةُ يَضْرِبُونَ
وُجُوهُهُمْ وَأَدْبَارَهُمْ ﴿٢٧﴾

28. That is because they followed that which angered Allāh and hated that which pleased Him. So He made their deeds fruitless.

ذَلِكَ بِأَنَّهُم كَانُوا كَاذِبِينَ ۖ كَذَّبُوا مَا أَنْزَلَ اللَّهُ
وَكَرِهُوا رِضْوَانَهُ ۖ فَأَحْبَطَ أَعْمَالَهُمْ ﴿٢٨﴾

29. Or do those in whose hearts is a disease (of hypocrisy), think that Allāh will not bring to light all their hidden ill-wills? ^[1]

أَمْ حَسِبَ الَّذِينَ فِي قُلُوبِهِم مَّرَمٌ أَن لَّنْ يَنْصُرَهُ
اللَّهُ أَتُخَفِّضُهُمْ ﴿٢٩﴾

30. Had We willed, We could have shown them to you, and you should have known them by their marks; but surely, you will know them by the tone of their speech! And Allāh knows (all) your deeds.

وَلَوْ نَشَاءُ لَأَنزَلْنَاهُمْ قُلُوبَهُمْ يُسَمِعُوكُمْ
وَلَنُفَصِّلَنَّ فِي لَحْنِ الْقَوْلِ ۚ وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ ﴿٣٠﴾

31. And surely, We shall try you till We test those who strive hard (for the Cause of Allāh) and *As-Sābirūn* (the patient), and We shall test your facts (i.e. the one who is a liar, and the one who is truthful).

وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجْتَهِدِينَ وَنُفَصِّلَنَّ
وَالصَّابِرِينَ وَنَبْلُوَنَّكُمْ أَعْمَالَكُمْ ﴿٣١﴾

32. Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām), and oppose the Messenger (صلى الله عليه وسلم) (by standing against him and hurting him), after the guidance ^[2] has been clearly

إِنَّ الَّذِينَ كَفَرُوا وَاصْبَوْا عَنْ سَبِيلِ اللَّهِ وَشَاقُوا
الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَىٰ ۚ إِنَّهُمْ كَانُوا
يُضِلُّونَ ۚ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٣٢﴾

^[1] (V.47:29) See hypocrisy in the Appendix II

^[2] (V.47:32) A)

Narrated Abū Mūsā رضي الله عنه The Prophet صلى الله عليه وسلم said, "The example of guidance and knowledge (the Qur'an and the *Sunnah*) with which Allāh has sent me, is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain water and Allāh benefited the people with it and they utilized it for drinking, making their animals drink from it and irrigating the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits). The first is the example of the person who comprehends Allāh's religion (Islam) and gets benefit (from the knowledge) which Allāh عز وجل has revealed through me (the Prophet صلى الله عليه وسلم) and learns and then teaches it to others. The last example is that of a person who does not care for it and does not take Allāh's Guidance revealed through me: (He is like that barren land)." (*Sahīh Al-Bukhārī*, Vol.1, *Hadīth* No.79).

B) Guidance is of two kinds:

a) Guidance of *Taufiq* and it is totally from Allāh, i.e. Allāh opens one's heart to receive the truth (from disbelief to Belief in Islamic Monotheism).

shown to them, they will not harm Allāh in the least, but He will make their deeds fruitless,

33. O you who believe! Obey Allāh, and obey the Messenger (Muhammad صلى الله عليه وسلم) and render not vain your deeds.

34. Verily, those who disbelieve, and hinder (men) from the Path of Allāh (i.e. Islām); then die while they are disbelievers — Allāh will not forgive them.¹¹

35. So be not weak and ask not for peace (from the enemies of Islām) while you are having the upper hand. Allāh is with you, and He will never decrease the reward of your good deeds.

36. The life of this world is but play and pastime; but if you believe (in the Oneness of Allāh — Islāmic Monotheism), and fear Allāh, and avoid evil, He will grant you your wages, and will not ask you your wealth.

37. If He were to ask you of it, and press you, you would covetously withhold, and He will bring out all your (secret) ill-wills.

38. Behold! You are those who are called to spend in the Cause of Allāh, yet among you are some who are niggardly. And whoever is niggardly, it is only at the expense of his ownself. But Allāh is Rich (Free of all needs), and you (mankind) are poor. And if you turn away (from Islām and the obedience to Allāh), He will exchange you for some other people and they will not be your likes.

يَا أَيُّهَا الَّذِينَ آمَنُوا اطِّيعُوا اللَّهَ وَاطِّيعُوا
الرَّسُولَ وَلَا تُبْطِلُوا أَعْمَالَكُمْ ﴿٣٣﴾

إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ ثُمَّ
مَاتُوا مِمَّا كَانُوا يَعْمَلُونَ ﴿٣٤﴾

فَلَا تَهِنُوا وَتَدْعُوا إِلَى السَّلَامِ وَأَنْتُمْ الْآخِزُونَ وَاللَّهُ
مَعَكُمْ وَلَنْ يَفْزِكَ عَنْكُمْ ﴿٣٥﴾

إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَإِنْ تُؤْمِنُوا وَتَسْلَمُوا
لَا تُكْرَهُ أَمْوَالُكُمْ وَلَا يَسْأَلَكُمْ أَمْوَالَكُمْ ﴿٣٦﴾

إِنْ يَسْأَلْكُمْ عَنْهَا فَيَكْرِهُوا فَلَا تُكْرَهُوا وَخُذُوا
أَمْوَالَكُمْ ﴿٣٧﴾

هَاتُوا ظُلُمَاتِكُمْ تُدْعَوْنَ لِتُضَيِّقُوا فِي سَبِيلِ اللَّهِ لَعَلَّكُمْ
مَنْ يَبْخُلْ وَمَنْ يَبْخُلْ فَإِنَّمَا يَبْخُلُ عَنْ نَفْسِهِ وَاللَّهُ
الْقَوِيُّ وَأَنْتُمُ الْفُقَرَاءُ لَنْ تَتَوَلَّوْا يَسْتَبِيلُ قَوْمًا
غَيْرَكُمْ تَرْتَبِطُونَ أَنْتُمْ لَكُمْ ﴿٣٨﴾

b) Guidance of *Irshād* i.e. through preaching by Allāh's Messengers and pious preachers who preach the truth i.e. Islāmic Monotheism.

¹¹ (V.47:34) See the footnote of (V.3:85).

Sûrat Al-Fath
(The Victory) (XLVIII)

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Verily, We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory.

2. That Allâh may forgive you your sins of the past and the future,^[1] and complete His Favour on you, and guide you on a Straight Path,

3. And that Allâh may help you with strong help.

4. He it is Who sent down *As-Sakinah* (calmness and tranquillity) into the hearts of the believers, that they may grow more in Faith along with their (present) Faith. And to Allâh belong the hosts of the heavens and the earth, and Allâh is Ever All-Knower, All-Wise.

5. That He may admit the believing men and the believing women to Gardens under which rivers flow (i.e. Paradise) to abide therein forever, and He may expiate from them their sins; and that is with Allâh a supreme success,

6. And that He may punish the *Munâfiqûn* (hypocrites), men and women, and also the *Mushrikûn*^[2] men and women, who think evil thoughts about Allâh: for them is a disgraceful torment. And the Anger of Allâh is upon them, and He has cursed them and prepared Hell for them — and worst indeed is that destination.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا ﴿١﴾

يَغْفِرُ لَكَ اللَّهُ مَا تَدْنِمُ مِنْ ذُنُوبِكَ وَمَا أَخَّرَ وَيُتِمِّمُ تَعْمَتَهُ عَلَيْكَ وَيَهْدِيكَ صِرَاطًا مُسْتَقِيمًا ﴿٢﴾

وَنَصْرَ لَكَ اللَّهُ تَصْرًا عَظِيمًا ﴿٣﴾

هُوَ الَّذِي أَنزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيُكَادُوا يَأْمِنُوا قَامَ يُؤْمِنُهُمْ وَلَهُ جُودُ السَّمَكِ وَالْأَرْضِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿٤﴾

لِيَدْخُلَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَلَهُمْ فِيهَا مَا يَشَاءُونَ مِنْ ثَمَرَاتٍ كُلِّ شَيْءٍ وَهُمْ فِيهَا لَا يَسْخَرُونَ مِنْهُمْ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ قَوْلًا عَظِيمًا ﴿٥﴾

وَيُعَذِّبُ الْمُنَافِقِينَ وَالْمُنَافِقَاتِ وَالْمُشْرِكِينَ وَالْمُشْرِكَاتِ الظَّالِمِينَ بِاللَّهِ ظَلَمَ الشَّوْءَ عَلَيْهِمْ ذَابَرُ الشَّوْءِ وَغَضِبَ اللَّهُ عَلَيْهِمْ وَاتَّخَذَهُمْ أَعْدَاءَ لَهُمْ جَهَنَّمَ وَسَاءَتْ مَصِيرًا ﴿٦﴾

^[1] (V.48:2) Narrated Al-Mughīrah: The Prophet صلى الله عليه وسلم used to offer night prayers till his feet became swollen. Somebody said to him, "Allah has forgiven you your sins of the past and the future." On that, He said, "Shouldn't I be a thankful slave of Allah?" (*Sahih Al-Bukhārī*, Vol.6, *Hadīth* No.360).

^[2] (V.48:6) *Al-Mushrikûn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad صلى الله عليه وسلم.

7. And to Allâh belong the hosts of the heavens and the earth. And Allâh is Ever All-Mighty, All-Wise.

8. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) as a witness, as a bearer of glad tidings, and as a Warner^{١١}.

9. In order that you (O mankind) may believe in Allâh and His Messenger (صلى الله عليه وسلم), and that you assist and honour him (صلى الله عليه وسلم), and (that you) glorify (Allâh's) praises morning and afternoon.

10. Verily, those who give *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving *Bai'ah* (pledge) to Allâh. The Hand of Allâh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allâh, He will bestow on him a great reward.

11. Those of the bedouins who lagged behind will say to you: "Our possessions and our families occupied us, so ask forgiveness for us." They say with their tongues what is not in their hearts. Say: "Who then has any power at all (to intervene) on your behalf with Allâh, if He intends you hurt or intends you benefit? Nay, but Allâh is Ever Well-Acquainted with what you do.

12. "Nay, but you thought that the Messenger (صلى الله عليه وسلم) and the believers would never return to their families, and that was made fair-seeming in your hearts, and you did think an evil thought and you became a useless people going for destruction."

13. And whosoever does not believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), then verily, We have prepared

وَلِلَّهِ جُنُودُ السَّمٰوٰتِ وَالْاَرْضِ وَكَانَ اللَّهُ
عَزِيزًا حَكِيمًا ﴿٧﴾

إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٨﴾

لِتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُوَقِّرُوهُ
وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا ﴿٩﴾

إِنَّ الَّذِينَ يَبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ
اللَّهِ فَوْقَ أَيْدِيهِمْ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى
نَفْسِهِ وَمَنْ أَوْفَى بِمَا عٰهَدَ عَلَيْهِ اللَّهُ فَمُزَيَّنًا
أَجْرًا عَظِيمًا ﴿١٠﴾

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلَتْنَا
أَمْوَالُنَا وَأَهْلَانَا فَاسْتَغْفِرْنَا يَقُولُونَ بِأَلْسِنَتِهِمْ
مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ مَنْ يَمْلِكُ لَكُمْ مِنْ أَمْرِ
اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ هَرَبًا أَوْ إِزَادَ بِكُمْ تَقَاعًا أَلَمْ تَكُنْ مِنَ
الَّذِينَ تَقُولُونَ خَيْرًا ﴿١١﴾

بَلْ ظَنَنْتُمْ أَنْ يَنْقَلِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَى
أَهْلِيهِمْ أَتَانَا وَتَذَكَّرْنَا فِي قُلُوبِكُمْ وَظَنَنْتُمْ أَنْ
الْحَسْبُ وَكُنْتُمْ قَوْمًا تُورِثُونَ ﴿١٢﴾

وَمَنْ لَّمْ يُؤْمَرْ بِاللَّهِ وَرَسُولِهِ فَإِنَّا أَعْتَدْنَا لِلْكَافِرِينَ
سَعِيرًا ﴿١٣﴾

¹¹ (V.48:8) See the footnote of (V.2:42).

for the disbelievers a blazing Fire.¹¹

14. And to Allâh belongs the sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allâh is Ever Oft-Forgiving, Most Merciful.

15. Those who lagged behind will say, when you set forth to take the spoils, "Allow us to follow you." They want to change Allâh's Words. Say: "You shall not follow us; thus Allâh has said beforehand." Then they will say: "Nay, you envy us." Nay, but they understand not except a little.

16. Say (O Muhammad صلى الله عليه وسلم) to the bedouins who lagged behind: "You shall be called to fight against a people given to great warfare, then you shall fight them, or they shall surrender. Then if you obey, Allâh will give you a fair reward; but if you turn away as you did turn away before, He will punish you with a painful torment."

17. No blame or sin is there upon the blind, nor is there blame or sin upon the lame, nor is there blame or sin upon the sick (that they go not for fighting). And whosoever obeys Allâh and His Messenger (Muhammad صلى الله عليه وسلم), He will admit him to Gardens beneath which rivers flow (Paradise); and whosoever turns back, He will punish him with a painful torment.

18. Indeed, Allâh was pleased with the believers when they gave the *Bai'ah* (pledge) to you (O Muhammad صلى الله عليه وسلم) under the tree: He knew what was in their hearts, and He sent down *As-Sakinah* (calmness and tranquillity) upon them, and He rewarded them with a near victory,

وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ يُغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿١٤﴾

سَيَقُولُ الْمُخَلَّفُونَ إِذَا انطَلَقْتُمْ إِلَى مَغَارَةٍ لِنَتَّخِذُهَا ذُرُوعًا وَنَبْتَحِمْ بِرُيُودِكُمْ أَنْ يُبَدِّلُوا كَلِمَ اللَّهِ قُلْ لَنْ تَتَّبِعُونَا كَذَلِكُمْ قَالَ اللَّهُ مِنْ قَبْلُ فَسَيَقُولُونَ بَلْ نَحْنُدْرِكُكُمْ إِنَّا لَنَاكِفُهُمْ ﴿١٥﴾ إِلَّا قَلِيلًا

قُلْ لِلْمُتَّقِينَ مِنَ الْأَعْرَابِ سِتْرَةٌ إِلَى قَوْمِ أُولَى بِأَنْفُسِهِمْ فَتَتْلُوهُمْ أَوْ يُتْلَوْهُمْ إِنْ تَطِيعُوا اللَّهَ وَالرَّسُولَ لَنَنصُرَنَّكُمْ وَاللَّهُ أَجْرًا حَسْبًا لَكُمْ تَتُوبُونَ كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ يُبَدِّلُكُمْ اللَّهُ يَا أَيْمَنَّا ﴿١٦﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ يَدْخُلْهُ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَمَنْ يَتَوَلَّ يَُعَذِّبْهُ اللَّهُ بِمَا كَفَرَ ﴿١٧﴾

*لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمْ فَأَنْزَلَ السَّكِينَةَ عَلَيْهِمْ وَأَثَبَهُمْ فَتَاهَا ﴿١٨﴾

¹¹ (V.48:13) See the footnote of (V.3:85).

19. And abundant spoils that they will capture. And Allâh is Ever All-Mighty, All-Wise.

20. Allâh has promised you abundant spoils that you will capture, and He has hastened for you this, and He has restrained the hands of men from you: that it may be a sign for the believers, and that He may guide you to a Straight Path.

21. And other (victories and much booty He promises you) which are not yet within your power; indeed Allâh compasses them. And Allâh is Ever Able to do all things.

22. And if those who disbelieve fight against you, they certainly will turn their backs; then they would have found neither a *Wali* (protector, guardian) nor a helper.

23. That has been the Way of Allâh already with those who passed away before. And you will not find any change in the Way of Allâh.

24. And He it is Who has withheld their hands from you and your hands from them in the midst of Makkah, after He had made you victors over them. And Allâh is Ever All-Seer of what you do.

25. They are the ones who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and hindered you from *Al-Masjid-al-Harâm* (at Makkah) and detained the sacrificial animals from reaching their place of sacrifice. Had there not been believing men and believing women whom you did not know, that you may kill them and on whose account a sin would have been committed by you without (your) knowledge, that Allâh might bring into His Mercy whom He wills — if they (the believers and the disbelievers) had been apart, We verily would have punished those of them who disbelieved with painful torment.

وَمَغَارِبَ كَثِيرَةٍ يَلْغُذُونَهَا ۚ وَكَانَ اللَّهُ عَزِيزًا
حَكِيمًا ﴿١٩﴾

وَعَدَ اللَّهُ مَغَارِبَ كَثِيرَةٍ يَلْغُذُونَهَا فَتَجَلَّ
لَكُمْ هَذِهِ ۚ وَكَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَلِتَكُونَ
آيَةً لِلْمُؤْمِنِينَ ۚ وَهُدًى لَكُمْ صِرَاطًا مُسْتَقِيمًا ﴿٢٠﴾

وَالْآخَرَىٰ لَمْ تَقْدِرُوا عَلَيْهَا قَدْ أَحَاطَ اللَّهُ بِهَا وَكَانَ
اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ﴿٢١﴾

وَلَوْ قَاتَلَكُمُ الَّذِينَ كَفَرُوا أَلْوَالُوا الْأَكْبَرِ
لُؤْلُؤًا يَبْدُونَ ۚ وَلَيْسَ بِكُمْ صَبِيرًا ﴿٢٢﴾

سَبِيلَ اللَّهِ الَّذِي قَدْ جَاءَتْ مِنْ قَبْلُ وَلَنْ يَجْدِلَ فِيهِ
اللَّهُ تَبْدِيلًا ﴿٢٣﴾

وَلَمْ يَأْخُذْ بِالَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَرْفِ
مَكَّةَ مِنْ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ اللَّهُ بِمَا
تَعْمَلُونَ بَصِيرًا ﴿٢٤﴾

هَؤُلَاءِ الَّذِينَ كَفَرُوا وَصَدُّوا عَنِ الْمَسْجِدِ
الْحَرَامِ وَاللَّهُ يَمْلِكُ مَا يَشَاءُ ۚ أَلَيُّكُمْ مَعْلَمَةٌ أَنْ يَنْزِلَ
بِجَالِ الْمُؤْمِنِينَ وَالسَّاعَةُ مُهِيمَةٌ ۚ لَوْ تَعْلَمُونَ أَنَّ طُغْيَانَهُمْ
فَتَصِيبُكُمْ مِنْهُمْ مَعَرَّةٌ بِغَيْرِ عِلْمٍ لِيَدْخُلَ اللَّهُ فِي
رَحْمَتِهِ مَنْ يَشَاءُ ۚ لَوْ تَرَوْهُ لَوَلَّيْتُمُ الَّذِينَ كَفَرُوا
مِنْهُمْ عَنَابًا أَلِيمًا ﴿٢٥﴾

26. When those who disbelieve had put in their hearts pride and haughtiness — the pride and haughtiness of the time of ignorance, — then Allâh sent down His *Sakinah* (calmness and tranquillity) upon His Messenger (صلى الله عليه وسلم) and upon the believers, and made them stick to the word of piety (i.e. none has the right to be worshipped but Allâh); and they were well entitled to it and worthy of it. And Allâh is ever All-Knower of everything.

27. Indeed, Allâh shall fulfil the true vision which He showed to His Messenger (صلى الله عليه وسلم) [i.e. the Prophet saw a dream that he has entered Makkah along with his Companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter *Al-Masjid al-Harâm*, if Allâh wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted before that a near victory.

28. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islâm), that He may make it (Islâm) superior to all religions. And All-Sufficient is Allâh as a Witness.

29. Muhammad (صلى الله عليه وسلم) is the Messenger of Allâh. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allâh and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurât (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers

لَذَجَّلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمُ الْحَمِيَّةَ الْحَمِيَّةَ
الْحَمِيَّةُ قَائِلٌ لِلَّهِ سَكِينَةٌ عَلَى رَسُولِهِ وَعَلَى
الْمُؤْمِنِينَ وَأَلْزَمَهُمْ كَلِمَةَ التَّقْوَى وَكَانُوا
أَخْرَجَ بِهَا وَأَهْلَهَا وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ
عَلِيمًا ﴿٢٦﴾

لَقَدْ صَدَّقَ اللَّهُ رَسُولَهُ الْوُحْيَ بِالْحَقِّ لَنَدْخُلَنَّ
الْمَسْجِدَ الَّذِي كُنَّا مِنْهُ اللَّهُ عَالِمِينَ مُخْرَجِينَ
رُءُوسَهُمْ وَمُقَصِّرِينَ لَا تَخْلُفُونَ فَعَلِمَا
لَا تَعْلَمُوا فَجَعَلَ مِنْ دُونِ ذَلِكَ فَتْحًا
قَرِيبًا ﴿٢٧﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَبُورِ الْخَلْقِ
لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَلَكِنْ يُلَاقِ
مُشْرِكِيكُمْ ﴿٢٨﴾

مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ
وَرُحَمَاءُ بَيْنَهُمْ زُرَّاعًا سَبْغًا يَبْتَثُونَ قَضَائِلَ مِنَ
الْقُلُوبِ وَضَرَاءَ سَيَاطِرٍ فِي وُجُوهِهِمْ أَزْجَارٌ مِمَّنْ وَكَانَتْ
مَثَلُهُمْ فِي الْفُرُوزَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَجٍّ أَخْرَجَ
سُلْطَانُهُ فَتَارَهُ فَاسْتَنَاطَ فَاسْتَوَى عَلَى سُوقِهِ
يُغِيظُ الزُّرَّاعَ يَعِظُ بِهِمُ الْكُفَّارَ وَعَدَاهُ الَّذِينَ
آمَنُوا وَعَمِلُوا الصَّالِحَاتِ مِنْهُمْ مَغْفِرَةً وَأَجْرًا
عَظِيمًا ﴿٢٩﴾

with them. Allāh has promised those among them who believe (i.e. all those who follow Islāmic Monotheism, the religion of Prophet Muhammad صلى الله عليه وسلم till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).

Sûrat Al-Hujurât
(The Dwellings) XLIX

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. O you who believe! Make not (a decision) in advance¹¹ before Allāh and His Messenger (صلى الله عليه وسلم), and fear Allāh. Verily, Allāh is All-Hearing, All-Knowing.

2. O-you who believe! Raise not your voices above the voice of the Prophet (صلى الله عليه وسلم), nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not.

3. Verily, those who lower their voices in the presence of Allāh's Messenger (صلى الله عليه وسلم), they are the ones whose hearts Allāh has tested for piety. For them is forgiveness and a great reward.

4. Verily, those who call you from behind the dwellings, most of them have no sense.

5. And if they had had patience till you could come out to them, it would have been better for them. And Allāh is Oft-Forgiving, Most Merciful.

6. O you who believe! If a *Fâsiq* (liar — evil person) comes to you with any news, verify it, lest you should harm people in



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْضُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ
وَأَقْبُوا اللَّهَ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَارَكُمْ فَوْقَ صَوْتِ
النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن
تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾

إِنَّ الَّذِينَ يَخُفُّونَ أَسْوَأَهُمْ عِنْدَ رَسُولِ اللَّهِ
أُولَئِكَ اللَّهُ امْتَحَنَ أَنَّهُمْ قُلُوبُهُمْ لِلتَّقْوَى لَهُمْ
مَقْصُورَةٌ وَأَجْرٌ عَظِيمٌ ﴿٣﴾

إِنَّ الَّذِينَ يَدْعُواكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ
لَا يَعْقِلُونَ ﴿٤﴾
وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ
وَأَنَّ عَفْوَكَ فَضِيلَةٌ

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُمْ فَاسِيقٌ فَاصْبِرُوا إِن
فُصِّحُوا قَوْلًا بَعْدَ ذَلِكَ فَصَبِّحُوا عَلَى مَا فَتَحَ اللَّهُ

¹¹ (V.49:1) i.e. hasten not to decide in matters of war or religion before Allāh and His Messenger (صلى الله عليه وسلم), that you may decide the contrary to what Allāh and His Messenger (صلى الله عليه وسلم) may decide.

ignorance, and afterwards you become regretful for what you have done.

7. And know that among you there is the Messenger of Allâh (صلى الله عليه وسلم). If he were to obey you (i.e. follow your opinions and desires) in much of the matter, you would surely be in trouble. But Allâh has endeared the Faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allâh and His Messenger صلى الله عليه وسلم) hateful to you. Such are they who are the rightly guided.

8. (This is) a Grace from Allâh and His Favour. And Allâh is All-Knowing, All-Wise.

9. And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one which outrages till it complies with the Command of Allâh. Then if it complies, then make reconciliation between them justly, and be equitable. Verily, Allâh loves those who are the equitable.

10. The believers are nothing else than brothers (in Islâmic religion). So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.

11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad is it to insult one's brother after having Faith [i.e. to call your Muslim brother (a faithful believer) as: "O sinner", or "O wicked"]. And whosoever does not repent, then such are indeed *Zâlimûn* (wrong-doers, etc.).

تَاوِيهِتْ

وَاتَّقُوا اللَّهَ الَّذِي تَوَسَّلَ بِهِ إِلَى اللَّهِ وَمَنْ يُطِيعِ كُفْرِي كَيْفَ
مِنَ الْأَمْرِ لَعَلَّكُمْ تَتَّقُونَ وَاللَّهُ حَبِيبٌ إِلَيْكُمْ إِلَيْكُمْ
وَرَبُّكُمْ فِي قُلُوبِكُمْ وَكَرَّ إِلَيْكُمْ الْكُفْرُ وَالْفُسُوقُ
وَالْأَوْصِيَانُ أُولَئِكَ هُمُ الرُّشْدُونَ ﴿٧﴾

فَضْلًا مِنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٨﴾

فَلَا تَقْعُدُوا مِنَ الْمُؤْمِنِينَ أَفْئِدَةً قَالُوا لِمَ
بَيْنَهُمَا فَإِنْ بَغَتْ إِحْدَاهُمَا عَلَى الْأُخْرَى فَقَاتِلَا فِي
بَيْنِهِمَا حَتَّى تَمُوتَ أَوْ تُنْفِقُوا فَاِنْ قَاتَلْتُمَا
بَيْنَهُمَا بِالْعَدْلِ وَأَقْرَبَ طَرِيقًا إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿٩﴾

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ
وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْخَرُوا قَوْمًا مِنْ قَوْمٍ عَسَى أَنْ
يَكُونُوا خَيْرًا مِنْكُمْ وَلَا تَسْخَرُوا نِسَاءً مِنْ نِسَاءٍ عَسَى أَنْ يَكُنَّ
خَيْرًا مِنْكُمْ وَلَا تَابِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ
بِئْسَ الْأَسْمَاءُ لِلَّذِينَ عَصَى الْإِيمَانَ وَمَنْ كَفَرَ
بِتَبِ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting)^[1]. And fear Allâh. Verily, Allâh is the One Who forgives and accepts repentance, Most Merciful.

13. O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another. Verily, the most honourable of you with Allâh is that (believer) who has At-Taqwâ [i.e. he is one of the Muttaqûn (the pious. See V.2:2)]. Verily, Allâh is All-Knowing; Well-Acquainted (with all things).

14. The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islâm),' for Faith has not yet entered your hearts. But if you obey Allâh

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبِ بَعْضُكُم مِّمَّا بِيَدِ بَعْضٍ أَلَيْسَ لِكُلِّ أَفْجَاءٍ مِّنْكُمْ لَحْمٌ خَيْرٌ مِّمَّا لِكُلِّ مَوْتَاةٍ فَكَيْفَ يُحْيِيهِمْ وَيُقِيمُوا فِيهَا حَتَّىٰ إِذَا خَلَقْتُمُ اللَّيْلَ نَأْتُوا بِالنَّجَاسَاتِ فَأَنَّكُمْ تَرَ النَّجَاسَاتِ وَرَبُّكُم بَصِيرٌ ﴿١٢﴾

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْتُم مِّن ذَكَرٍ وَأُنْثَىٰ وَرَبَّكُم مَّشْعُوبًا وَقَبِيلٍ لِّعَلَّكُمْ تُرْحَمُونَ أَكْبَرُ مَعَكُمْ عِندَ اللَّهِ أَتَقْدِرُونَ ﴿١٣﴾ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٤﴾

* قَالَتِ الْأَعْرَابُ ءَامَنَّا قُلْ لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الْإِسْلَامُ فِي قُلُوبِكُمْ قُلْ قَدْ قَبِلْتُهَا اللَّهُ وَرَسُولُهُ لَا يَمَسُّكُمْ فِي أَمْتِكُمْ شَيْءٌ إِنَّ اللَّهَ

[1] (V.49:12). a) Narrated Abû Hurairah رضى الله عنه Allah's Messenger صلى الله عليه وسلم said, "Beware of suspicion, for suspicion is the worst of false tales; and do not look for other's faults, and do not do spying on one another, and do not practise *Najash** and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O Allah's worshippers! Be brothers!" (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No.92).

b) Narrated Hudhaifah رضى الله عنه I heard the Prophet صلى الله عليه وسلم saying, "A *Qattât**** will not enter Paradise." (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.82).

c) Backbiting and the Statement of Allah عز وجل: "And spy not, neither backbite one another."

Narrated Ibn 'Abbâs رضى الله عنهما Allah's Messenger صلى الله عليه وسلم passed by two graves and said, "Both of them (persons in the grave) are being tortured, and they are not being tortured for a major sin. This one used not to save himself from being soiled with his urine, and the other used to go about with calumnies (among the people to rouse hostilities, e.g., one goes to a person and tells him that so-and-so says about him such and such evil things)." The Prophet صلى الله عليه وسلم then asked for a green branch of a date-palm tree, split it into two pieces and planted one on each grave and said, "It is hoped that their punishment may be abated till those two pieces of the branch get dried."*** (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.78).

* *Najash* means to offer a high price for something in order to allure another customer who is interested in the thing.

**A *Qattât* is a person who conveys disagreeable, false information from one person to another with the intention of causing harm and enmity between them.

***This action was a kind of invocation on the part of the Prophet صلى الله عليه وسلم for the deceased persons. [*Fath Al-Barî*, Vol. I, Page 332].

and His Messenger (صلى الله عليه وسلم), He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful."

15. Only those are the believers who have believed in Allâh and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allâh. Those! They are the truthful.

16. Say: "Will you inform Allâh of your religion while Allâh knows all that is in the heavens and all that is in the earth, and Allâh is All-Knowing of everything.

17. They regard as favour to you (O Muhammad صلى الله عليه وسلم) that they have embraced Islâm. Say: "Count not your Islâm as a favour to me. Nay, but Allâh has conferred a favour upon you that He has guided you to the Faith if you indeed are true.

18. Verily, Allâh knows the Unseen of the heavens and the earth. And Allâh is All-Seer of what you do.

Sûrat Qâf.L

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Qâf.

[These letters (Qâf, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the Glorious Qur'ân.

2. Nay, they wonder that there has come to them a warner (Muhammad صلى الله عليه وسلم) from among themselves. So the disbelievers say: "This is a strange thing!

3. "When we are dead and have become dust (shall we be resurrected?) That is a far return."

عَلَّوْرَجِيءٌ ۝

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
لَمْ يَرْتَابُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ
اللَّهِ أُولَئِكَ هُمُ الصَّادِقُونَ ۝

قُلْ أَعْلَمُونَ أَنَّ اللَّهَ بِدِينِكُمْ عَلِيمٌ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَلَهُ كُلُّ شَيْءٍ عَلَيْهِ ۝

يَعْلَمُونَ عَلَيْكَ أَنْ أَتَمَّوْا أَمَلًا لَمْ تَمُوتُوا عَلَىٰ إِسْلَامِكُمْ
بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَىٰكُمْ لِلْإِسْلَامِ إِنْ
كُنْتُمْ صَادِقِينَ ۝

إِنَّ اللَّهَ يَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ
بَصِيرٌ ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق وَالْقُرْآنِ الْمَجِيدِ ۝

بَلْ عَجَبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ
هَذَا شَيْءٌ عَجِيبٌ ۝

لَوْ نَادَيْنَا وَلَوْ كُنَّا ذُنُورًا أَلَمْ نَخْلُقْ مِنْ عَجْدٍ ۝

4. We know that which the earth takes of them (their dead bodies), and with Us is a Book preserved (i.e. the Book of Decrees).

5. Nay, but they have denied the truth (this Qur'ân) when it has come to them, so they are in a confused state (cannot differentiate between right and wrong).

6. Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

7. And the earth! We have spread it out, and set thereon mountains standing firm, and have produced therein every kind of lovely growth (plants).

8. An insight and a Reminder for every slave who turns to Allâh in repentance (i.e. the one who believes in the Oneness of Allâh and performs deeds of His obedience, and always begs His pardon).

9. And We send down blessed water (rain) from the sky, then We produce therewith gardens and grain (every kind of harvests) that are reaped.

10. And tall date-palms, with ranged clusters.

11. A provision for (Allâh's) slaves. And We give life therewith to a dead land. Thus will be the resurrection (of the dead).

12. Denied before them (i.e. these pagans of Makkah) the people of Nûh (Noah), and the dwellers of Rass, and Thamûd;

13. And 'Âd, and Fir'aun (Pharaoh), and the brethren of Lût (Lot);

14. And the Dwellers of the Wood, and the people of Tubba'. Everyone of them denied (their) Messengers, so My Threat took effect.

قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ ﴿٤﴾

بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ عَنْ أَمْرِهِ رِجٌ ﴿٥﴾

أَفَلَا يَنْظُرُونَ إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ﴿٦﴾

وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رِجًّا وَابْتَسَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ﴿٧﴾

تَبِيرَةٌ وَذِكْرٌ لِكُلِّ عَبْدٍ مُنِيبٍ ﴿٨﴾

وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ﴿٩﴾

وَالنَّخْلَ بَاسِقَاتٍ لَهَا طَلْعٌ نَبِيدٌ ﴿١٠﴾

رِزْقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدًا كَذَلِكَ الْخُرُوجِ ﴿١١﴾

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّيِّ وَقَوْمُ ﴿١٢﴾

وَعَادٌ وَفِرْعَوْنُ وَطَارُوتُ الْأُولَى ﴿١٣﴾

وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّاعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعْدِي ﴿١٤﴾

15. Were We then tired with the first creation? Nay, they are in confused doubt about a new creation (i.e. Resurrection).

16. And indeed We have created man, and We know what his ownself whispers to him. And We are nearer to him than his jugular vein (by Our Knowledge).

17. (Remember) that the two receivers (recording angels) receive (each human being),^[1] one sitting on the right and one on the left (to note his or her actions).^[2]

18. Not a word does he (or she) utter but there is a watcher by him ready (to record it).^[3]

19. And the stupor of death will come in truth: "This is what you have been avoiding!"

20. And the Trumpet will be blown — that will be the Day whereof warning (had been given) (i.e. the Day of Resurrection).

21. And every person will come forth along with an (angel) to drive (him) and an (angel) to bear witness.

22. (It will be said to the sinners): "Indeed, you were heedless of this. Now We have removed from you your covering, and sharp is your sight this Day!"

23. And his companion (angel) will say: "Here is (this Record) ready with me!"

24. (Allah will say to the angels): "Both of you throw into Hell every stubborn

أَفَعِدْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾

إِذْ نَسُفَى السَّمَاءَ بَرَقَ لِلْجِبْرِينَ وَغَرِي الشَّمْسَ أَلَيْسَ قَبِيرٌ ﴿١٧﴾

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَٰلِكَ مَا كُنْتُمْ مِنْهُ تَحِيدٌ ﴿١٩﴾

وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعْدِ ﴿٢٠﴾

وَجَاءَتْ كُلُّ نَفْسٍ مَعَها سَائِقٌ وَشَهِيدٌ ﴿٢١﴾

لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَٰذَا فَكُنْفا عَنْكَ غِثًا وَفَصْرًا يَوْمَ ذِٰلِكَ ﴿٢٢﴾

وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىٰ عَتِيدٍ ﴿٢٣﴾

أَتُوبُ فِي جَهَنَّمَ كُلَّ كَاذِبٍ عَنِيدٍ ﴿٢٤﴾

^[1] (V.50:17) Narrated 'Aishah رضي الله عنها وعلّم The Prophet صلى الله عليه وسلم said: The deeds of the following three persons are not recorded by the pen:

1. A sleeping person till he wakes up.
2. A child till he reaches the age of puberty.
3. An insane person till he becomes sane.

This Hadith is quoted from An-Nasâ'i, The Book of Divorce. Chap. 21.

^[2] (V.50:17) See the footnote (B) of (V.6:81).

^[3] (V.50:18) See the footnote (A) of (V.6:81).

disbeliever (in the Oneness of Allâh, in His Messengers).

25. "Hinderer of good, transgressor, doubter,

26. "Who set up another *ilâh* (god) with Allâh. Then both of you cast him in the severe torment."

27. His companion (Satan — devil) will say: "Our Lord! I did not push him to transgression, (in disbelief, oppression, and evil deeds), but he was himself in error far astray."

28. Allâh will say: "Dispute not in front of Me, I had already in advance sent you the threat.

29. The Sentence that comes from Me cannot be changed, and I am not unjust to the slaves."

30. On the Day when We will say to Hell: "Are you filled?" It will say: "Are there any more (to come)?"¹¹

31. And Paradise will be brought near to the *Muttaqûn* (the pious. See V.2:2), not far off.

32. (It will be said): "This is what you were promised — (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all what He has ordered, and worshipping none but Allâh Alone, i.e. follow Allâh's religion — Islâmic Monotheism).

33. "Who feared the Most Gracious (Allâh) in the *Ghaib* (Unseen) and came with a

مَتَاعٍ لِلْآخِرِ مُعْتَدٍ مُّرِيدٌ ﴿٢٥﴾

الَّذِى جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَهُ فِي
الْعَذَابِ الشَّدِيدِ ﴿٢٦﴾

قَالَ قَرِينُهُ رَبَّنَا مَا أَطْعَمْتُهُ وَلَكِنْ كَانَ
فِي ضَلَالٍ مُّبِينٍ ﴿٢٧﴾

قَالَ لَا تَخْتَصِمُوا لَدَيَّْ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْبَيِّنَاتِ ﴿٢٨﴾

مَا يَبْدُلُ الْقَوْلَ لَدَيَّ وَمَا أَنَا بِظَالِمٍ لِّلْعَبِيدِ ﴿٢٩﴾

يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَنَقُولُ هَلْ مِنْ قُرْءٍدٍ ﴿٣٠﴾

وَأُتِلَتْ الْجَنَّةُ الْمُتَّقِينَ عَرَبِيَّةٌ ﴿٣١﴾

هَكَذَا مَا وَعَدُونَا كُلُّ آبٍ حَافِظٍ ﴿٣٢﴾

مَنْ خَشِيَ الرَّحْمَنَ الْعَلِيمَ وَجَدَهُ وَقَلْبٌ مُّشِيدٌ ﴿٣٣﴾

¹¹ (V.50:30) Allah's Statement: "It (Hell) will say: 'Are there any more (to come)?' "

Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم said, "The people will be thrown into the (Hell) Fire and it will say: 'Are there any more (to come)?' till Allah will put His Foot over it and it will say: 'Qat! Qat! (Enough! Enough!)' " (Sahih Al-Bukhari, Vol.6, Hadith No.371).

heart turned in repentance (to Him and absolutely free from each and every kind of polytheism).

34. "Enter you therein in peace and security — this is the Day of eternal life!"

35. There they will have all that they desire — and We have more (for them, i.e. a glance at the All-Mighty, All-Majestic جل جلاله).

36. And how many a generation We have destroyed before them who were stronger in power than they. And (when Our Torment came), they ran for a refuge in the land! Could they find any place of refuge (for them to save themselves from destruction)?

37. Verily, therein is indeed a reminder for him who has a heart or gives ear while he is heedful.

38. And indeed We created the heavens and the earth and all between them in six Days and nothing of fatigue touched Us.

39. So bear with patience (O Muhammad صلى الله عليه وسلم) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr*, and *Asr* prayers)¹¹¹.

40. And during a part of the night (also) glorify His praises (i.e. *Maghrib* and *Isha* prayers) and (so likewise) after the prayers

أَدْخُلُوهَا بِسَلَامٍ ذَلِكَ يَوْمُ الْقِيَامِ ﴿٣٤﴾

لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٣٥﴾

وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِنْ قَرْنٍ هُزِئَتْ مِنْهُمْ تَبَشَّرُوا

بِقُدْرَتِهِمْ فِي الْأَرْضِ هَلْ مِنْ مَرْجِعٍ ﴿٣٦﴾

إِنَّ فِي ذَلِكَ لَذِكْرًا لِمَنْ كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى

السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾

وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي

سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِنْ لُؤْلُؤٍ ﴿٣٨﴾

فَاصْبِرْ عَلَى مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ

طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَارَ النُّجُومِ ﴿٤٠﴾

¹¹¹ (V.50:39). a) Narrated Qais: Jarir said, "We were with the Prophet صلى الله عليه وسلم and he looked at the moon on a full-moon night and said: "Certainly you will see your Lord as you see this moon and you will have no trouble in seeing Him. So if you can avoid missing (through sleep or business) a prayer before the sunrise (*Fajr*) and a prayer before sunset (*Asr*), you must do so". He then recited Allah's Statement:

"And glorify the praises of your Lord before the rising of the sun, and before (its) setting." (V.50:39).

Ismâ'îl said: "Offer those prayers and do not miss them." (*Sahîh Al-Bukhârî*, Vol.1, *Hadîth* No.529)

b) See the footnote of (V.32:16).

[*As-Sunnah, Nawâfil* — optional and additional prayers. And also glorify, praise and magnify Allâh — *Subhân Allâh, Alhamdu lillâh, Allâhu-Akbar*].

41. And listen on the Day when the caller will call from a near place.

42. The Day when they will hear *As-Saiha* (shout) in truth: that will be the Day of coming out (from the graves, i.e. the Day of Resurrection).

43. Verily, We it is Who give life and cause death; and to Us is the final return.

44. On the Day when the earth shall be cleft, from them, (they will come out) hastening forth. That will be a gathering, quite easy for Us.

45. We know best what they say. And you (O Muhammad صلى الله عليه وسلم) are not the one to force them (to Belief). But warn by the Qur'ân him who fears My Threat.

Sûrat Adh-Dhâriyât
(The Winds that Scatter) LI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By (the winds) that scatter dust.

2. And (the clouds) that bear heavy weight of water.

3. And (the ships) that float with ease and gentleness.

4. And those (angels) who distribute (provisions, rain, and other blessings) by (Allâh's) Command.

5. Verily, that which you are promised (i.e. Resurrection in the Hereafter and receiving the reward or punishment of good or bad deeds) is surely true.

وَأَسْمِعْ يَوْمَ يُنَادِ الْمُنَادُ مَن تَكُنَ قَرْيَةً ۝

يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ۝

إِنَّا نَحْنُ نُحْيِيهِمْ وَنُمِيتُهُمْ وَإِلَيْنَا الْمَصِيرُ ۝

يَوْمَ نَشَقُّ الْأَرْضَ عَنْهُمْ فَيَسْرِعُونَ مَكَادِكُمْ حَسْرَةً ۝
عَلَيْنَا أَسِيرٌ ۝

لَقَدْ عَلِمْتُمُ ابْنَ آدَمَ أَنزَلْنَاهُ مِن مَّوَدِّيهِ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ فَذَكِّرْ ۝
بِالْقُرْآنِ إِن مِّنْ يُضَافُ وَيُعِيدُ ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ ذُرِّيَّةً ۝

فَالْجِبَالِ ذُرِّيَّةً ۝

فَالْجِبَالِ ذُرِّيَّةً ۝

فَالْمَلَكِ ذُرِّيَّةً ۝

إِنَّمَا تُوعَدُونَ لَصَادِقٌ ۝

6. And verily, the Recompense is sure to happen.

طَلَّ الَّذِينَ رَاجِعٌ ①

7. By the heaven full of paths,

وَالسَّمَاءِ ذَاتِ الْبُحْبُوحِ ②

8. Certainly, you have different ideas (about Muhammad صلى الله عليه وسلم and the Qur'ân).

إِن كُنتُمْ لِي قَوْلٍ مُّخْتَلِفٍ ③

9. Turned aside therefrom (i.e. from Muhammad صلى الله عليه وسلم and the Qur'ân) is he who is turned aside (by the Decree and Preordainment القضاء والقدر of Allâh).

يُؤْفَكُ عَنْهُ مَنْ أُفِكَ ④

10. Cursed be the liars

قِيلَ لِلْقَاسُورِينَ ⑤

11. Who are under a cover of heedlessness (think not about the gravity of the Hereafter),

الَّذِينَ هُمْ عَنْ عَذَابٍ مُّسَاهُونَ ⑥

12. They ask: "When will be the Day of Recompense?"

يَسْأَلُونَ أَيَّانَ يَوْمَ الَّذِينَ ⑦

13. (It will be) a Day when they will be tried (punished i.e. burnt) over the Fire!

يَوْمَ هُمْ عَلَى النَّارِ يُقْضُونَ ⑧

14. "Taste you your trial (punishment i.e. burning)! This is what you used to ask to be hastened!"

ذُوقُوا فِتْنَتَكُمْ هَذَا الَّذِي كُنتُمْ بِرُءُوسِكُمْ تَسْتَعْجِلُونَ ⑨

15. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in the midst of Gardens and Springs (in Paradise),

إِنَّ السَّائِقِينَ فِي جَنَّاتٍ وَنُحُورٍ ⑩

16. Taking joy in the things which their Lord has given them. Verily, they were before this *Muhsinûn* (good-doers. See V.2:112).

مُتَّخِذِينَ مَاءَ الْتَذَرُونَ خُمْرًا يُسَمُّونَ كَانُوا قَبْلَ ذَلِكَ ⑪

مُحْسِنِينَ ⑫

17. They used to sleep but little by night [invoking their Lord (Allâh) and praying, with fear and hope].

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ⑬

18. And in the hours before dawn, they were (found) asking (Allâh) for forgiveness.

وَبِالْآصْحَارِ هُمْ يَسْتَغْفِرُونَ ⑭

19. And in their properties there was the right of the *Sâ'il* (the beggar who asks) and the *Mahrûm* (the poor who does not ask others)¹¹.

وَفِي أَمْوَالِهِمْ حَقٌّ لِّلسَّائِلِ وَالْمَحْرُومِ ⑮

¹¹ (V.51:19) See the footnote of (V.4:37).

20. And on the earth are signs for those who have Faith with certainty.

21. And also in your own selves. Will you not then see?

22. And in the heaven is your provision, and that which you are promised.

23. Then by the Lord of the heaven and the earth, it is the truth (i.e. what has been promised to you), just as it is the truth that you can speak.

24. Has the story reached you, of the honoured guests [three angels; Jibrîl (Gabriel) along with another two] of Ibrâhîm (Abraham)?

25. When they came in to him and said: "Salâm, (peace be upon you)!" He answered: "Salâm, (peace be upon you)," and said: "You are a people unknown to me."

26. Then he turned to his household, and brought out a roasted calf [as the property of Ibrâhîm (Abraham) was mainly cows].

27. And placed it before them, (saying): "Will you not eat?"

28. Then he conceived fear of them (when they ate not). They said: "Fear not."^[1] And they gave him glad tidings of a son having knowledge (about Allâh and His religion of True Monotheism).

29. Then his wife came forward with a loud voice: she smote her face, and said: "A barren old woman!"^[2]

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿٢٠﴾

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿٢١﴾

وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴿٢٢﴾

قُرْآنَ السَّمَاءِ وَالْأَرْضِ إِنَّهُ لَحَقٌّ مِّثْلَ مَا أَنَّكُمْ تَنْطِقُونَ ﴿٢٣﴾

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾

إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامًا قَوْمٌ مُّشْكُورُونَ ﴿٢٥﴾

فَوَلَّى إِلَى الْخَلْفَاءِ فَأَلْفَظَ الْبَاطِلَ سَمِيعِينَ ﴿٢٦﴾

فَتَرَى الْمَلَائِكَةَ آتِيَةً إِلَيْهِ لَآتِينَ ﴿٢٧﴾

فَأَوْحَسَ مِنْهُمْ خِيفَةً قَالُوا لَا تَمْنُنْ وَلَيُنْزِلُنَّ عَلَيْكَ فَطَمَئِنَّا ﴿٢٨﴾

فَأَقْبَلَتْ امْرَأَتُهُ فِي صَرَوٍ قَبْصَكَ وَجْهَهَا وَقَالَ عَجَبٌ يُوسِفُ ﴿٢٩﴾

^[1] (V.51:28) i.e. when the angels noticed some fear over the face of Abraham, they told him that they are Allah's messengers. And they also gave the glad news to his wife Sarah that she will give birth to a son (Isaac).

^[2] (V.51:29) "How can I bear a child." At that time she (Sarah) was approximately 99 years old. (Tafsîr Al-Qurtubî).

30. They said: "Even so says your Lord.^[1]
Verily, He is the All-Wise, the All-Knower."

31. [Ibrâhîm (Abraham)] said: "Then for what purpose you have come, O Messengers?"

32. They said: "We have been sent to a people who are Mujrimûn (polytheists, sinners, criminals, disbelievers in Allâh)

33. To send down upon them stones of baked clay.

34. Marked by your Lord for the *Musrifûn* (polytheists, criminals, sinners — those who trespass Allâh's set limits in evil-doings by committing great sins).

35. So We brought out from therein the believers.

قَالُوا كَذَلِكَ قَالَ رَبُّكَ إِنَّهُ هُوَ الْحَكِيمُ

الْعَلِيمُ ﴿٣٠﴾

قَالَ قِمَاتُ الْمُؤْمِنِينَ الْمُتَوَسِّلِينَ ﴿٣١﴾

قَالُوا إِنَّا أُرْسِلْنَا إِلَى قَوْمٍ مُّجْرِمِينَ ﴿٣٢﴾

لِنُرْسِلَ عَلَيْهِمْ حِجَارَةً مِنْ طِينٍ ﴿٣٣﴾

مُسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِينَ ﴿٣٤﴾

فَأَخْرَجْنَا مِنْ أَهْلِهَا الْيَاسِينَ ﴿٣٥﴾

[1] (V.51:30): a) The Statement of Allâh عز وجل:

'Verily, Our Word (Command) to a thing, when We intend it, is only that We say to it: "Be!" — and it is.' (V.16:40)

Narrated Mu'âwiyah رضى الله عنه: I heard the Prophet صلى الله عليه وسلم saying, "A group of my followers will keep on following Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's *Sunnah* (legal ways)] strictly and they will not be harmed by those who will belie (disbelieve) them or desert (stand against) them till Allâh's Order (the Hour) will come while they will be in that state." (Sahîh Al-Bukhârî, Vol. 9; Hadîth No. 552).

b) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Allâh said, 'I have prepared for My pious slaves things which have never been seen by an eye, nor heard by an ear, or (even) imagined by a human being.'" (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 467)

c) Narrated Abû Sa'îd Al-Khudrî رضى الله عنه: The Prophet صلى الله عليه وسلم said, "The people of Paradise will look at the dwellers of *Al-Ghuraf* (the lofty mansions i.e. a superior place in Paradise) in the same way as one looks at a brilliant star far away in the east or in the west on the horizon; all that is because of their superiority over one another (in rewards)." On that the people said, "O Allâh's Messenger! Are these residences (lofty mansions) for the Prophets which nobody else can reach?" The Prophet صلى الله عليه وسلم replied, "No! By Him (Allâh) in Whose Hand my soul is, these are for the men who believed in Allâh and also believed in the Messengers." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 478)

d) Narrated Abu Hurairah رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The first batch (of people) who will enter Paradise will be (glittering) like the moon on a full-moon night and those who will enter next will be glittering like the brightest star. Their hearts will be as if the heart of a single man for they will have neither difference nor any enmity amongst themselves, and everyone of them shall have two wives, each of whom will be so beautiful, pure and transparent that the marrow of the bones of their legs will be seen through the flesh. They will be glorifying Allâh in the morning and afternoon, and will never fall ill, and they will neither blow their noses nor spit. Their utensils will be of gold and silver, and their combs will be of gold and the fuel used in their censers will be of aloes-wood and their sweat will smell like musk." ... (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 469)

36. But We found not there any household of the Muslims except one [of Lût (Lot) and his two daughters].

37. And We have left there a sign (i.e. the place of the Dead Sea¹¹ in Palestine) for those who fear the painful torment.

38. And in Mûsâ (Moses) (too, there is a sign), when We sent him to Fir'aun (Pharaoh) with a manifest authority.

39. But [Fir'aun (Pharaoh)] turned away (from Belief in might) along with his hosts, and said: "A sorcerer or a madman."

40. So We took him and his hosts, and dumped them into the sea, for he was blameworthy.

41. And in 'Âd (there is also a sign) when We sent against them the barren wind;

42. It spared nothing that it reached, but blew it into broken spreads of rotten ruins.

43. And in Thamûd (there is also a sign), when they were told: "Enjoy yourselves for a while!"

44. But they insolently defied the Command of their Lord, so the *Sâ'iqah*¹² overtook them while they were looking.

45. Then they were unable to rise up, nor could they help themselves.

46. (So were) the people of Nûh (Noah) before them. Verily, they were a people who were *Fâsiqûn* (rebellious, disobedient to Allâh).

47. With power did We construct the heaven. Verily, We are Able to extend the vastness of space thereof).

فَوَجَدْنَا فِيهَا غَيْرَ بَيْنٍ مِنَ الْمُسْلِمِينَ ﴿٣٦﴾

وَتَرَكْنَا فِيهَا آيَةً لِلَّذِينَ يَخَافُونَ الْعَذَابَ الْأَلِيمَ ﴿٣٧﴾

وَلِى مُوسَى إِذْ أَرْسَلْنَاهُ إِلَى فِرْعَوْنَ بِسُلْطَانٍ مُّبِينٍ ﴿٣٨﴾

فَوَلَّى وَكُفِرَ وَكَآلَ سَاحِرٍ أَوْ مُجُنٍّ ﴿٣٩﴾

فَأَعْلَيْنَاهُ أَجُودًا فَفَجَّتْ لَهُ فِي السَّيْرِ وَهُوَ يُلَاقِي ﴿٤٠﴾

وَفِي عَادٍ إِذْ أَرْسَلْنَا عَلَيْهِمُ الرِّيحَ الْعَقِيمَةَ ﴿٤١﴾

مَا تَذَرُ مِنْ شَيْءٍ أَنْتَ عَلَيْهِ إِلَّا جَعَلْنَاهُ كَالْعِهْدِ ﴿٤٢﴾

وَلِى ثَمُودَ إِذْ قِيلَ لَهُمْ تَمَتَّعُوا هَٰهُنَا حِينَ يُحْيَىٰ ﴿٤٣﴾

فَتَمَتَّعُوا ثُمَّ لَاقِيَهُمُ الْمَصِيفَةُ وَهُمْ يَنْظُرُونَ ﴿٤٤﴾

فَمَا اسْتَطَاعُوا مِنْ قِيَامٍ وَمَا كَانُوا مُنْصَرِفِينَ ﴿٤٥﴾

وَقَوْمَ نُوحٍ مِنْ قَبْلِ هَٰؤُلَاءِ قَوْمًا فَاسِقِينَ ﴿٤٦﴾

وَالسَّمَاءَ بَنَيْنَاهَا بِإِيمَانٍ وَإِنَّا لَمُوسِمُونَ ﴿٤٧﴾

¹¹ (V.51:37) See the book of history "The Stories of the Prophets." by Ibn Kathîr رحمه الله

¹² (V.51:44) *Sâ'iqah*: A destructive awful cry, torment, hit, a thunderbolt, See (V.41:13).

48. And We have spread out the earth:
how Excellent Spreader (thereof) are We!

49. And of everything We have created
pairs, that you may remember (the Grace of
Allâh).

50. So flee to Allâh (from His Torment to
His Mercy — Islâmic Monotheism). Verily, I
(Muhammad صلى الله عليه وسلم) am a plain
warner to you from Him^[1].

51. And set not up (or worship not) any
other *ilâh* (god) along with Allâh [Glorified is
He (Alone), Exalted above all that they
associate as partners with Him]. Verily, I
(Muhammad صلى الله عليه وسلم) am a plain
warner to you from Him.

52. Likewise, no Messenger came to those
before them but they said: "A sorcerer or a
madman!"

53. Have they (the people of the past)
transmitted this saying to these (Quraish
pagans)? Nay, they are themselves a people
transgressing beyond bounds (in disbelief)!

54. So turn away (O Muhammad صلى الله عليه وسلم)
from them (Quraish pagans), you
are not blameworthy (as you have conveyed
Allâh's Message).

55. And remind (by preaching the Qur'ân,
O Muhammad صلى الله عليه وسلم), for verily,
the reminding profits the believers.

56. And I (Allâh) created not the jinn and
mankind except that they should worship Me
(Alone).

57. I seek not any provision from them
(i.e. provision for themselves or for My
creatures) nor do I ask that they should feed
Me (i.e. feed themselves or My creatures).

وَالْأَرْضُ قَرَشْنَهَا فَفِثْنَهَا كَالْمِغْدُونِ ﴿٤٨﴾

وَمِنْ كُلِّ شَيْءٍ مَّوْجِدٌ خَلْقَانِ زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٤٩﴾

فَقَرُّوْا إِلَى اللَّهِ إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴿٥٠﴾

وَلَا تَجْعَلُوا مَعَ اللَّهِ إِلَهًا آخَرَ إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ مُبِينٌ ﴿٥١﴾

كَذَلِكَ مَا آتَى الَّذِينَ مِنْ قَبْلِهِمْ مِنْ رَسُولٍ إِلَّا قَالُوا
سَاحِرٌ أَوْ مُجُنٌّ ﴿٥٢﴾

أَفَرَأَيْتُمْ إِنْ يَنْهَی عَنْهُمْ قَوْمًا عَنِ الْإِسْلَامِ

فَقُلْ عَنْهُمْ فَمَا أَنْتَ بِمَلُومٌ ﴿٥٣﴾

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٤﴾

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِعِبَادَتِي ﴿٥٥﴾

مَا أَسْأَلُكُمْ عَلَيْهِمْ مِنْ شَيْءٍ وَمَا أَلَيْدُ أَنْ يَتُوبُوا ﴿٥٦﴾

^[1] (V.51:50) See the footnote of (V.3:85).

58. Verily, Allâh is the All-Provider, Owner of Power, the Most Strong.

59. And verily, for those who do wrong, there is a portion of torment like the evil portion of torment (which came for) their likes (of old); so let them not (ask Me to) hasten on!

60. Then woe to those who disbelieve (in Allâh and His Oneness — Islâmic Monotheism) from their Day which they have been promised (for their punishment).^[1]

Sûrat At-Tûr
(The Mount) LII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the Tûr (Mount)

2. And by a Book Inscribed

3. In parchment unrolled.

4. And by *Al-Bait-ul-Ma'mûr*^[2] (the house over the heavens parallel to the *Ka'bah* at Makkah, continuously visited by the angels).

5. And by the roof raised high (i.e. the heaven).

6. And by the sea kept filled (or it will be fire kindled on the Day of Resurrection).

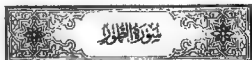
7. Verily, the Torment of your Lord will surely come to pass.

8. There is none that can avert it.

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ ﴿٥٨﴾

لِلَّذِينَ ظَلَمُوا ذُوقُوا عَذَابًا مِّثْلَ الَّذِي أَصْحَبْتُمْ
فَلَا يَسْتَعْجِلُونَ ﴿٥٩﴾

فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنْ يَوْمِهِمُ الَّذِي
يُوعَدُونَ ﴿٦٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ ﴿١﴾

وَكِتَابٍ مَنشُورٍ ﴿٢﴾

فِي رَقٍّ مَنشُورٍ ﴿٣﴾

وَالْبَيْتِ الْمَعْمُورِ ﴿٤﴾

وَالسَّافِرِ الْمَرْفُوعِ ﴿٥﴾

وَالْبَحْرِ الْمَسْجُورِ ﴿٦﴾

إِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ﴿٧﴾

مَا لَكُمْ مِنْ دَاخِلٍ ﴿٨﴾

^[1] (V.51:60) A) See the footnote of (V.3:85).

B) Narrated Anas رضى الله عنه The Prophet صلى الله عليه وسلم said, "Allâh will say to the person of the (Hell) Fire who will receive the least punishment, 'If you had everything on the earth, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then Allâh will say, 'While you were in the backbone of Adam, I asked you much less than this, (i.e., not to worship others besides Me), but you insisted on worshipping others besides Me.'" (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 551)

^[2] (V.52:4) See the footnote of (V.53:12).

9. On the Day when the heaven will shake with a dreadful shaking,

10. And the mountains will move away with a (horrible) movement.

11. Then woe that Day to the deniers.^[1]

12. Who are playing in falsehood^[2].

13. The Day when they will be pushed down by force to the Fire of Hell, with a horrible, forceful pushing.

14. This is the Fire which you used to deny.

15. Is this magic or do you not see?

16. Taste you therein its heat and whether you are patient or impatient, it is all the same. You are only being required for what you used to do.

17. Verily, the *Muttaqûn* (the pious. See V.2:2) will be in Gardens (Paradise) and Delight.

18. Enjoying that which their Lord has bestowed on them, and (the fact that) their Lord saved them from the torment of the blazing Fire.

19. "Eat and drink with happiness because of what you used to do."

20. They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *Hûr* (female, fair ones) with wide lovely eyes.^[3]

21. And those who believe and whose offspring follow them in Faith: to them shall

يَوْمَ تَمُوتُ السَّمَاءُ مَوْرًا ١

وَتَسِيرُ الْجِبَالُ سَيْرًا ٢

قَوْلٍ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٣

الَّذِينَ هُمْ فِي حُجُوبٍ يُلْعَبُونَ ٤

يَوْمَ يُدْعَوْنَ إِلَىٰ نَارٍ جَهَنَّمَ دَعَا ٥

هَٰذَا النَّارُ الَّتِي كُنتُمْ بِهَا تَكْفُرُونَ ٦

أَفَيْسَ خَرَجْنَا أَمْ أَنْتُمْ لَا تُبْصِرُونَ ٧

أَصَابَتْكُمْ فَأَصْبِرُوا وَلَا تُصْهِرُوا سَوَاءٌ عَلَيْكُمْ أَمْ لَا

تُخَفِّزُونَ مَا كُنْتُمْ تَعْمَلُونَ ٨

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَنَعِيمٍ ٩

فَكَاهِنِينَ وَمَاءً يَنْتَهَرُونَ زُفْرَةً وَوَقْلَهُمْ رَبُّهُمْ عَذَابٌ

الْحَبِيرُ ١٠

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ١١

مُتَّكِئِينَ عَلَىٰ سُرُورٍ مَصْصُونَ وَرَوَّاحُهُمْ

بُحُورٍ عَذْبَىٰ ١٢

وَالَّذِينَ آمَنُوا وَآلَهُمْ صَالِحُونَ يُدْخِلُهُمُ الْمُقْنَا بِوَعْدِ

^[1] (V.52:11) See (V.68:8) and the footnote of (V.17:97).

^[2] (V.52:12) Busy in disbelief and evil deeds in this world, that are trials (for mankind), and they are ignoring their eternal end (i.e. punishment in the Fire of Hell, forever)

^[3] (V.52:20) *Hûr*: Very fair females created by Allah as such, not from the offspring of Adam عليه السلام with intense black irises of their eyes and intense white scleras. See the footnote of (V.44:54).

We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned.

22. And We shall provide them with fruit and meat such as they desire.

23. There they shall pass from hand to hand a (wine) cup, free from any *Laghw* (dirty, false, evil vain talk between them), and free from sin^[1] (because it will be lawful for them to drink).

24. And there will go round boy-servants of theirs, to serve them as if they were preserved pearls.

25. And some of them draw near to others, questioning.

26. Saying: "Aforetime, we were afraid (of the punishment of Allâh) in the midst of our families.

27. "So Allâh has been gracious to us, and has saved us from the torment of the Fire.

28. "Verily, We used to invoke Him (Alone and none else) before. Verily, He is *Al-Barr* (the Most Subtle, Kind, Courteous, and Generous), the Most Merciful."^[2]

29. Therefore, remind (mankind of Islâmic Monotheism, O Muhammad صلى الله عليه وسلم). By the Grace of Allâh, you are neither a soothsayer, nor a madman.

30. Or do they say: "(Muhammad صلى الله عليه وسلم is) a poet! We await for him some calamity by time!"

31. Say (O Muhammad صلى الله عليه وسلم to them): "Wait! I am with you among the waiters!"

ذُرِّيَّتَهُمْ وَمَا أَلْتُمُوا مِنْهُمْ مِنْ عَمَلِهِمْ مِنْ شَيْءٍ
أَمْرِىَ بِمَا كَسَبَ رَهِيْنٌ ﴿١٦﴾

وَأَمْنَدْنَاهُمْ بِكُلْمَةٍ وَلَقَمْنَاهُمْ بِمَا يَشْتَهُونَ ﴿١٧﴾

يَتَذَكَّرُونَ فِيهَا لَكُمَا لَا تُلْقِيَاهَا وَلَا تَنْسَاهَا ﴿١٨﴾

وَيَطُوفُ عَلَيْهِمْ زُلَمَانٌ لِلْهَرَمَةِ كَأَنَّهُمْ
لُؤْلُؤٌ مَكْنُونٌ ﴿١٩﴾

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٠﴾

قَالُوا إِنَّا كُنَّا قَبْلَ فِي أَهْلِنَا مُشْفِقِينَ ﴿٢١﴾

فَمَنْ أَكَلَّهٖ عَذَابَنَا وَوَقَّعْنَا عَذَابَ النَّسُورِ ﴿٢٢﴾

إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ ﴿٢٣﴾

فَذَكِّرْهُمْ أَلَمْ يَتَّبِعُوا رَبَّكَ وَكَاهِنٍ وَلَا مَجْنُونٍ ﴿٢٤﴾

أَمْ يَقُولُونَ شَاعِرٌ مِثْلُ بَعْضِ رُسُلِ الْبُشْرَى ﴿٢٥﴾

قُلْ تَرْتَضَوْنَ أَقْبَانِي مَعَكُمْ مِنَ الْمُنْتَزِعِينَ ﴿٢٦﴾

^[1] (V.52:23) See footnotes b, c and d of (V.2:219).

^[2] (V.52:28) See the footnote of (V.2:165).

32. Or do their minds command them this [i.e. to tell a lie against you (Muhammad صلى الله عليه وسلم)] or are they a people transgressing all bounds?

33. Or do they say: "He (Muhammad صلى الله عليه وسلم) has forged it (this Qur'ân)?" Nay! They believe not!

34. Let them then produce a recital like it (the Qur'ân) if they are truthful.

35. Or were they created by nothing? Or were they themselves the creators?

36. Or did they create the heavens and the earth? Nay, but they have no firm Belief.

37. Or are with them the treasures of your Lord? Or are they the tyrants with the authority to do as they like?

38. Or have they a stairway (to heaven), by means of which they listen (to the talks of the angels)? Then let their listener produce some manifest proof.

39. Or has He (Allâh) only daughters and you have sons?

40. Or is it that you (O Muhammad صلى الله عليه وسلم) ask a wage from them (for your preaching of Islâmic Monotheism) so that they are burdened with a load of debt?

41. Or that the *Ghaib* (Unseen) is with them, and they write it down?

42. Or do they intend a plot (against you O Muhammad صلى الله عليه وسلم)? But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) are themselves plotted against!

43. Or have they an *ilâh* (a god) other than Allâh? Glorified is Allâh from all that they ascribe as partners (to Him)^[1]

أَمْ أَمْرُهُمْ أَعْلَمُهُمْ بِمَا آذَنَهُمْ قَوْمٌ طَافُونَ ﴿٣٢﴾

أَمْ يَقُولُونَ نَحْنُ وَنَعْلَمُهُمْ بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾

فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ ﴿٣٤﴾

أَمْ خُلِقُوا مِنْ غَيْرِ شَيْءٍ أَمْ هُمْ الْخَالِقُونَ ﴿٣٥﴾

أَمْ خَلَقُوا السَّمَوَاتِ وَالْأَرْضَ بَلْ لَا يُفْقَهُونَ ﴿٣٦﴾

أَمْ عِنْدَهُمْ خَزَائِنُ رَحْمَةِ رَبِّكَ أَمْ لَهُ الْمَوْجِطُونَ ﴿٣٧﴾

أَمْ لَهُمْ سُلُسُوفٌ فِيهِمْ فَلْيَأْتُوا بِمُتَوَعِّدٍ
بِمُطْلَقٍ يُبَيِّنُ ﴿٣٨﴾

أَمْ لَهُ الْبَنَاتُ وَلَكُمْ الْبَنُونَ ﴿٣٩﴾

أَمْ تَسْأَلُهُمْ أَجْرًا فَهُمْ مِنْ مَقْرَمٍ مُقَلَّوْنَ ﴿٤٠﴾

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

أَمْ يُرِيدُونَ كَيْدًا فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

أَمْ لَهُمْ آلَهِ غَيْرُ اللَّهِ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

^[1] (V.52:43): a) See the footnote (B) of (V.3:130).

b) See the footnote of (V.2:278)

44. And if they were to see pieces of the heaven falling down, they would say: "Clouds gathered in heaps!"

45. So leave them alone till they meet their Day, in which they will sink into a fainting (with horror).

46. The Day when their plotting shall not avail them at all, nor will they be helped (i.e. they will receive their torment in Hell).

47. And verily, for those who do wrong, there is another punishment (i.e. the torment in this world and in their graves)^[1] before this; but most of them know not. (*Tafsîr At-Tabarî*).

48. So wait patiently (O Muhammad صلى الله عليه وسلم) for the Decision of your Lord, for verily, you are under Our Eyes^[2], and glorify the Praises of your Lord when you get up from sleep.

49. And in the nighttime also glorify His Praises — and at the setting of the stars.^[3]

Sûrat An-Najm (The Star) LIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the star when it goes down (or vanishes).

2. Your companion (Muhammad صلى الله عليه وسلم) has neither gone astray nor has erred.

3. Nor does he speak of (his own) desire.

4. It is only a Revelation revealed.

وَلَن يَرَوْنَ السَّمَاءَ إِذَا تَفَطَّرَتْ بِغُفَرٍ
مَّحَابِلَ مُرَوِّمٍ ﴿١﴾

فَلَنَرَهُمْ حَتَّى يَذُلُّوا إِلَيْهِمْ إِلَى يَوْمِ الْبَاقِ ﴿٢﴾

يَوْمَ لَا يُغْنِي عَنْهُمْ كَيْدُهُمْ شَيْئًا وَلَا هُمْ يُنصَرُونَ ﴿٣﴾

وَالَّذِينَ ظَلَمُوا عَادِلًا دُونَ ذَلِكَ وَلَكِنْ أَسْرَفُوا
لَا يَتَذَكَّرُونَ ﴿٤﴾

وَأَشْرِكُوا بِرَبِّكَ الْوَكَالَةَ فَاصْبِرْ لِحُكْمِ رَبِّكَ
سِينَ تَقُومُ ﴿٥﴾

وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَإِدْبَارَ النُّجُومِ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ إِذَا هَوَىٰ ﴿١﴾

مَا ضَلَّ صَاحِبُكُمْ وَمَا غَوَىٰ ﴿٢﴾

وَمَا يَتَّبِعُكَ مِنَ الْمَرْئِيَةِ ﴿٣﴾

إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ﴿٤﴾

^[1] (V.52:47) See the footnote (B) of (V.6:93).

^[2] (V.52:48) See the footnote of (V.3:73).

^[3] (V.52:49) It is said that glorifying Allâh's Praises here means: all the five compulsory and additional *Nawâfil* prayers.

5. He has been taught (this Qur'ân) by one mighty in power [Jibrîl (Gabriel)].

عَلَّمَهُ مَلَكٌ ٥

6. One free from any defect in body and mind then he (Jibrîl — Gabriel in his real shape as created by Allah) rose and became stable.

دُورًا فَاسْتَوَى ٦

7. While he [Jibrîl (Gabriel)] was in the highest part of the horizon, (*Tafsîr Ibn Kathîr*)

وَهُوَ بِالْأُفُقِ الْأَعْلَى ٧

8. Then he [Jibrîl (Gabriel)] approached and came closer,

ثُمَّ دَنَا فَتَدَلَّى ٨

9. And was at a distance of two bows' length or (even) nearer.

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى ٩

10. So (Allâh) revealed to His slave [Muhammad صلى الله عليه وسلم through Jibrîl (Gabriel) عليه السلام] whatever He revealed.

فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ ١٠

11. The (Prophet's) heart lied not about what he (Muhammad صلى الله عليه وسلم) saw.

مَا كَذَبَ الْفؤَادُ مَا رَأَىٰ ١١

12. Will you then dispute with him (Muhammad صلى الله عليه وسلم) about what he saw [during the *Mi'râj* (Ascent of the Prophet صلى الله عليه وسلم to the seven heavens)]¹¹.

أَفْتَضِلْكَ بِلِقَاءِ رَبِّكَ ١٢

¹¹ (V.53:12) *Al-Mi'râj* (i.e. Ascent of Prophet Muhammad صلى الله عليه وسلم to the heavens with his body and soul (بالروح والجسم)).

Narrated Mâlik bin Sa'sa'ah عن النبي صلى الله عليه وسلم said, "While I was at the house in a state midway between sleep and wakefulness, (an angel recognized me) as the man lying between two men. A golden tray full of wisdom and belief was brought to me and my body was cut open from the throat to the lower part of the abdomen and then my abdomen was washed with Zamzam water and (my heart was) filled with wisdom and belief. *Al-Burâq*, a white animal smaller than a mule and bigger than a donkey was brought to me and I set out with Jibrîl (Gabriel). When I reached the nearest heaven, Jibrîl said to the gate-keeper of the heaven, 'Open the gate.' The gate-keeper asked, 'Who is it?' He said, 'Jibrîl.' The gate-keeper said, 'Who is accompanying you?' Jibrîl said, 'Muhammad صلى الله عليه وسلم.' The gate-keeper said, 'Has he been called?' Jibrîl said, 'Yes.' Then it was said, 'He is welcome. What a wonderful visit his is!' Then I met Adam and greeted him and he said, 'You are welcome O son and a Prophet.' Then we ascended to the second heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was said, 'Who is with you?' He said, 'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' He said, 'Yes.' It was said, 'He is welcome. What a wonderful visit his is!' Then I met 'Isâ (Jesus) and Yahyâ (John) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the third heaven. It was asked, 'Who is it?' Jibrîl said, 'Jibrîl.' It was asked, 'Who is with you?' Jibrîl said,

13. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] at a second descent (i.e. another time).

وَلَقَدْ رَآهُ نَزْلَةً أُخْرَى ﴿١٣﴾

14. Near *Sidrat-ul-Muntaha* (a lote-tree of the utmost boundary over the seventh heaven beyond which none can pass).

عِنْدَ رِذْوَةِ الْمُنْتَهَى ﴿١٤﴾

15. Near it is the Paradise of Abode.

عِنْدَهَا جَنَّةُ الْمَأْوَى ﴿١٥﴾

16. When that covered the lote-tree which did cover it!¹¹

إِذْ يَغْشَى السِّدْرَةَ مَا يَغْشَى ﴿١٦﴾

'Muhammad صلى الله عليه وسلم.' It was asked, 'Has he been sent for?' Jibrîl said, 'Yes.' It was said 'He is welcome. What a wonderful visit his is!' (The Prophet صلى الله عليه وسلم added:). There I met Yûsuf (Joseph) and greeted him, and he replied, 'You are welcome, O brother and a Prophet!' Then we ascended to the fourth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met Idrîs (Enoch) and greeted him. He said, 'You are welcome O brother and Prophet.' Then we ascended to the fifth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Hârûn (Aaron) who said, 'You are welcome, O brother and a Prophet.' Then we ascended to the sixth heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Mûsâ (Moses) who said, 'You are welcome, O brother and a Prophet.' When I proceeded on, he started weeping and on being asked why he was weeping, he said, 'O Lord! followers of this youth who was sent after me will enter Paradise in greater number than my followers.' Then we ascended to the seventh heaven and again the same questions and answers were exchanged as in the previous heavens. There I met and greeted Abraham who said, 'You are welcome, O son and a Prophet.' Then I was shown *Al-Bait Al-Ma'mûr* (i.e. Allah's House). I asked Jibrîl about it and he said, 'This is *Al-Bait Al-Ma'mûr* where 70,000 angels perform prayers daily; and when they leave they never return to it (but always a fresh batch comes into it daily).' Then I was shown *Sidrat-ul Muntaha* (i.e. the lote-tree of the utmost boundary over the seventh heaven) and I saw its *Nabîq* fruits which resembled the clay jugs of Hajar (a town in Arabia), and its leaves were like the ears of elephants, and four rivers originated at its root: two of them were apparent and two were hidden. I asked Jibrîl about those rivers and he said, 'The two hidden rivers are in Paradise and the apparent ones are the Nile and the Euphrates.' Then fifty prayers were enjoined on me. I descended till I met Mûsâ who asked me, 'What have you done?' I said, 'Fifty prayers have been enjoined on me.' He said, 'I know the people better than you, because I had the hardest experience to bring Banî Israel to obedience. Your followers cannot put up with such obligation. So, return to your Lord and request Him (to reduce the number of prayers).' I returned and requested Allah (for reduction) and He made them forty. I returned and (met Mûsâ) and had a similar discussion, and then returned again to Allah for reduction and He made them thirty, then twenty, then ten; and then I came to Mûsâ who repeated the same advice. Ultimately Allah reduced them to five. When I came to Mûsâ again, he said, 'What have you done?' I said, 'Allah has made them five only.' He repeated the same advice but I said that I surrendered (to Allah's Final Order). Allah's Messenger صلى الله عليه وسلم was addressed by Allah, 'I have decreed My Obligation and have reduced the burden on My slaves, and I shall reward a single good deed as if it were ten good deeds.' (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.429).

¹¹ (V.53:16) It is said that the Lote-Tree was covered with the light of Allah along with the angels and also with different kinds of colours. (Please see T. Ibn Kathîr).

17. The sight (of Prophet Muhammad صلى الله عليه وسلم) turned not aside (right or left), nor it transgressed beyond the limit (ordained for it).

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ٧

18. Indeed, he (Muhammad صلى الله عليه وسلم) did see of the Greatest Signs of his Lord (Allâh).

لَقَدْ رَأَى مِنْ لَدُنِّهِ أَكْبَرًا ٨

19. Have you then considered *Al-Lât*, and *Al-'Uzzâ* (two idols of the pagan Arabs)¹¹

أَفَرَأَيْتُمُ اللَّاتَ وَالْعُزَّىٰ ٩

20. And *Manât* (another idol of the pagan Arabs), the other third?

وَمَنَاةَ الثَّالِثَةَ الْأُخْرَىٰ ١٠

21. Is it for you the males and for Him the females?

أَلَكُمُ الذَّكَرُ وَلَهُ الْأُنثَىٰ ١١

22. That indeed is a division most unfair!

بَلَاءٌ أَوْ فِتْنَةٌ يَوْمِيكَ ١٢

23. They are but names which you have named — you and your fathers — for which Allâh has sent down no authority. They follow but a guess and that which they themselves desire, whereas there has surely come to them the Guidance from their Lord!

إِنَّهُمْ لَا أَسْمَاءَ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مِمَّا أَرَسَ
أَقْدُمًا مِنْ شَاطِلٍ إِنَّ يَوْمَئِذٍ يُنْفَخُونَ إِلَّا الظُّنَّ وَمَا يَهْوَى
الْأَفْسَ وَلَقَدْ جَاءَهُمْ مِنْ رَبِّهِمْ الْهُدَىٰ ١٣

24. Or shall man have what he wishes?

أَمْ لِلْإِنسَانِ مَا يَشَاءُ ١٤

25. But to Allâh belongs the last (Hereafter) and the first (the world).

فَعِلْهُ الْآخِرَةَ وَالْأُولَىٰ ١٥

26. And there are many angels in the heavens, whose intercession will avail nothing except after Allâh has given leave for whom He wills and is pleased with.

وَسَكَّرَ مِنْ مَّالِكٍ لِی السَّمْعَ لَا تَسْمَعُ إِلَّا بِإِذْنِهِ
شَیْءًا إِلَّا بِإِذْنِ بَعْدَ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَرِضْوَانًا ١٦

27. Verily, those who believe not in the Hereafter, name the angels with female names.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيَسْمَعُونَ السَّمْعَ
تَسْمِعًا لَا أُتَىٰ ١٧

28. But they have no knowledge thereof. They follow but a guess, and verily, guess is no substitute for the truth.

وَمَا لَهُمْ بِهِ مِنْ عِلْمٍ يُدْعَوْنَ إِلَّا الظُّنَّ وَإِنَّ الظُّنَّ
لَا يَنْفَعُ مِنَ الْحَقِّ شَيْئًا ١٨

29. Therefore withdraw (O Muhammad صلى الله عليه وسلم) from him who turns away from Our Reminder (this Qur'ân) and desires nothing but the life of this world.

فَاذْهَبْ مِنْ دُونِهِ عَلَىٰ مَا يَنْهَىٰ عَنْ ذِكْرِهِمْ وَلَهُمْ آيَاتُ الْخَيْرِ
الْحَقِّ ١٩

¹¹ (V.53:19) See the footnote (A) of (V.2:219).

30. That is what they could reach of knowledge. Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance.

ذَٰلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَن اهْتَدَى ﴿٣٠﴾

31. And to Allāh belongs all that is in the heavens and all that is in the earth, that He may requite those who do evil with that which they have done (i.e. punish them in Hell), and reward those who do good, with what is best (i.e. Paradise).

وَلَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ يَجْزِي الْاٰلِهِيْنَ اَسْمٰهُمْ اِيْمَانًا وَعَجَزَةً يَّجْزِي الْاٰلِهِيْنَ اَحْسَنَ اِلَ الْخَيْرِ ﴿٣١﴾

32. Those who avoid great sins (See Verses: 6:152,153) and *Al-Fawāhish* (great sins and illegal sex) except the small faults, — verily, your Lord is of Vast Forgiveness. He knows you well when He created you from the earth (Adam), and when you were fetuses in your mothers' wombs. So ascribe not purity to yourselves. He knows best him who fears Allāh and keep his duty to Him [i.e. those who are *Al-Muttaqûn* (the pious. See V.2:2)].

الَّذِينَ يَخْتَفُونَ بَعْضَ الْاِثْمِ وَالْاِثْمَ الْكَبِيْرَ وَالْقَوٰحِشَ اِلَّا السَّغِيْرَ اِنَّ رَبَّكَ رَءِيْفٌ رَّحِيْمٌ هُوَ اَعْلَمُ بِكُمْ اِذَا تَشَاجَرْتُمْ مِنْ الْاَرْضِ وَلاَ تَشْعُرُوْنَ اَنْتُمْ فِيْ عِطْفُوْنِ اُمِّهِمْ وَلاَ تُزَكُّواْ اَنْفُسَكُمْ هُوَ اَعْلَمُ بِمَن اٰتٰكُمْ ﴿٣٢﴾

33. Did you (O Muhammad صلى الله عليه وسلم) observe him who turned away (from Islām).

اَفَرَأَيْتَ الَّذِي تُوَلَّى ﴿٣٣﴾

34. And gave a little, then stopped (giving)?

وَاَعْطٰى قَلِيْلًا وَّاسْتَحْدَثَ ﴿٣٤﴾

35. Is with him the knowledge of the Unseen so that he sees?

اَعِنْدَهُ عِلْمُ الْغَيْبِ فَهُوَ يَرٰ ﴿٣٥﴾

36. Or is he not informed with what is in the Pages (Scripture) of Mûsâ (Moses),

اَمْ لَمْ يُنَبِّ اِيْمَانًا فِيْ صُحُفٍ مُّوَسٰى ﴿٣٦﴾

37. And of Ibrāhîm (Abraham) who fulfilled (or conveyed) all that (Allāh ordered him to do or convey):

فَلَا يَهْمُ الَّذِي يُوَلَّى ﴿٣٧﴾

38. That no burdened person (with sins) shall bear the burden (sins) of another.

اَلْاَرْضُ وَالرَّزَقُ وَرَرَّ اٰخَرٰى ﴿٣٨﴾

39. And that man can have nothing but what he does (good or bad).^[1]

وَاَنْ يَّكُنَّ لِلْاِنْسٰنِ اِلَآ مَا سَعٰى ﴿٣٩﴾

^[1] (V.53:39) Narrated Abû Hurairah رضى الله عنه said: "When a person is dead, his deeds cease (are stopped) except from three:

a) Deeds of continuous *Sadaqah* (act of charity): e.g. an orphan home (orphanage) or a well for giving water to drink, etc.

40. And that his deeds will be seen.

41. Then he will be recompensed with a full and the best recompense.¹¹

42. And that to your Lord (Allâh) is the End (Return of everything).

43. And that it is He (Allâh) Who makes (whom He wills) laugh, and makes (whom He wills) weep.

44. And that it is He (Allâh) Who causes death and gives life.

45. And that He (Allâh) creates the pairs, male and female,

46. From *Nutfah* (drops of semen — male and female discharges) when it is emitted.

47. And that upon Him (Allâh) is another bringing forth (Resurrection).

48. And that it is He (Allâh) Who gives much or a little (of wealth and contentment)

49. And that He (Allâh) is the Lord of Sirius (the star which the pagan Arabs used to worship).

50. And that it is He (Allâh) Who destroyed the former 'Âd (people),

51. And Thamûd (people): He spared none of them.

52. And the people of Nûh (Noah) aforetime. Verily, they were more unjust and more rebellious and transgressing [in disobeying Allâh and His Messenger Nûh (Noah) عليه السلام].

53. And He destroyed the overthrown cities [of Sodom to which Prophet Lût (Lot) was sent].

وَأَن سَعْيُهُمْ سَوْفَ يُرَىٰ ۝٤٠

ثُمَّ يُجْزَاهُ الْجَزَاءُ الْأَوْفَىٰ ۝٤١

وَأَنَّ إِلَىٰ رَبِّكَ الْمُنْتَهَىٰ ۝٤٢

وَأَنَّهُ هُوَ أَضْحَكَ وَأَبْكَى ۝٤٣

وَأَنَّهُ هُوَ أَمَاتَ وَأَحْيَا ۝٤٤

وَأَنَّهُ خَلَقَ الذَّكَرَ وَالْأُنثَىٰ ۝٤٥

مِنْ نُّطْفَةٍ إِذَا تَأْمَنَىٰ ۝٤٦

وَأَنَّهُ عَلِيمُ الْغُشَىٰ ۝٤٧

وَأَنَّهُ هُوَ أَغْنَىٰ وَأَقْنَىٰ ۝٤٨

وَأَنَّهُ هُوَ رَبُّ السَّمَاءِ ۝٤٩

وَأَنَّهُ بَلَّغَكَ آثَانَ الْأَوَّلَىٰ ۝٥٠

وَيَذُرُهَا مِثْقَالَ ذَرَّةٍ ۝٥١

وَقَوْمُ نُوحٍ مِّن قَبْلُ أَكْثَرُ ذُنُوبًا ۝٥٢

وَأَطَقَ ۝٥٣

وَالْمُؤْتَفِكَةَ أَهْوَىٰ ۝٥٤

b) (Written) knowledge with which mankind gets benefit.

c) A righteous, pious son (or daughter) who begs Allâh to forgive his (or her) parents. "*Sahih Muslim. The Book of Wasâ'yâ (Wills and Testaments).*"

¹¹ (V.53:41) See the footnote (A) of (V.6:61).

54. So there covered them that which did cover (i.e. torment with stones).

55. Then which of the Graces of your Lord (O man!) will you doubt?

56. This (Muhammad صلى الله عليه وسلم) is a warner (Messenger) of the (series of) warners (Messengers) of old.^[1]

57. The Day of Resurrection draws near.

58. None besides Allâh can avert it (or advance it or delay it).

59. Do you then wonder at this recitation (the Qur'ân)?

60. And you laugh at it and weep not,

61. Wasting your (precious) lifetime in pastime and amusements (singing, etc.).

62. So fall you down in prostration to Allâh and worship Him (Alone).

Sûrat Al-Qamar (The Moon) LIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad صلى الله عليه وسلم to show them a miracle, so he showed them the splitting of the moon).^[2]

2. And if they see a sign, they turn away, and say: "This is continuous magic."

3. They denied (the Verses of Allâh — this Qur'ân), and followed their own lusts. And every matter will be settled (according to

فَنَسَفْنَا مَا عَشْنَى ﴿٥٤﴾

فِي أَيِّهَا الْآيَاتِ تَسْكُرُ ﴿٥٥﴾

هَذَا نَذِيرٌ مِّنَ النَّذِرِ الْأُولَى ﴿٥٦﴾

أَرْقَى الْأَرْقَى ﴿٥٧﴾

لَيْسَ لَهُ مَن دُونِ اللَّهِ يَكْفِيهِ ﴿٥٨﴾

أَوَلَيْسَ هَذَا الْكِتَابُ تَعَجُّبُونَ ﴿٥٩﴾

وَلَقَدْ حَكَمُونَ وَلَئِنْ كُنَّا ﴿٦٠﴾

وَأَنْتُمْ سُلْهُوٌ ﴿٦١﴾

فَاسْجُدْ وَاقْبَلْ وَالْعَبْدُ الْوَحِيدُ ﴿٦٢﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اِقْرَأْ يَوْمَ السَّاعَةِ وَأَنْشَقَّ الْقَمَرُ ﴿١﴾

فَلَنْ يَرَوْا عَلَيْهِ يَرْصُدُوا وَيَقُولُوا سِحْرٌ مُّسْتَعْتِرٌ ﴿٢﴾

وَكَذَّبُوا وَأَتَّبَعُوا أَهْوَاءَهُمْ وَكُلَّ أَمْرٍ مُّسْتَعْتِرٌ ﴿٣﴾

^[1] (V.53:56) See the footnote of (V.2:252).

^[2] (V.54:1) Narrated Anas رضى الله عنه The people of Makkah asked the Prophet صلى الله عليه وسلم to show them a sign (miracle). So he showed them (the miracle) of the cleaving of the moon. (Sahîh Al-Bukhârî, Vol.6, Hadîth No.390).

the kind of deeds: good deeds will take their doers to Paradise, and similarly evil deeds will take their doers to Hell).

4. And indeed there has come to them news (in this Qur'ân) wherein there is (enough warning) to check (them from evil),

5. Perfect wisdom (this Qur'ân), but (the preaching of) warners benefit them not.

6. So (O Muhammad صلى الله عليه وسلم) withdraw from them. The Day that the caller will call (them) to a terrible thing.

7. They will come forth, with humbled eyes from (their) graves as if they were locusts spread abroad,

8. Hastening towards the caller. The disbelievers will say: "This is a hard Day."

9. The people of Nûh (Noah) denied (their Messenger) before them. They rejected Our slave, and said: "A madman!" and he was insolently rebuked and threatened.

10. Then he invoked his Lord (saying): "I have been overcome, so help (me)!"

11. So We opened the gates of the heaven with water pouring forth.

12. And We caused springs to gush forth from the earth. So the waters (of the heaven and the earth) met for a matter predestined.

13. And We carried him on a (ship) made of planks and nails,

14. Floating under Our Eyes: a reward for him who had been rejected!

15. And indeed, We have left this as a sign. Then is there any that will remember (or receive admonition)?

16. Then, how (terrible) was My Torment and My Warnings?

وَلَقَدْ جَاءَهُمْ نُورٌ مِنَ الْإِلَهِ مَافِيهِ مَوْجِبٌ ①

حِكْمَةٌ بَالِغَةٌ فَمَا تُغْنِيهِمُ الْاُنْذُرُ ②

فَوَلَّى عَنْهُمْ رُوحًا يَدْعُو الدَّاعِ إِلَىٰ شَيْءٍ وَثُكْبُرُ ③

خُفَّتْ أَعْيُنُهُمْ يَخْرُجُونَ مِنَ الْأَجْدَاثِ كَأَنَّهُمْ ④

جَرَادٌ مُّنتَشِرٌ ⑤

مُتَّهِبِينَ إِلَى الدَّاعِ يَقُولُ الْكَاذِبُونَ هَذَا يَوْمٌ عَسِيرٌ ⑥

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ فَكَذَّبُوا عَبْدَنَا وَقَالُوا ⑦

مَجْنُونٌ وَالْقَاسِرُ ⑧

فَدَعَا رَبَّهُ أَنِّي مَغْلُوبٌ فَانْتَصِرَ ⑨

فَفَتَحْنَا السَّمَاءَ فَجَلَّوْا مِنْهُمُجِرٌ ⑩

وَصَفَّرْنَا الْأَرْضَ عُيُونًا فَالْتَقَى الْمَاءُ عَلَىٰ أَمْرٍ قَدْ ⑪

قُدِّرَ ⑫

وَحَمَلْنَاهُ عَلَىٰ نَارٍ مِنَ الْوَجِّ وَدُسِّرَ ⑬

نَجْرِي بِأَعْيُنِنَا جَزَاءَ لِمَنْ كَانَ كُفِرَ ⑭

وَلَقَدْ نَزَّلْنَاهَا آيَةً فَهَلْ مِنْ مُّدْكَبِرٍ ⑮

كَذِيفَ كَانَ عَلَىٰ رَبِّي وَيُذَرِ ⑯

17. And We have indeed made the Qur'an easy to understand and remember; then is there any who will remember (or receive admonition)?

18. 'Âd (people) denied (their Prophet, Hûd); then how (terrible) was My Torment and My Warnings?

19. Verily, We sent against them a furious wind of harsh voice on a day of evil omen and continuous calamity.

20. Plucking out men as if they were uprooted stems of date-palms.

21. Then, how (terrible) was My Torment and My Warnings?

22. And We have indeed made the Qur'an easy to understand and remember; then is there any that will remember (or receive admonition)?

23. Thamûd (people also) denied the warnings.

24. And they said: "A man, alone among us — shall we follow him? Truly, then we should be in error and distress (or madness)!"

25. "Is it that the Reminder is sent to him [Prophet Sâlih عليه السلام] alone from among us? Nay, he is an insolent liar!"

26. Tomorrow they will come to know who is the liar, the insolent one!

27. Verily, We are sending the she-camel as a test for them. So watch them [O Sâlih عليه السلام], and be patient!

28. And inform them that the water is to be shared between (her and) them, each one's right to drink being established (by turns).

29. But they called their comrade and he took (a sword) and killed (her).

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿٧﴾

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿٨﴾

إِنَّا أَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْسَرًا فِي يَوْمٍ نَحْسٍ مُسْتَمَرٍّ ﴿٩﴾

نَزِيعُ النَّاسِ كَالْقُلُوبِ أَجْعَالُ تَحْقِيلٍ ﴿١٠﴾

فَكَيْفَ كَانَ عَذَابِي وَنَذِيرِ ﴿١١﴾

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ﴿١٢﴾

كَذَّبَتْ ثَمُودُ بِالنَّذِيرِ ﴿١٣﴾

فَقَالُوا ابْنُسْراً فَمَا أَوْحَيْنَا لِلْجِبْرِاتِ إِنَّا إِذَا لَبِئْ صَالِحٍ وَشُعْرِ ﴿١٤﴾

أَلَيْسَ الذِّكْرُ عَلَيْكُمْ مِنْ بَيْنِنَا أَلَمْ يَكُنْ كَذَابٍ أَلِيمٍ ﴿١٥﴾

سَيَمْلِكُونَ عَذَابِنَا الْكَافِرِ الْإِيمِ ﴿١٦﴾

إِنَّا نُرِيدُ أَنْ نَمُنَّ بِفِتْنَةٍ لَهُمْ فَارْتَبِعْهُمْ وَارْتَبِطْ ﴿١٧﴾

وَيُنْذِرُ أَنْ تَمْلَأَ سَمْعَهُمْ بِمِثْقَالِ ذَرَّةٍ مَخْضَرٍ ﴿١٨﴾

فَنَادَى صَاحِبُهُمْ فَتَمَثَّلَ لَمْحَرٍ ﴿١٩﴾

30. Then, how (terrible) was My Torment and My Warnings?

كَيْفَ كَانَ عَذَابِي وَنُذُرِي ﴿٣٠﴾

31. Verily, We sent against them a single *Saihak* (torment — awful cry), and they became like the stubble of a fold-builder.

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيرِ
الْحَبِّ ﴿٣١﴾

32. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ وَلَئِنْ مِنْكُمْ لَمُنْكَرٌ ﴿٣٢﴾

33. The people of Lût (Lot) denied the warnings.

كَذَّبَتْ قَوْمُ لُوطٍ بِالنُّذُرِ ﴿٣٣﴾

34. Verily, We sent against them a violent storm of stones (which destroyed them all), except the family of Lût (Lot), them We saved in the last hour of the night,

إِنَّا أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا إِلَّا نَالَ لُوطٌ
نَجَاتٍ فَأَخْرَجْتُمُوهُ سَرِيًّا ﴿٣٤﴾

35. As a Favour from Us. Thus do We reward him who gives thanks (by obeying Us).

يَقْمَرٌ مِّنْ عِزِّنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ ﴿٣٥﴾

36. And he [Lût (Lot)] indeed had warned them of Our Seizure (punishment), but they did doubt the warnings!

وَلَقَدْ أَنْذَرَهُمْ بَلَاءَنَا فَتَمَارَبُوا بِالنُّذُرِ ﴿٣٦﴾

37. And they indeed sought to shame his guest (by asking to commit sodomy with them). So We blinded their eyes, (saying) "Then taste you My Torment and My Warnings."

وَلَقَدْ رَاوَوْا عَنْ هَيْبَتِهِ فَفَعَسَنَّا فِيْهِمْ فَذُوقُوا
عَذَابِي وَنُذُرِي ﴿٣٧﴾

38. And verily, an abiding torment seized them early in the morning.

وَلَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَوِيرٌ ﴿٣٨﴾

39. "Then taste you My Torment and My Warnings."

فَذُوقُوا عَذَابِي وَنُذُرِي ﴿٣٩﴾

40. And indeed, We have made the Qur'ân easy to understand and remember; then is there any that will remember (or receive admonition)?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ وَلَئِنْ مِنْكُمْ لَمُنْكَرٌ ﴿٤٠﴾

41. And indeed, warnings came to the people of Fir'aun (Pharaoh) [through Mûsâ (Moses) and Hârûn (Aaron)].

وَلَقَدْ جَاءَهُ نَذِيرٌ مِّنْ نُّذُرِنَا ﴿٤١﴾

42. They denied all Our Signs, so We seized them with a Seizure of the All-Mighty, All-Capable (Omnipotent).

43. Are your disbelievers (O Quraish!) better than these [nations of Nûh (Noah), Lût (Lot), Sâlih, and the people of Fir'aun (Pharaoh) who were destroyed]? Or have you an immunity (against Our Torment) in the Divine Scriptures?

44. Or say they: "We are a great multitude, victorious.?"

45. Their multitude will be defeated, and they will show their backs.

46. Nay, but the Hour is their appointed time (for their full recompense), and the Hour will be more grievous and more bitter.

47. Verily, the *Mujrimûn* (polytheists, disbelievers, sinners, criminals) are in error (in this world) and will burn (in the Hell-fire in the Hereafter).

48. The Day they will be dragged on their faces into the Fire (it will be said to them): "Taste you the touch of Hell!"^[1]

49. Verily, We have created all things with *Qadar* (Divine Preordainments) of all things before their creation as written in the Book of Decrees — *Al-Lauh Al-Mahfûz*.

50. And Our Commandment is but one as the twinkling of an eye.

51. And indeed, We have destroyed your likes; then is there any that will remember (or receive admonition)?

52. And everything they have done is noted in (their) Records (of deeds).

53. And everything, small and big, is written down (in *Al-Lauh Al-Mahfûz* already

كذَّبُوا بآيَاتِنَا وَأَلْفَتْهُمُ أَغْدَابُ غَيْرِ مُتَّقِينَ ﴿٤٢﴾

أَكْثَرُكُمْ يَوْمِنَ الْأُولَىٰ أَكْرَمُكُمْ يَوْمَ الْآخِرَةِ فِي الْأُنْثَىٰ ﴿٤٣﴾

أَوْ يَفُوتُونَ فَخْرًا بِمُتَّبِعِهِمْ ﴿٤٤﴾

سَيُفْزَعُ الْجَمْعُ يَوْمَئِذٍ وَنَلْبَسُونَ الْأُكْبُرَ ﴿٤٥﴾

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ أَذَىٰ وَلَمْ يُغْمَرْ ﴿٤٦﴾

إِنَّ الْمَجْرِمِينَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

يَوْمَ تَنسَخُونَ فِي النَّارِ عَلَىٰ وُجُوهِهِمْ دُورًا مَّسَّ سَقَرٍ ﴿٤٨﴾

إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿٤٩﴾

وَمَا أَمْرُنَا إِلَّا وَجْدَةٌ مِّنْ عِندِ رَبِّكَ وَبِالْبَصَرِ ﴿٥٠﴾

وَلَقَدْ أَهْلَكْنَا أَشْيَاعًا مِّنْ قَبْلِهِمْ مِّنْ قَبْلِ مَن تَذَكِّرُ ﴿٥١﴾

وَكُلَّ شَيْءٍ يُفْعَلُوهُ فِي أَزْفَرٍ ﴿٥٢﴾

وَكُلُّ صَغِيرٍ وَكَبِيرٍ مُّسْتَطَرٌّ ﴿٥٣﴾

^[1] (V.54:48) See (V.25:34) and the footnote of (V.17:97).

beforehand i.e. before it befalls, or is done by its doer: (الإيمان بالقدر) (See V.57:22 and its footnote).

54. Verily, The *Muttaqûn* (the pious. — see V.2:2), will be in the midst of Gardens and Rivers (Paradise).

55. In a seat of truth (i.e. Paradise), near the Omnipotent King (Allâh, the One, the All-Blessed, the Most High, the Owner of Majesty and Honour).

Sûrat Ar-Rahmân
(The Most Gracious) LV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The Most Gracious (Allâh)!

2. He has taught (you mankind) the Qur'ân (by His Mercy).

3. He created man.

4. He taught him eloquent speech.

5. The sun and the moon run on their fixed courses (exactly) calculated with measured out stages for each (for reckoning).

6. And the herbs (or stars) and the trees both prostrate themselves to Allâh — See V.22:18). (*Tafsîr Ibn Kathîr*)

7. And the heaven: He has raised it high, and He has set up the Balance.

8. In order that you may not transgress (due) balance.

9. And observe the weight with equity and do not make the balance deficient.

10. And the earth: He has put down (laid) for the creatures.

11. Therein are fruits, and date-palms producing sheathed fruit-stalks (enclosing dates).

إِنَّ الْمَتَّقِينَ فِي جَنَّاتٍ وَنَهَرٍ ﴿٥٤﴾

فِي مَقْعَدٍ صِدْقٍ عِندَ مَلِكٍ مُّقْتَدِرٍ ﴿٥٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّحْمٰنُ ﴿١﴾

عَلَّمَ الْقُرْاٰنَ ﴿٢﴾

خَلَقَ الْاِنْسَانَ ﴿٣﴾

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾

وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾

لَّا تَطْغَىٰ فِي الْمِيزَانِ ﴿٨﴾

وَأَنزَلْنَا الْوِزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾

وَالْاَرْضَ وَضَعَهَا لِلْأَنْعَامِ ﴿١٠﴾

فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾

12. And also corn, with (its) leaves and stalk for fodder, and sweet-scented plants.

وَالنَّخْلُ دُورًا وَالصَّيْفُ وَالرَّيْحَانُ ﴿١٢﴾

13. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿١٣﴾

14. He created man (Adam) from sounding clay like the clay of pottery.

خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ﴿١٤﴾

15. And the jinn: He created from a smokeless flame of fire.

وَخَلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَّارٍ ﴿١٥﴾

16. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿١٦﴾

17. (He is) the Lord of the two easts (places of sunrise during early summer and early winter) and the Lord of the two wests (places of sunset during early summer and early winter).

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

18. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿١٨﴾

19. He has let loose the two seas (the salt and fresh water) meeting together.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾

20. Between them is a barrier which none of them can transgress.

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾

21. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿٢١﴾

22. Out of them both come out pearl and coral.

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْعَمْرُودُ ﴿٢٢﴾

23. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿٢٣﴾

24. And His are the ships going and coming in the seas, like mountains.

وَالْجِبَالُ الْفَارِجَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾

25. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَاءُ رَبِّكُمَا تُكذَّبَانِ ﴿٢٥﴾

26. Whatsoever is on it (the earth) will perish.

كُلٌّ مِمَّنْ عَلَيْهَا كَانِ ﴿٢٦﴾

27. And the Face of your Lord full of Majesty and Honour will remain forever.

وَيَذَرْنِي وَجْهَ رَبِّكَ دُورًا حَلَالًا وَالْإِكْرَامَ ﴿٢٧﴾

28. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٢٨﴾

29. Whosoever is in the heavens and on earth begs of Him (its needs from Him). Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!

يَسْتَغْفِرُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾

30. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٣٠﴾

31. We shall attend to you, O you two classes (jinn and men)!

سَنُنْفِخُ لَكُمْ آتِئَةَ الْفُلَادِ ﴿٣١﴾

32. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٣٢﴾

33. O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them)! But you will never be able to pass them, except with authority (from Allâh)!

يَمْشُرُ الْجِنَّ وَالْإِنْسَ إِنِ امْتُزَجَّ هَـٰذَا فَتَقْدِرُونَ أَطَارِ السَّمَوَاتِ وَالْأَرْضِ فَتَقْدِرُونَ لَا تَقْدِرُونَ إِلَّا بِإِذْنِ رَبِّ ﴿٣٣﴾

34. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٣٤﴾

35. There will be sent against you both, smokeless flames of fire and (molten) brass, and you will not be able to defend yourselves.

يُرْسَلُ عَلَيْكُمَا شَوْارِطٌ مِّنْ نَّارٍ وَنُحَاشٍ فَلَا تَنْصُرَانِ ﴿٣٥﴾

36. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٣٦﴾

37. Then when the heaven is rent asunder, and it becomes rosy or red like red-oil, or red hide— [See V.70:8]

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

38. Then which of the Blessings of your Lord will you both (jinn and men) deny?

فَيَا أَيُّهَا آلَآءُ رَبِّكُمَا نَكِرَ بَانَ ﴿٣٨﴾

39. So on that Day no question will be asked of man or jinni as to his sin, [because they have already been known from their faces either white (dwellers of Paradise — true believers of Islamic Monotheism) or black (dwellers of Hell — polytheists; disbelievers, criminals)].

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾

40. Then which of the Blessings of your Lord will you both (jinn and men) deny?

41. The *Mujrimûn* (polytheists, criminals, sinners) will be known by their marks (black faces), and they will be seized by their forelocks and their feet.

42. Then which of the Blessings of your Lord will you both (jinn and men) deny?

43. This is the Hell which the *Mujrimûn* (polytheists, criminals, sinners) denied.

44. They will go between it (Hell) and the fierce boiling water!

45. Then which of the Blessings of your Lord will you both (jinn and men) deny?

46. But for him who^[1] fears the standing before his Lord, there will be two Gardens (i.e. in Paradise).^[2]

47. Then which of the Blessings of your Lord will you both (jinn and men) deny?

48. With spreading branches.

49. Then which of the Blessings of your Lord will you both (jinn and men), deny?

50. In them (both) will be two springs flowing (free).

51. Then which of the Blessings of your Lord will you both (jinn and men) deny?

52. In them (both) will be every kind of fruit in pairs.

53. Then which of the Blessings of your Lord will you both (jinn and men) deny?

54. Reclining upon the couches lined with

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾

يَعْرِفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُقَبَّلُونَ إِلَى الْقَوَائِمِ
وَالْأَقْلَامِ ﴿٤١﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾

هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُهَا الْمُجْرِمُونَ ﴿٤٣﴾

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانِ ﴿٤٤﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾

وَلِمَن حَاقَ مَقَامُ رَبِّهِ جَنَّاتٌ ﴿٤٦﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾

ذَوَاتَا أَفْئَانٍ ﴿٤٨﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾

فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾

فِيهِمَا مِنْ كُلِّ لَذَّةٍ مُّزْجَانِ ﴿٥٢﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ

^[1] (V.55:46) The true believer of Islâmic Monotheism who performs all the duties ordained by Allâh and His Messenger Muhammad صلى الله عليه وسلم, and abstain from all kinds of sin and evil deeds prohibited in Islâm.

^[2] (V.55:46) See the footnote of (V.23:60).

silk brocade, and the fruits of the two Gardens will be near at hand.

55. Then which of the Blessings of your Lord will you both (jinn and men) deny?

56. Wherein both will be *Qâsirât-ut-Tarf* [chaste females (wives) restraining their glances, desiring none except their husbands], with whom no man or jinni has had *tamth*¹¹ before them.

57. Then which of the Blessings of your Lord will you both (jinn and men) deny?

58. (In beauty) they are like rubies and coral.

59. Then which of the Blessings of your Lord will you both (jinn and men) deny?

60. Is there any reward for good other than good?

61. Then which of the Blessings of your Lord will you both (jinn and men) deny?

62. And besides these two, there are two other Gardens (i.e. in Paradise).

63. Then which of the Blessings of your Lord will you both (jinn and men) deny?

64. Dark green (in colour).

65. Then which of the Blessings of your Lord will you both (jinn and men) deny?

66. In them (both) will be two springs gushing forth.

67. Then which of the Blessings of your Lord will you both (jinn and men) deny?

68. In them (both) will be fruits, and date-palms and pomegranates.

69. Then which of the Blessings of your Lord will you both (jinn and men) deny?

وَحَتَّىٰ لَبِئْسَتِ بَنَاتُكَ ٥٥

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٥٦

فِيهِنَّ قَصِيرَاتُ الْغُرُفِ يُرَبِّطْنَ غُرْفَهُنَّ أَنْثَىٰ قَبْلَهُنَّ وَلَا جُنَّ ٥٧

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٥٨

كَأَنَّهُنَّ الْيَاقُوتُ وَالصَّبْرَانُ ٥٩

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٦٠

هَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ٦١

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٦٢

وَمِنْ دُونِهِمَا جَنَّتَانِ ٦٣

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٦٤

مِنْهَا أَشْجَانُ ٦٥

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٦٦

فِيهِمَا عَيْنَانِ تَهْتَاحَتَانِ ٦٧

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٦٨

فِيهِمَا الْأَكْمَامُ وَالْقَلُودُ وَالْمَنَ ٦٩

فَيَا أَيُّهَا الْمَلَأَئِكَةُ كَذَّبَ بَنَاتُكَ ٧٠

¹¹ (V.55:56): Tamth means: Opening their hymens with sexual intercourse.

70. Therein (Gardens) will be *Khairâtun-Hisân* [fair (wives) good and beautiful];

71. Then which of the Blessings of your Lord will you both (jinn and men) deny?

72. *Hûr*¹¹¹ (beautiful, fair females) guarded in pavilions;

73. Then which of the Blessings of your Lord will you both (jinn and men) deny?

74. With whom no man or jinni has had *tamth*¹²¹ before them.

75. Then which of the Blessings of your Lord will you both (jinn and men) deny?

76. Reclining on green cushions and rich beautiful mattresses.

77. Then which of the Blessings of your Lord will you both (jinn and men) deny?

78. Blessed is the Name of your Lord (Allâh), the Owner of Majesty and Honour.

**Sûrat Al-Wâqi'ah
(The Event) LVI**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the Event (i.e. the Day of Resurrection) befalls.

2. And there can be no denial of its befalling.

3. Bringing low (some — those who will enter Hell) Exalting (others — those who will enter Paradise). [Tafsîr Ibn Kathîr]

4. When the earth will be shaken with a terrible shake.

5. And the mountains will be powdered to dust,

فِيهِنَّ خَيْرَاتٌ حِسَانٌ ٧٠

فَيَأْتِيءُ آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ٧١

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ٧٢

فَيَأْتِيءُ آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ٧٣

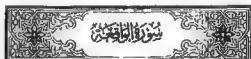
لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ٧٤

فَيَأْتِيءُ آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ٧٥

مُسْتَكِيمِينَ عَلَى رَوْفٍ خَصِيفٍ وَتَبَقِيرٍ حِسَانِ ٧٦

فَيَأْتِيءُ آلَاءُ رَبِّكُمَا تُكَذِّبَانِ ٧٧

بَارِكْ أَسْمَ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ٧٨



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتِ الْوَاقِعَةُ ١

لَيْسَ لَهَا وَقْعٌ مَّا كَانَتْ ٢

خَالِصَةً لِّلْوَاقِعَةِ ٣

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ٤

وَأُتْسِفَ الْجِبَالُ بَسًا ٥

¹¹¹(V.55:72) See footnote of (V.52:20).

¹²¹(V.55:74) Tamth means: Opening their hymens with sexual intercourse.

6. So that they will become floating dust particles.

فَكَانَتْ هَبَاءً مُتَّبِقَةً ٦

7. And you (all) will be in three groups.

وَكُنْتُمْ أَزْوَاجًا ثَلَاثَةً ٧

8. So those on the Right Hand (i.e. those who will be given their Records in their right hands) — how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise).

فَأَصْحَابُ الْمَيْمَنَةِ مَا أَصْحَابُ الْمَيْمَنَةِ ٨

9. And those on the Left Hand (i.e. those who will be given their Record in their left hands) — how (unfortunate) will be those on the Left Hand! (As a disgrace for them, because they will enter Hell).

وَأَصْحَابُ الْمَشْأَمَةِ مَا أَصْحَابُ الْمَشْأَمَةِ ٩

10. And the foremost ones [(in Islâmic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islâm] will be the foremost (in Paradise).

وَالَّذِينَ هُمْ عَنْ آلِهَتِهِمْ تَبَتُّونَ ١٠

11. These will be the nearest (to Allâh).

أُولَئِكَ الْمُقَرَّبُونَ ١١

12. In the Gardens of Delight (Paradise)

لِيَجْزِيَ الْجَنَّةِ النَّعِيمِ ١٢

13. A multitude of those (foremost) will be from the first generations (who embraced Islâm).

ثُلَاثَةٌ مِنَ الْأَوَّلِينَ ١٣

14. And a few of those (foremost) will be from the later generations.

وَقَلِيلٌ مِنَ الْآخِرِينَ ١٤

15. (They will be) on thrones woven with gold and precious stones.

عَلَى سُرُرٍ مَوْسُودَةٍ ١٥

16. Reclining thereon, face to face.

مُتَّكِئِينَ عَلَيْهَا مُتَقَابِلِينَ ١٦

17. Immortal boys will go around them (serving),

يَطُوفُ عَلَيْهِمْ زُجْجَارٌ وَمُهَذَّبُونَ ١٧

18. With cups, and jugs, and a glass of flowing wine,

بِالْكَؤُوبِ وَالْإِبْرَارِ وَأَنْعَامٍ مُبِينٍ ١٨

19. Wherefrom they will get neither any aching of the head, nor any intoxication.

لَا يَصْهَرُ عَنْهَا وَلَا يَذَرُونَ ١٩

20. And with fruit that they may choose.

وَلِكُلٍّ قُوتٌ مِمَّا يَشْتَهُونَ ٢٠

21. And with the flesh of fowls that they desire.

22. And (there will be) *Hūr* (fair females) with wide, lovely eyes (as wives for *Al-Muttaqûn*-the pious-see V.2:2).

23. Like the preserved pearls.

24. A reward for what they used to do.

25. No *Laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting).

26. But only the saying of: *Salâm! Salâm!* (greetings with peace)!^[1]

27. And those on the Right Hand —how (fortunate) will be those on the Right Hand?

28. (They will be) among thornless lote-trees,

29. And among *Talh* (banana- trees) with fruits piled one above another,

30. And in shade long-extended,

31. And by water flowing constantly,

32. And fruit in plenty,

33. Whose supply is not cut off (by change of season), nor are they out of reach,

34. And on couches or thrones, raised high.

35. Verily, We have created them (maidens) of special creation.

36. And made them virgins.

37. Loving (their husbands only), (and) of equal age.

38. For those on the Right Hand.

39. A multitude of those (on the Right

وَلَحْمِ طَيْرٍ مَّا يَشْتَهُونَ ﴿١١﴾

وَسُورٍ عِينٍ ﴿١٢﴾

كَأَمْثَلِ الثَّمَرِ الْمَكُونِ ﴿١٣﴾

جَزَاءً لِّمَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

لَا يَسْمَعُونَ فِيهَا الْقَوَّاءَ وَلَا تِلْوَئِيلًا ﴿١٥﴾

إِلَّا أَوْ لَا سَلَامًا سَلَامًا ﴿١٦﴾

وَأَصْحَابُ الْيَمِينِ مَّا أَصْحَابُ الْيَمِينِ ﴿١٧﴾

فِي سِدْرٍ مَّخْضُودٍ ﴿١٨﴾

وَطَلْحٍ مَّقْضُودٍ ﴿١٩﴾

وِظَلٍّ مَّتَدُودٍ ﴿٢٠﴾

وَمَاءٍ مَّسْكُوبٍ ﴿٢١﴾

وَلَا كُفٍّ فِيهَا ﴿٢٢﴾

لَا مَنُوعَ وَلَا مَمْنُوعَةٍ ﴿٢٣﴾

وَفُورٍ مَّرْفُوعَةٍ ﴿٢٤﴾

إِنَّمَا الْأَنْثَاءُ لِلزَّوْجِ الْأُنثَىٰ ﴿٢٥﴾

فَعَلَّمَهُنَّ كَيْدًا ﴿٢٦﴾

عَنِ الزَّوْجِ الْأَعْيَا ﴿٢٧﴾

لِأَصْحَابِ الْيَمِينِ ﴿٢٨﴾

ثَلَاثِينَ أَلْفًا ﴿٢٩﴾

^[1] (V.56:26) See the footnote (A) of (V.29:64).

Hand) will be from the first generation (who embraced Islâm).

40. And a multitude of those (on the Right Hand) will be from the later generations.

41. And those on the Left Hand — how (unfortunate) will be those on the Left Hand?

42. In fierce hot wind and boiling water,

43. And shadow of black smoke,

44. (That shadow) neither cool, nor (even) pleasant,

45. Verily, before that, they indulged in luxury,

46. And were persisting in great sin (joining partners in worship along with Allâh; committing murder and other crimes)¹¹

47. And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected?"

48. "And also our forefathers?"

49. Say (O Muhammad صلى الله عليه وسلم): "Yes) verily, those of old, and those of later times.

50. "All will surely be gathered together for appointed Meeting of a known Day.

51. "Then moreover, verily you the erring-ones, the deniers (of Resurrection)!

52. "You verily will eat of the trees of *Zaqqûm*.

53. "Then you will fill your bellies therewith,

54. "And drink boiling water on top of it.

55. "And you will drink (that) like thirsty camels!"

وَرَبُّهُ يَوْمَ يُنْفَخُ الْأَشْجَارُ ٥٠

وَأَصْحَابُ الشِّمَالِ مِمَّا أَحْتَبِ الشِّمَالِ ٥١

فِي سَمُورٍ وَجِيمٍ ٥٢

وَعَلَىٰ قَيْنٍ يَقْطُرُ ٥٣

لَا يَذُرُ وَلَا يَكْدِرُ ٥٤

إِنَّمَا كَانُوا أَقْبَلَ ذَٰلِكَ مُتْرَفِينَ ٥٥

وَصَلَوا بِبُيُوتِهِمْ عَلَىٰ الْحَبْلِ الْمُتَعَذِّبِ ٥٦

وَكَاذِبُوا قَالُوا إِنَّمَا نَحْنُ أَتْرَابٌ كُنَّا رِجَالًا وَعِظَامًا ٥٧

أَمْ نَحْنُ الْمُنْجَرُونَ ٥٨

أَوَآبَاءُنَا الْأَوَّلُونَ ٥٩

قُلْ إِنَّ الْأَوَّلِينَ وَالْآخِرِينَ ٦٠

لَنَجْزِيَنَّهُمْ أَجْرَهُمْ بِمَا كَانُوا يَعْمَلُونَ ٦١

لَهُمْ فِيهَا أَنْصَابٌ لَّا يَمُوتُونَ ٦٢

لَا يَكُونُ مِنْهُمْ مَن يَسْتَرْحِقُ زَوْجًا ٦٣

فَمَالَهُمْ مِنْهَا الْبُظُونُ ٦٤

فَقَدْ يَوْمَ يَكْفُرُونَ عَلَىٰ تِلْكَ الْأَشْجَارِ ٦٥

فَقَدْ يَوْمَ يَشْرَبُ الْهَمِيرُ ٦٦

¹¹ (V.56:46) See the footnote (B) of (V.3:130).

56. That will be their entertainment on the Day of Recompense!

هَذَا لَهُمْ نِجْمُ الَّذِينَ ﴿٥٦﴾

57. We created you: then why do you believe not?

فَنُفِخَ فِي سُوفٍ فَكَوْنٌ ﴿٥٧﴾

58. Then tell Me (about) the (human) semen that you emit.

أَوَّيْنَمَا تَمْشُونَ ﴿٥٨﴾

59. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator?

مَا أَنتُمْ بِخَالِقِيهِ ۖ أَنزَلْنَاهُ الْخَالِقُونَ ﴿٥٩﴾

60. We have decreed death to you all, and We are not outstripped,

فَنُفِخَ فِي سُوفٍ فَكَوْنٌ ۚ وَمَا تَعْلَمُونَ ﴿٦٠﴾

61. To transfigure you and create you in (forms) that you know not.

عَلَىٰ أَنْ يُبْدَلَ مَا تَلْمِزُونَ ۚ وَمَا تَعْلَمُونَ ﴿٦١﴾

62. And indeed, you have already known the first form of creation (i.e. the creation of Adam): why then do you not remember (or take heed)?

وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ الْأُولَىٰ ۚ فَتَذَكَّرُونَ ﴿٦٢﴾

63. Then tell Me about the seed that you sow in the ground.

أَوَّيْنَمَا تَنْزِفُونَ ﴿٦٣﴾

64. Is it you that make it grow, or are We the Grower?

مَا أَنتُمْ بِزَادِيهِ ۖ إِنَّا خَالِقُونَ ﴿٦٤﴾

65. Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). [*Tafsîr Ibn Kathîr*]

لَوْ شَاءَ لَجَعَلْنَاهُ حُطَبًا فَتَنُكِبُونَ ﴿٦٥﴾

66. (Saying): "We are indeed *Mughramûn* (i.e. ruined or have lost the money without any profit, or are punished by the loss of all that we spend for cultivation)! [*Tafsîr Al-Qurtubî*]

إِنَّا لَمُغْرَمُونَ ﴿٦٦﴾

67. Nay, but we are deprived!"

بَلْ لَحْنٌ مَخْرُومُونَ ﴿٦٧﴾

68. Then tell Me about the water that you drink.

أَوَّيْنَمَا الشَّيْءُ الَّذِي تَشْرَبُونَ ﴿٦٨﴾

69. Is it you who cause it from the rain-clouds to come down, or are We the Causer of it to come down?

مَا أَنتُمْ بِأَرْسَالِيهِ مِنَ الْمُنْزِلِ ۚ أَنزَلْنَاهُ مِنَ الْمُنْزِلِ ﴿٦٩﴾

70. If We willed, We verily could make it

لَوْ شَاءَ لَجَعَلْنَاهُ نَاجِدًا قَالُوا لَا تَنْفَكُونَ ﴿٧٠﴾

salt (and undrinkable): why then do you not give thanks (to Allâh)?

71. Then tell Me about the fire which you kindle.

72. Is it you who made the tree thereof to grow, or are We the Grower?

73. We have made it a Reminder (of the Hell-fire in the Hereafter), and an article of use for the travellers (and all the others, in this world).

74. Then glorify with praises the Name of your Lord, the Most Great.

75. So I swear by the setting of the stars.^[1]

76. And verily that is indeed a great oath, if you but know.

77. That (this) is indeed an honourable recitation (the Noble Qur'ân).

78. In a Book well-guarded (with Allâh in the heaven i.e. *Al-Lauh Al-Mahfûz*).

79. Which (that Book with Allâh) none can touch but the purified (i.e. the angels).

80. A Revelation (this Qur'ân) from the Lord of the 'Alamîn (mankind, jinn and all that exists).

81. Is it such a talk (this Qur'an) that you (disbelievers) deny?

82. And instead (of thanking Allâh) for the provision He gives you, you deny (Him by disbelief)!

83. Then why do you not (intervene) when (the soul of a dying person) reaches the throat?

أَفَرَأَيْتُمُ اللَّقَارَ أَتَى تُورُونَ ﴿٧١﴾

عَاشَتْ أَشْجَارُهَا ثُمَّ تَنْحَرُّ الْمُسْتَوُونَ ﴿٧٢﴾

تَحْنُ جَعَلْنَاهَا تَذْكَرًا وَرَمَقًا لِلْمُؤْمِنِينَ ﴿٧٣﴾

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿٧٤﴾

فَلَا أَسْأَلُ بِمَوْقِعِ النُّجُومِ ﴿٧٥﴾

وَإِنَّهُ لَفَسْرٌ لَوْ تَكْمَلُونَ عَظِيمٌ ﴿٧٦﴾

إِنَّهُ لَقُرْآنٌ كَرِيمٌ ﴿٧٧﴾

فِي كِتَابٍ مَكْنُونٍ ﴿٧٨﴾

لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ ﴿٧٩﴾

نَزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٨٠﴾

أَوَلَيْسَ الْكُرْآنُ أَنشَأَ لَهُ هُتُونٌ ﴿٨١﴾

وَيَجْعَلُونَ رِزْقَهُمْ أَكْثَرًا كُرْهُونَ ﴿٨٢﴾

فَقُولَ إِنَّا بَالِغٌ إِلَيْكُمْ ﴿٨٣﴾

^[1] (V.56:75) In Arabic *Mawâqî' An-Nujûm*: This word has many interpretations: it may mean the setting or the rising or the mansions of the stars, or the Qur'ân and its gradual revelation in stages. Please see *Tafsir At-Tabari* for detail..

84. And you at the moment are looking on,

85. But We (i.e. Our angels who take the soul) are nearer to him than you, but you see not, (*Tafsîr At-Tabarî*)

86. Then why do you not — if you are exempt from the reckoning and recompense (punishment) —

87. Bring back the soul (to its body), if you are truthful?

88. Then, if he (the dying person) be of the *Muqarrabûn* (those brought near to Allâh),

89. (There is for him) rest and provision, and a Garden of Delights (Paradise).

90. And if he (the dying person) be of those on the Right Hand,

91. Then there is safety and peace (from the Punishment of Allâh) for those on the right Hand.

92. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islâmic Monotheism),

93. Then for him is an entertainment with boiling water.

94. And burning in Hell-fire.

95. Verily, this! This is an absolute Truth with certainty.

96. So glorify with praises the Name of your Lord, the Most Great.

Sûrat Al-Hadîd (Iron) LVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and the earth glorifies Allâh, and He is the All-Mighty, the All-Wise.

وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا تُبْصِرُونَ ﴿٨٥﴾

فَلَوْلَا إِنْ كُنْتُمْ عَذْرَاءِ مَدِينٍ ﴿٨٦﴾

تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

فَأَمَّا إِنْ كَانَ مِنَ الْمُقَرَّبِينَ ﴿٨٨﴾

فَرَوْحٌ وَرَيْحَانٌ وَجَنَّةُ نَعِيمٍ ﴿٨٩﴾

وَأَمَّا إِنْ كَانَ مِنْ أَصْحَابِ الْيَمِينِ ﴿٩٠﴾

فَسَلَامٌ لَّكَ مِنَ أَصْحَابِ الْيَمِينِ ﴿٩١﴾

وَأَمَّا إِنْ كَانَ مِنَ الْمُكَذِّبِينَ الْمَعْمَلِينَ ﴿٩٢﴾

فَأَنزِلُ مِنْ سَحَابٍ ﴿٩٣﴾

وَتَصْلِيَةٌ مِنْ جَهِيمٍ ﴿٩٤﴾

إِنْ هَذَا إِلَّا مَوْعِدٌ يَبِينٌ ﴿٩٥﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٩٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

2. His is the kingdom of the heavens and the earth. It is He Who gives life and causes death, and He is Able to do all things.

لَهُ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ يَحْيِي وَيُمِيتُ
وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١﴾

3. He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is All-Knower of every thing.

هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ
وَهُوَ عَلَى كُلِّ شَيْءٍ عَلِيمٌ ﴿٢﴾

4. He it is Who created the heavens and the earth in six Days and then rose over (*Istawâ*) the Throne (in a manner that suits His Majesty). He knows what goes into the earth and what comes forth from it, and what descends from the heaven and what ascends thereto. And He is with you (by His Knowledge) wheresoever you may be. And Allâh is All-Seer of what you do.

هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ
أَسْتَوَىٰ عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجِ فِي الْأَرْضِ وَمَا يَخْرُجُ
وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ مَعَكُمْ أَيْنَ
مَا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣﴾

5. His is the kingdom of the heavens and the earth. And to Allâh return all the matters (for decision).

لَهُ مَالِكُ السَّمَوَاتِ وَالْأَرْضِ فَإِلَى اللَّهِ تُرجَعُ الْأُمُورُ ﴿٤﴾

6. He merges night into day (i.e. the decrease in the hours of the night is added into the hours of the day), and merges day into night (i.e. the decrease in the hours of the day is added into the hours of the night), and He has full knowledge of whatsoever is in the breasts.

يُجَلِّجُ اللَّيْلَ فِي النَّهَارِ وَيُجَلِّجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ
بِدَاتِ الصُّدُورِ ﴿٥﴾

7. Believe in Allâh and His Messenger (Muhammad صلى الله عليه وسلم), and spend of that whereof He has made you trustees.^[1] And such of you as believe and spend (in Allâh's Way), theirs will be a great reward.

آمِنُوا بِاللَّهِ وَرَسُولِهِ وَأَمْلُوا رَبَّكُمْ إِذَا جَعَلَ
كُلَّ شَيْءٍ خَلْقَيْنِ فِيهِ فَاذْكُرُوا مَا كُنْتُمْ أَنْفِقُوا
لَهُمْ أَجْرٌ كَبِيرٌ ﴿٦﴾

8. And what is the matter with you that you believe not in Allâh! While the Messenger (Muhammad صلى الله عليه وسلم) invites you to believe in your Lord (Allâh); and He (Allâh) has indeed taken your covenant, if you are real believers.

وَمَا كُنْزُكَ لَا تَرْضَوْنَ بِاللَّهِ وَرَسُولَهُ يُدْعَوُكُمُ إِلَى اللَّهِ
وَيُرِيدُ أَنْ يَمْسُكَكُمْ بِكُفْرِكُمْ أَفَتَعْجَبُونَ ﴿٧﴾

^[1] (V.57:7) See the footnote of (V.4:37).

9. It is He Who sends down manifest *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) to His slave (Muhammad صلى الله عليه وسلم) that He may bring you out from darkness into light. And verily, Allâh is to you full of kindness, Most Merciful.

10. And what is the matter with you that you spend not in the Cause of Allâh? And to Allâh belongs the heritage of the heavens and the earth. Not equal among you are those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allâh has promised the best (reward). And Allâh is Well-Acquainted with what you do.

11. Who is he that will lend Allâh a goodly loan: then (Allâh) will increase it manifold to his credit (in repaying), and he will have (besides) a good reward (i.e. Paradise)?

12. On the Day you shall see the believing men and the believing women: their light running forward before them and (with their Books of deeds) in their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is the great success!

13. On the Day when the hypocrites — men and women — will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be torment."

14. (The hypocrites) will call the believers: "Were we not with you?" The believers will reply: "Yes! But you led yourselves into temptations, you looked forward for our destruction; you doubted (in Faith) and you were deceived by false desires, till the

هُوَ الَّذِي يُزِيلُ عَنْكَ الْعِشْقَ وَيُكَفِّرُ عَنْكَ سَيِّئَاتِكَ وَيُمْسِكُ بِكَ الْمَصْصَةَ
الْأَيْمَنَ إِلَى الثُّورِ إِنَّ اللَّهَ بِكُم لَأَوْفٍ تَجِدُ ①

وَمَا لَكُمْ أَلَّا تُحِبُّوا إِلَى سَبِيلِ اللَّهِ وَقَوْمِكَ الَّذِينَ هُمْ
وَالْأَرْضِ لَا يَسْتَوِي مِنْكُمْ مَنْ أَنْفَقَ مِنْ قَبْلِ الْفَتْحِ
وَقَتْلَ أُولَئِكَ أَكْثَرُ دَرَجَةً مِنَ الَّذِينَ أَنْفَقُوا مِنْ بَعْدِ
وَقَتْلُوا وَكَلَّا وَعَدَ اللَّهُ الْحَقَّ وَاللَّهُ بِمَا تَعْمَلُونَ
خَبِيرٌ ②

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ
وَلَهُ أَجْرٌ كَرِيمٌ ③

يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَىٰ نُورُهُمْ بَيْنَ
أَيْدِيهِمْ وَبِأَيْمَانِهِمْ ذُكِّرُوا بِمَا كَانُوا يُعْمَلُ مِنْ
فِيهَا الْأَنْهَارُ يَجْرِي فِيهَا تِلْكَ الْأَنْهَارُ الْعِظِيمَةُ ④

يَوْمَ يَقُولُ الْمُنَافِقُونَ وَالْمُنَافِقَاتُ الَّذِينَ آمَنُوا
أَنْظِرُوا نَافِقِينَ مِنْ قَوْمِكُمْ أَنْ جَعَلُوا ذُرِّيَةً
فَالْتَمِسُوا نُورًا فَضُرِبَ بَيْنَهُم بِسُورٌ لَهُ بَابٌ بَاطِنٌ فِيهِ
الْحَقُّ وَظَاهِرٌ مِنْهُ فِيهِ عَذَابٌ ⑤

يَتَذَكَّرُ أَلَمْ يَكُنْ مَعَكُمْ قَالُوا بَلَىٰ وَلَكِنَّكُمْ فَتَنْتُمْ
أَنْفُسَكُمْ وَتَمُرُّونَ بِمَا كُنْتُمْ تَعْمَلُونَ وَتَرَىٰ أَلْمَانِ حَتَّىٰ
جَاءَ أَمْرُ اللَّهِ وَعَزَا بِرَأْسِهِ النَّارُ ⑥

Command of Allâh came to pass. And the chief deceiver (Satan) deceived you in respect of Allâh."

15. So this Day no ransom shall be taken from you (hypocrites), nor of those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism). Your abode is the Fire. That is your *maulâ* (friend — proper place), and worst indeed is that destination.

16. Has not the time come for the hearts of those who believe (in the Oneness of Allâh — Islâmic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth, lest they become as those who received the Scripture [the Taurât (Torah) and the Injeel (Gospel)] before (i.e. Jews and Christians), and the term was prolonged for them and so their hearts were hardened? And many of them were *Fâsiqûn* (the rebellious, the disobedient to Allâh).

17. Know that Allâh gives life to the earth after its death! Indeed We have made clear the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) to you, if you but understand.

18. Verily, those who give *Sadaqât* (i.e. *Zakât* and alms), men and women, and lend Allâh a goodly loan, it shall be increased manifold (to their credit), and theirs shall be an honourable good reward (i.e. Paradise).

19. And those who believe in (the Oneness of) Allâh and His Messengers — they are the *Siddiqûn* (i.e. those followers of the Prophets who were first and foremost to believe in them), and the martyrs with their Lord, they shall have their reward and their light. But those who disbelieve (in the Oneness of Allâh — Islâmic Monotheism) and deny Our *Ayât* (proofs, evidences, verses,

فَالْيَوْمَ لَا يَتَذَكَّرُ مَنكُمُ ذَنبُهُ وَلَا مَنَ الَّذِينَ كَفَرُوا
مَأْوَاهُمْ فِي النَّارِ هِيَ مَوْلَانَهُمْ وَبَشَّ الصَّادِقِينَ ﴿١٥﴾

أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَنْ تَخْشَعَ قُلُوبُهُمْ
لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ
أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ
وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴿١٦﴾

أَعْلَمُوا أَنَّ اللَّهَ يَحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا قَدْ بَيَّنَّا الْآيَاتِ
لَكُمْ فَتَعْلَمُونَ ﴿١٧﴾

إِنَّ الْمَصْدِقِينَ وَالْمَصْدُوقَاتِ وَالْقَرْضَ إِلَى اللَّهِ مُرْتَبًا
حَسَنًا يَّضَاعَفُ لَهُمْ وَلَهُمْ أَجْرٌ كَرِيمٌ ﴿١٨﴾

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ أُولَئِكَ هُمُ الصَّادِقُونَ
وَالشَّاهِدَةُ عِنْدَ رَبِّهِمْ لَهُمْ أَجْرُهُمْ وَتُؤْتَاهُمْ وَالَّذِينَ
كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَئِكَ أَصْحَابُ
الْجَحِيمِ ﴿١٩﴾

lessons, signs, revelations, etc.) — they shall be the dwellers of the blazing Fire.

20. Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect of wealth and children. (It is) as the likeness of vegetation after rain, thereof the growth is pleasing to the tillers; afterwards it dries up and you see it turning yellow; then it becomes straw. But in the Hereafter (there is) a severe torment (for the disbelievers — evil-doers), and (there is) Forgiveness from Allâh and (His) Good Pleasure (for the believers — good-doers). And the life of this world is only a deceiving enjoyment.

21. Race with one another in hastening towards forgiveness from your Lord (Allâh), and Paradise, the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allâh and His Messengers. That is the Grace of Allâh which He bestows on whom He is pleased with. And Allâh is the Owner of Great Bounty.

22. No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (*Al-Lauh Al-Mahfûz*) before We bring it into existence. Verily, that is easy for Allâh.^[1]

أَلَمْ نَعْمَرْ أَهْلَ الْحَيَاةِ الدُّنْيَا لَوْبَ وَأَهْوَىٰ زِينَتِهِ
وَنَقَاصَ بَيْنِكُمْ وَتَكَادُ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ
غَيْثٍ أَجْبَحَ الْكُفَّارَ نَبَاتًا مَّعْرُوبًا يَهِيمُ فَتَرَاهُ مَصْفُورًا
ثُمَّ يَكُونُ حُطَلًا وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَمَنْفُورٌ
مِّنَ الْكَافِرِينَ وَمَا الْحَيَاةِ الدُّنْيَا إِلَّا لَمْتَعٌ
الْقُورَىٰ ٢٠

سَابِقًا إِلَىٰ مَنْفُورٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا عَرْضُ
السَّمَاءِ وَالْأَرْضِ أُعِدَّتْ لِلَّذِينَ آمَنُوا بِاللَّهِ
وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ٢١

مَا أَصَابَ مِنْ مُّصِيبَةٍ فِي الْأَرْضِ وَلَا فِي
أَنْفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلِ أَنْ نَبْرَأَهَا
إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ ٢٢

^[1] (V.57:22) Narrated Ibn 'Abbas رضي الله عنهما : Once I was behind the Prophet صلى الله عليه وسلم and he said: "O boy, I will teach you a few words:

(a) Be loyal and obedient to Allâh [worship Him (Alone)], remember Him always, obey His Orders. He will save you from every evil and will take care of you in all the spheres of life.

(b) Be loyal and obedient to Allâh, you will find Him near (In front of you) i.e. He will respond to your requests.

(c) If you ask, ask Allâh.

(d) If you seek help, seek help from Allâh.

(e) Know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allâh has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allâh has decreed for you.

The pens have stopped writings [Divine (Allâh's) Preordainments]. And (the ink over) the papers (Book of Decrees) have dried." [This *Hadîth* is quoted from *Sahîh At-Tirmidhî*]

23. In order that you may not grieve at the things that you fail to get, nor rejoice over that which has been given to you. And Allâh likes not every prideful boaster.

24. Those who are misers and enjoin upon people miserliness — (Allâh is not in need of their charity). And whosoever turns away (from Faith — Allâh's Monotheism), then Allâh is the Rich (Free of all needs), the Worthy of all praise.

25. Indeed, We have sent Our Messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice. And We brought forth iron wherein is mighty power (in matters of war¹¹), as well as many benefits for mankind, that Allâh may test who it is that will help Him (His religion) and His Messengers in the unseen. Verily, Allâh is All-Strong, All-Mighty.

26. And indeed, We sent Nûh (Noah) and Ibrâhîm (Abraham), and placed in their offspring Prophethood and Scripture. And among them there are some who are guided; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

27. Then, We sent after them Our Messengers, and We sent 'Isâ (Jesus), son of Maryam (Mary), and gave him the Injeel (Gospel). And We ordained in the hearts of those who followed him compassion and mercy. But the monasticism which they

أَكْبَدُوا ثَمَارَهُمْ وَلَا تَقْرَحُوا
بِعَمَاءِ الْكِبَرِ وَاللَّهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ ﴿٢٣﴾

الَّذِينَ يَبْتَغُونَ مِنَ النَّاسِ بِالْبَخْلِ وَمَنْ
يَتَوَلَّ فَإِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ ﴿٢٤﴾

لَقَدْ أَرْسَلْنَا رُسُلَنَا بِالْبَيِّنَاتِ وَأَنزَلْنَا مَعَهُمُ
الْكِتَابَ وَالْمِيزَانَ لِيَقُومَ النَّاسُ بِالْقِسْطِ
وَأَنزَلْنَا الْحَدِيدَ فِيهِ بَأْسٌ شَدِيدٌ وَمَنَافِعُ لِلنَّاسِ
وَلِيَعْلَمَ اللَّهُ مَنْ يَبْذُرُهُ وَرُسُلَهُ بِالْغَيْبِ إِنَّ اللَّهَ
قَوِيٌّ عَزِيزٌ ﴿٢٥﴾

وَلَقَدْ أَرْسَلْنَا نُوحًا وَإِبْرَاهِيمَ وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا
النَّبِيَّةَ وَالْكِتَابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ
مِنْهُمْ فَاسِقُونَ ﴿٢٦﴾

ثُمَّ قَفَّيْنَا عَلَىٰ آلِهِم بِبُرْهَانٍ وَجَعَلْنَا بَيْنَهُمْ وَبَيْنَ
مَرْجِعِهِمُ الْقَبِيلَ وَجَعَلْنَا لِأُولَئِكَ
الْأَمْرَ أَزْهَقًا وَرَحْمَةً وَهَيَّا بَيْنَهُمْ وَأَبْنَاءَهُمْ
مَا كَانَتْ بَيْنَهُمْ عَلَيْهِمْ إِلَّا آيَةٌ رَّبُّكَ إِنَّ اللَّهَ

¹¹ (V.57:25) Paradise is under the blades of swords (in *Jihâd* in Allâh's cause).

a) Narrated Al-Mughîrah bin Shu'bah رضى الله عنه Our Prophet صلى الله عليه وسلم told us about the Message of our Lord that ... "whoever amongst us is killed (in *Jihâd* in Allâh's cause) will go to Paradise". 'Umar asked the Prophet صلى الله عليه وسلم, "Is it not true that our men who are killed (in *Jihâd* in Allâh's cause) will go to Paradise and theirs (i.e. those of the pagan's) will go to the (Hell) Fire?" The Prophet صلى الله عليه وسلم said, "Yes".

b) Narrated 'Abdullâh bin Abî Aufâ رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم said, "Know that Paradise is under the shades of the swords (*Jihâd* in Allâh's cause)." (*Sahîh Al-Bukhârî*, Vol.4, *Hadîth* No.73 and its chapter No.22).

invented for themselves, We did not prescribe for them, but (they sought it) only to please Allâh therewith, but they did not observe it with the right observance. So We gave those among them who believed their (due) reward; but many of them are *Fâsiqûn* (rebellious, disobedient to Allâh).

28. O you who believe [in Mûsâ (Moses) (i.e. Jews) and 'Îsâ (Jesus) (i.e. Christians)]! Fear Allâh, and believe in His Messenger (Muhammad (صلى الله عليه وسلم), He will give you a double portion of His Mercy, and He will give you a light by which you shall walk (straight). And He will forgive you. And Allâh is Oft-Forgiving, Most Merciful.^[1]

29. So that the people of the Scripture (Jews and Christians) may know that they have no power whatsoever over the Grace of Allâh, and that (His) Grace is (entirely) in His Hand to bestow it on whomsoever He wills. And Allâh is the Owner of Great Bounty.

فَمَنْ رَزَقْنَاهَا حَقَّ رِزْقِهَا فَاعْتَدْنَا الْآدِينَ آمَنُوا
وَمَنْهُمْ أَجْرٌ مَرَّةً وَكَثِيرَةٌ مَّرَّةً فَمَنْهُمْ فَاسِقُونَ ﴿٢٨﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَآمِنُوا بِرَسُولِهِ
يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَحْمَتِهِ وَيَجْعَلْ لَكُمْ نُورًا
تَمْشُونَ بِهِ وَيَغْفِرْ لَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٩﴾

لَعَلَّكُمْ تَعْلَمُونَ أَفَلَا يَتَّقُونَ الَّذِينَ آمَنُوا
فَضَّلَ اللَّهُ وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٣٠﴾

^[1] (V.57:28) :

(a) Narrated Abû Buradah's father: Allâh's Messenger صلى الله عليه وسلم said, "Any man who has a slave-girl whom he educates properly, teaches good manners, manumits and marries her will get a double reward. And if any man of the people of the Scriptures (Jews and Christians) believes in his own Prophet and then believes in me (Muhammad صلى الله عليه وسلم) too, he will (also) get a double reward. And any slave who fulfils his duty to his master and to his Lord (Allâh) will (also) get a double reward." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.20).

(b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم).

Narrated Abu Hurairah رضى الله عنه صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and the Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No. 240) See also (V.3:85) and (V.3:116).

**Sûrat Al-Mujâdilâh (The
Woman Who Disputes) LVIII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Indeed, Allâh has heard the statement of her (Khaulah bint Tha'labah) that disputes with you (O Muhammad صلى الله عليه وسلم) concerning her husband (Aus bin As-Sâmit), and complains to Allâh. And Allâh hears the argument between you both. Verily, Allâh is All-Hearer, All-Seer.

2. Those among you who make their wives unlawful to them by *Zihâr* (الظهار) i.e. by saying to them "You are like my mother's back," they cannot be their mothers. None can be their mothers except those who gave them birth. And verily, they utter an ill word and a lie. And verily, Allâh is Oft-Pardoning, Oft-Forgiving.

3. And those who make unlawful to them their wives by *Zihâr* and wish to free themselves from what they uttered, then (the penalty in that case is) the freeing of a slave before they touch each other. That is an admonition to you (so that you may not repeat such an ill thing). And Allâh is Well-Acquainted with what you do.

4. And he who finds not (the money for freeing a slave) must fast two successive months before they both touch each other. And he who is unable to do so, should feed sixty *Miskîn* (needy persons). That is in order that you may have perfect Faith in Allâh and His Messenger. These are the limits set by Allâh. And for the disbelievers, is a painful torment.

5. Verily, those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي
إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ خَوَائِرُكَ إِنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ ﴿١﴾

الَّذِينَ يَتَّبِعُونَ مِنْكُمْ إِنْ سَأَلْتَهُمْ مَنْ أُمُّهُنَّ
لَنْ أُمَّهُنَّهِنَّ إِلَّا الْأَلْفَى وَلَهُنَّ مَا يَقُولُونَ
مُنْكَرًا مِنْ الْقَوْلِ وَزُورًا وَإِنَّ اللَّهَ
لَظَهِيرٌ لِلظَّالِمِينَ ﴿٢﴾

وَالَّذِينَ يَتَّبِعُونَ مِنْ سَأَلْتَهُمْ مَنْ يَعُودُونَ لِمَا قَالُوا
فَتَحْرِيرٌ رِقَبٍ مِّن قَبْلِ أَنْ يَتَمَاسَّا ذَلِكُمْ يُوعَظُونَ
بِهِ وَاللَّهُ يَمَّا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

فَمَن لَّمْ يَجِدْ فَصِيَامٌ شَهْرَيْنِ مُتَتَابِعَيْنِ مِن قَبْلِ
أَنْ يَتَمَاسَّا فَمَن لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّينَ مِسْكِينًا
ذَلِكَ لِمَنْ لَّمْ يَجِدْ وَأَلْفَةٌ مِّمَّا كَسَبُوا وَالَّذِي هُوَ
أَشَدُّ حَرًّا وَاللَّهُ لَظَهِيرٌ لِلظَّالِمِينَ عَذَابٌ أَلِيمٌ ﴿٤﴾

إِنَّ الَّذِينَ يُجَادِلُونَ اللَّهَ وَرَسُولَهُ أَسْوأُ مَا كُنْتُمْ

[1] (V.58:2) *Az-Zihâr* الظاهر is the saying of a husband to his wife: You are to me like the back of my mother (i.e. unlawful for me to approach).

will be disgraced, as those before them (among the past nations) were disgraced. And We have sent down clear *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.). And for the disbelievers is a disgracing torment

6. On the Day when Allâh will resurrect them all together (i.e. on the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it. And Allâh is Witness over all things.

7. Have you not seen that Allâh knows whatsoever is in the heavens and whatsoever is on the earth? There is no *Najwa*^[1] (secret counsel) of three but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), nor of less than that or more but He is with them (with His Knowledge) wheresoever they may be. And afterwards on the Day of Resurrection He will inform them of what they did. Verily, Allâh is All-Knower of everything.

8. Have you not seen those who were forbidden to hold secret counsel and afterwards returned to that which they had been forbidden, and conspired together for sin and wrong doing and disobedience to the Messenger (Muhammad صلى الله عليه وسلم). And when they come to you, they greet you with a greeting wherewith Allâh greets you not, and say within themselves: "Why should Allâh punish us not for what we say?" Hell will be sufficient for them; they will burn therein. And worst indeed is that destination!

الَّذِينَ مِنْ قَبْلِهِمْ وَقَدْ أَنْزَلْنَا آيَاتِنَا يَتَذَكَّرُونَ
وَالْكَاذِبِينَ عَذَابُهُمْ ⑤

يَوْمَ يَتَّبِعُهُمُ اللَّهُ جَمِيعًا فَأَخْبِرُهُمْ بِمَا عَمِلُوا أَمْثَلًا
اللَّهُ وَرَسُولُهُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ⑥

أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَا يَكُونُ مِنْ شَيْءٍ إِلَّا عَلَّمَهُ نَازِلَةُ الْأَمْثَلِ ⑦
وَلَا تَكُنْ مِنَ الْكَافِرِينَ
مَعَهُمْ إِنْ مَا كَانُوا مِنْ بَيْنِهِمْ فِتْنَةٌ فَيَنْتَهِوا عَنْهَا وَيَعْلَمُ اللَّهُ
إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ⑧

أَلَمْ تَرَ إِلَى الَّذِينَ نُهُوا عَنِ النَّجْوَى ثُمَّ يَعُودُونَ لَهَا
عَنْهُمْ وَيَنْتَهِونَ بِالْإِيمَانِ وَالْعَدْوَانِ وَمَعِصِيَةِ الرَّسُولِ
فَإِذَا جَاءَهُمْ حُجُوكَ يُخَوِّفُكَ بِهِ اللَّهُ وَقُولُونَ فِي
أَنْفُسِهِمْ لَوْلَا يُعَذِّبُنَا اللَّهُ بِمَا نَقُولُ حَسْبُكُمْ جَهَنَّمُ
يَصَلَوْنَ فِيهَا فَاِذَا بُعْثُوا إِلَى اللَّهِ ⑨

[1] (V.58:5) See the footnote of (V.3:85).

[2] (V.58:7) See the footnote of (V.11:18)

9. O you who believe! When you hold secret counsel, do it not for sin and wrong-doing, and disobedience towards the Messenger (Muhammad صلى الله عليه وسلم), but do it for *Al-Birr* (righteousness) and *At-Taqwâ* (virtues and piety); and fear Allâh to Whom you shall be gathered.

10. Secret counsel (conspiracy) is only from *Shaitân* (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allâh permits. And in Allâh let the believers put their trust⁽¹⁾.

11. O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allâh will give you (ample) room (from His Mercy). And when you are told to rise up [for prayers, or *Jihâd* (holy fighting in Allâh's cause), or for any other good deed], rise up. Allâh will exalt in degree those of you who believe, and those who have been granted knowledge. And Allâh is Well-Acquainted with what you do.

12. O you who believe! When you (want to) consult the Messenger (Muhammad صلى الله عليه وسلم) in private, spend something in charity before your private consultation. That will be better and purer for you. But if you find not (the means for it), then verily, Allâh is Oft-Forgiving, Most Merciful.

13. Are you afraid of spending in charity before your private consultation (with him)? If then you do it not, and Allâh has forgiven you, then (at least) perform *Salât* (*Iqâmat-as-Salât*) and give *Zakât* and obey Allâh (i.e. do all that Allâh and His Messenger صلى الله عليه وسلم order you to do). And Allâh is Well-Acquainted with what you do.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا تَخَيَّرْتُمْ فَلَا تَخَيَّرُوا بِالْإِثْمِ
وَالْمُنكَارِ وَمَعْصِيَةِ الرَّسُولِ وَتَنجِبُوا بِالْبِرِّ
وَالْتَّقْوَىٰ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴿٩﴾

إِنَّمَا التَّخَيُّرُ مِنَ الشَّيْطَانِ لِيَحْزَنَ الَّذِينَ ءَامَنُوا
وَلَيْسَ بِضَرْبِ زَرْعٍ إِلَّا يَزِيدُ اللَّهَ وَكَرَّمَ اللَّهُ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجْلِسِ
فَاتَفَسَّحُوا فَقَدْ أَمَرَ اللَّهُ لَكُمْ وَلَقَدْ أُفْلِحَ الَّذِينَ فَاتَفَسَّحُوا
يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ
وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا حَضَرَ الرَّسُولَ فَمَنْ يَدْعُ
تَجَرَّكُمْ صَدَقَةٌ ذَٰلِكَ خَيْرٌ لَّكُمْ وَأَطْعَمُكُمْ إِن تَرْتَدُّوا وَإِلَّا اللَّهُ
عَفْوٌ رَّحِيمٌ ﴿١٢﴾

ءَا سَفَعْتُمْ أَن تَدْعُوا مَوَالِينَ يَدْعُ تَجَرَّكُمْ صَدَقَاتٍ
فَإِذَا لَوْ تَعَمَّلُوا وَتَابَ اللَّهُ عَلَيْكُمْ فَأَقِيمُوا الصَّلَاةَ
وَأَتُوا الزَّكَاةَ وَأَطِيعُوا اللَّهَ وَرَسُولَهُ وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١٣﴾

⁽¹⁾ (V.58:10) See the footnote (A) of (V.12:67).

14. Have you (O Muhammad صلى الله عليه وسلم) not seen those (hypocrites) who take as friends a people upon whom is the Wrath of Allâh (i.e. Jews)? They are neither of you (Muslims) nor of them (Jews), and they swear to a lie while they know.

15. Allâh has prepared for them a severe torment. Evil indeed is that which they used to do.

16. They have made their oaths a screen (for their evil actions). Thus they hinder (men) from the Path of Allâh: so they shall have a humiliating torment.

17. Their wealth and their children will avail them nothing against Allâh. They will be the dwellers of the Fire, to dwell therein forever.

18. On the Day when Allâh will resurrect them all together (for their account); then they will swear to Him as they swear to you (O Muslims). And they think that they have something (to stand upon). Verily, they are liars!

19. *Shaitân* (Satan) has overpowered them. So he has made them forget the remembrance of Allâh. They are the party of *Shaitân* (Satan). Verily, it is the party of *Shaitân* (Satan) that will be the losers!

20. Those who oppose Allâh and His Messenger (Muhammad صلى الله عليه وسلم), they will be among the lowest (most humiliated).

21. Allâh has decreed: "Verily, it is I and My Messengers who shall be the victorious." Verily, Allâh is All-Powerful, All-Mighty.

22. You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allâh and the Last Day, making friendship with those who oppose Allâh and His Messenger

﴿أَلَمْ تَرَ إِلَى الَّذِينَ تَوَلَّوْا قَوْمًا غَضِبَ اللَّهُ عَلَيْهِمْ مَّا هُمْ مِنْكُمْ وَلَا مِنْهُمْ وَيَحْلِفُونَ عَلَى الْكُذِبِ وَهُمْ يَعْلَمُونَ ١٤﴾

﴿عَذَابُ اللَّهِ لَهُمْ عَذَابًا شَدِيدًا إِنَّهُمْ سَاءَ مَا كَانُوا يَعْمَلُونَ ١٥﴾

﴿أَتُخَذُوا الْأَيْمَانُ حُجَّةَ بَيْنِهِمْ فَيُضِلُّوْنَ سَبِيلَ اللَّهِ فَهُمْ عَذَابٌ مُّهِينٌ ١٦﴾

﴿لَنْ يَنْفَعِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ١٧﴾

﴿يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعًا فَيَحْلِفُونَ لَهُ كَمَا يَحْلِفُونَ لَكُمْ وَيَحْسَبُونَ أَنَّهُمْ عَلَىٰ شَيْءٍ أَلَّا إِنَّهُمْ هُمُ الْكَافِرُونَ ١٨﴾

﴿أَسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَأَنسَاهُمْ ذِكْرَ اللَّهِ أُولَئِكَ حِزْبُ الشَّيْطَانِ أَلَا إِنَّ حِزْبَ الشَّيْطَانِ هُمُ الْخَاسِرُونَ ١٩﴾

﴿إِنَّ الَّذِينَ يُجَادِلُونَ اللَّهَ وَرَسُولَهُ أُولَئِكَ فِي الْآلَيْنِ ٢٠﴾

﴿كَتَبَ اللَّهُ لِلَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِحَبْلٍ غَلِيظٍ لَّا تَنْفَكُ ٢١﴾

﴿لَا يَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ

(Muhammad صلى الله عليه وسلم), even though they were their fathers or their sons or their brothers or their kindred (people). For such He has written Faith in their hearts, and strengthened them with *Rûh* (proofs, light and true guidance) from Himself. And He will admit them to Gardens (Paradise) under which rivers flow to dwell therein forever. Allâh is pleased with them, and they with Him. They are the Party of Allâh. Verily, it is the Party of Allâh that will be the successful.

كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَتَدَمَّرُ رُوحَ قَوْمٍ
وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ
أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ
الْمُفْلِحُونَ ﴿١٥﴾

Sûrat Al-Hashr
(The Gathering) LIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banû An-Nadîr) from their homes at the first gathering. You did not think that they would get out. And they thought that their fortresses would defend them from Allâh! But Allâh's (Torment) reached them from a place whereof they expected it not, and He cast terror into their hearts so that they destroyed their own dwellings with their own hands and the hands of the believers. Then take admonition, O you with eyes (to see).

3. And had it not been that Allâh had decreed exile for them, He would certainly have punished them in this world; and in the Hereafter theirs shall be the torment of the Fire. ^[1]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
سَبِّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

هُوَ الَّذِي أَخْرَجَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
مِنْ دِيَارِهِمْ لِأَوَّلِ الْحَشْرِ مَا ظَنَنْتُمْ أَنْ يَخْرُجُوا
وَوَلَّوْا أَنفُسَهُمْ فَمِنْهُمْ مَنْ ضَبَّحُوا لِلَّهِ فَمَنْهُمْ
أَلْفٌ مِنْ حَيْثُ لَوْ قَوَّيْتُمْ يَأْتِيهِمْ مِنَ الرِّجِّ
يَخْرُجُونَ يُؤْتِيهِمُ اللَّهُ مِنْ فَتْنِهِ مَنْ يَلْتَمِسُ
يَتَأُولَى الْأَبْصَارِ ﴿٢﴾

وَلَوْلَا أَنْ كَتَبَ اللَّهُ عَلَيْهِمُ الْخِلَافَةَ لَفَسَدَتُمْ فِي
الْأَيَّامِ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ أَلِيمٌ ﴿٣﴾

^[1] (V. 59 :3) Narrated Abu Hurairah رضي الله عنه : Allâh's Messenger صلى الله عليه وسلم said: The hour will not be established until you fight the Jews, and the stone behind which a Jew will be hiding will say: O Muslim! There is a Jew hiding behind me, so kill him.

(Sahîh Al-Bukharî Vol. 4, Hadîth No. 1177)

4. That is because they opposed Allâh and His Messenger (Muhammad صلى الله عليه وسلم). And whosoever opposes Allâh, then verily, Allâh is Severe in punishment.

5. What you (O Muslims) cut down of a palm-tree (of the enemy), or you left it standing on its stem, it was by the Leave of Allâh, and in order that He might disgrace the Fâsiqûn (the rebellious, the disobedient to Allâh).

6. And what Allâh gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم) from them — for this you made no expedition with either cavalry or camelry. But Allâh gives power to His Messengers over whomsoever He wills. And Allâh is Able to do all things.

7. What Allâh gave as booty (Fai') to His Messenger (Muhammad صلى الله عليه وسلم) from the people of the townships — it is for Allâh, His Messenger (Muhammad صلى الله عليه وسلم), the kindred (of Messenger Muhammad صلى الله عليه وسلم), the orphans, *Al-Masâkin* (the needy), and the wayfarer, in order that it may not become a fortune used by the rich among you. And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it; and whatsoever he forbids you, abstain (from it).^[1] And fear Allâh; verily, Allâh is Severe in punishment.

ذَٰلِكَ بِأَنَّهُمْ شَاوَرُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاكِرْ اللَّهَ فَإِنَّ
اللَّهَ شَدِيدُ الْعِقَابِ ﴿١﴾

مَا قَطَعْتُمْ مِنْ لَبَنٍ أَوْ زَرَغْتُمْ مَوْاهِمَهُمْ فَلَا يَمْنَعُ اللَّهَ
أَصُولَهُمْ إِنْ أَلَّفَ الْتَقِيًّا وَالْمُؤْمِنِينَ ﴿٢﴾

وَمَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ
عَلَيْهِمْ مِنْ حَبْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ
رُسُلَهُ عَلَى مَنْ يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٣﴾

مَا آتَاكَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْقُرَى فَلِلَّهِ وَلِلرَّسُولِ
وَلِلَّذِينَ آمَنُوا وَالْمَسْكِينِ وَابْنِ السَّبِيلِ لَنْ
لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ
الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ
إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾

^[1] (V.59:7) Narrated 'Alqamah: 'Abdullâh (bin Mas'ûd) said, "Allâh curses those ladies who practise tattooing and those who get themselves tattooed, and those ladies who get their hair removed from their eyebrows and faces except the beard and moustache, and those who make artificial spaces between their teeth in order to look more beautiful whereby they change Allâh's creation." His saying reached a lady from Banû Asad, called Umm Ya'qûb, who came (to 'Abdullâh) and said, "I have come to know that you have cursed such-and-such (ladies)?" He replied, "Why should I not curse these whom Allâh's Messenger (Muhammad صلى الله عليه وسلم) has cursed and who are (cursed) in Allâh's Book!" Umm Ya'qûb said, "I have read the whole Qur'ân, but I did not find in it what you say." He said, "Verily, if you have read it (i.e. the Qur'ân), you have found it. Didn't you read:

"And whatsoever the Messenger (Muhammad صلى الله عليه وسلم) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7). She replied, "Yes, I did", He said,

8. (And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allâh and to please Him, and helping Allâh (i.e. helping His religion) and His Messenger (Muhammad صلى الله عليه وسلم). Such are indeed the truthful (to what they say).

9. And those who, before them, had homes (in Al-Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the booty of Banû An-Nadîr), and give them (emigrants) preference over themselves even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.

10. And those who came after them say: "Our Lord! Forgive us and our brethren who have preceded us in Faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, Most Merciful.

11. Have you (O Muhammad صلى الله عليه وسلم) not observed the hypocrites who say to their friends among the people of the Scripture who disbelieve: "(By Allâh) If you are expelled, we (too) indeed will go out with you, and we shall never obey any one against you; and if you are attacked (in fight), we shall indeed help you." But Allâh is Witness that they verily are liars.

لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا
وَيُخْضِرُونَ اللَّهُ وَرَسُولَهُ أُولَئِكَ هُمُ الصَّادِقُونَ ﴿٨﴾

وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُخْجَلُونَ مَنْ
هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً
مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَى الْغَنِيِّ وَلَا يَكَانِ لَهُمْ
مَخَاصِرُ مِنْ شَيْءٍ نَفْسِهِمْ قُلْ لَوْلَا مَا
أُوتُوا لَمْ يَكُونُوا ﴿٩﴾

وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا
وَلِإِخْوَتِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ
فِي قُلُوبِنَا غِلًا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَؤُوفٌ
رَحِيمٌ ﴿١٠﴾

لَا تَرَى إِلَى الَّذِينَ تَقُولُوا لَا خِيَارَ لَنَا
بِالَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَنْ أَخْرِجَهُمْ
لَنَحْضَرَنَّهُمْ وَلَا طَاقَ لَكُمْ عَلَيْهِمْ أَمْ كُنْتُمْ تَقُولُونَ
إِن كُنَّا نَشْرِكُ لَكُمْ مَا ظَنَرْتُمْ أَنَّكُمْ تَعْبُدُونَ ﴿١١﴾

"Verily, Allâh's Messenger صلى الله عليه وسلم forbade such things." She said, "But I see your wife doing these things?" He said, "Go and watch her". She went and watched her but could not see anything in support of her statement. On that he said, "If my wife was as you thought, I would not keep her in my company" (i.e. I would divorce her). (Sahîh Al-Bukhârî, Vol.6, Hadîth No.408).

Narrated 'Abdu'llâh (bin Mas'ûd) رضى الله عنه : Allâh's Messenger صلى الله عليه وسلم has cursed the lady who uses false hair. (See Sahîh Al-Bukhârî, Vol.6, Hadîth No.409).

12. Surely, if they (the Jews) are expelled, never will they (hypocrites) go out with them; and if they are attacked, they will never help them. And (even) if they do help them, they (hypocrites) will turn their backs, and they will not be victorious.

13. Verily, you (believers in the Oneness of Allâh — Islâmic Monotheism) are more fearful in their (Jews of Banû An-Nadîr) breasts than Allâh. That is because they are a people who comprehend not (the Majesty and Power of Allâh).

14. They fight not against you even together, except in fortified townships, or from behind walls. Their enmity among themselves is very great. You would think they were united, but their hearts are divided. That is because they are a people who understand not.

15. They are like their immediate predecessors (the Jews of Banû Qainûqâ', who suffered); they tasted the evil result of their conduct, and (in the Hereafter, there is) for them a painful torment.

16. (Their allies deceived them) like *Shaitân* (Satan), when he says to man: "Disbelieve in Allâh." But when (man) disbelieves in Allâh, *Shaitân* (Satan) says: "I am free of you, I fear Allâh, the Lord of the 'Ālamîn (mankind, jinn and all that exists)!"

17. So the end of both will be that they will be in the Fire, abiding therein. Such is the recompense of the *Zālimûn* (i.e. polytheists, wrong-doers, disbelievers in Allâh and in His Oneness).

18. O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for tomorrow, and fear Allâh. Verily, Allâh is Well-Acquainted

لَئِنْ أَخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُتِلُوا
لَا يَنْصُرُوهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُؤْتُوا الْأَدْبَارَ
ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

لَا تَشْرَأُ أَنْ تُدْرِكَهُ فِي صُدُورِهِمْ إِنَّ اللَّهَ
ذَلِكَ بِأَعْيُنِنَا قَوْمٌ لَا يَعْقِلُونَ ﴿١٣﴾

لَا يَنْتَظِرُونَكَ جَمِيعًا إِلَّا فِي دُورٍ مُتَّصَةٍ أَوْ مِنْ
جُدُبٍ بَامُتْمِهِمْ بَيْنَهُمْ شَدِيدًا تَحْسَبُهُمْ جَمِيعًا
وَقُلُوبُهُمْ شَتَّى ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ﴿١٤﴾

كَتَلَبَ الَّذِينَ مِنَ الْيَهُودِ قَوْمًا ذَا قُرْبَىٰ وَكَانَ
أَمْرُهُمْ عَلَيْهِمْ عَدَابًا أَلِيمًا ﴿١٥﴾

كَتَلَبَ الشَّيْطَانُ إِذْ قَالَ لِلْإِنْسَانِ اكْفُرْ فَلَمَّا
كَفَرَ قَالَ إِنِّي بَرِيءٌ مِنْكَ إِنِّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿١٦﴾

لَكَانَ عَاقِبَتُهُمَا أَنَّهُمَا فِي النَّارِ خَالِدِينَ فِيهَا
وَذَٰلِكَ جَزَاءُ الظَّالِمِينَ ﴿١٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنْظُرْ نَفْسٌ
مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا
تَعْمَلُونَ ﴿١٨﴾

with what you do.¹¹

19. And be not like those who forgot Allāh (i.e. became disobedient to Allāh), and He caused them to forget their themselves, (let them to forget to do righteous deeds). Those are the *Fāsiqûn* (rebellious, disobedient to Allāh).

20. Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful.

21. Had We sent down this Qur'ân on a mountain, you would surely have seen it humbling itself and rent asunder by the fear of Allāh. Such are the parables which We put forward to mankind that they may reflect.¹²

22. He is Allāh, beside Whom *Lā ilāha illā Huwa* (none has the right to be worshipped but He) the All-Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful.

23. He is Allāh beside Whom *Lā ilāha illā Huwa* (none has the right to be worshipped but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glorified is Allāh! (High is He) above all that they associate as partners with Him.

وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ
أُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١٩﴾

لَا يَسْتَوِي أَصْحَابُ النَّارِ وَأَصْحَابُ الْجَنَّةِ
أَصْحَابُ الْجَنَّةِ هُمُ الْفَائِزُونَ ﴿٢٠﴾

وَلَوْ أَنزَلْنَاهُ عَلَىٰ جَبَلٍ لَّرَأَيْتَهُ خَاشِعًا
مُّتَصِدِّعًا مِّنْ خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَالُ لَضَرِبُهَا
لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُونَ ﴿٢١﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ السَّلَامُ
وَالشَّهِيدُ هُوَ الْغَنِيُّ الرَّحِيمُ ﴿٢٢﴾

هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقَدِيمُ
السَّلَامُ الْمُؤْمِنُ الْمُهِيمُ الْعَزِيزُ الْجَبَّارُ
الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٢٣﴾

¹¹ (V.59:18).

a) See the footnote of (V.32:16).

b) See the footnote of (V.15:23).

c) See the footnote (C) of (V.9:111).

¹² (V.59:21) Narrated Jābir bin 'Abdullāh رضي الله عنهما The Prophet صلى الله عليه وسلم used to stand by a tree or a date-palm on Friday. Then an *Ansāri* woman or man said, "O Allāh's Messenger! Shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutbah* (religious talk)]. The date-palm cried like a child! The Prophet صلى الله عليه وسلم descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet صلى الله عليه وسلم said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (*Sahīh Al-Bukhārī*, Vol.4, *Hadīth* No.784).

24. He is Allâh, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names.^[1] All that is in the heavens and the earth glorify Him. And He is the All-Mighty, the All-Wise.

هُوَ اللَّهُ الْخَلَّاقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْأَسْمَاءُ
الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١٥﴾

Sûrat Al-Mumtahanah
(The Woman to be examined) LX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e. Islâmic Monotheism, this Qur'ân, and Muhammad (صلى الله عليه وسلم), and have driven out the Messenger (Muhammad عليه وسلم) and yourselves (from your homeland) because you believe in Allâh your Lord! If you have come forth to strive in My Cause and to seek My Good Pleasure, (then take not these disbelievers and polytheists as your friends). You show friendship to them in secret, while I am All-Aware of what you conceal and what you reveal. And whosoever of you (Muslims) does that, then indeed he has gone (far) astray from the Straight Path.^[2]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ
تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَهُمْ مِنَ الْحَقِّ
يُخْرِجُونَ الرَّسُولَ فَلْيَكُونُوا لِلَّهِ وَرَسُولِهِ
كَفْرًا حَتَّى تَخْرُجُوا فِي سَبِيلِ رَبِّكُمْ وَتَبْتَغُوا
نُصْرَتَهُمْ بِالْمَوَدَّةِ وَأَنَا أَعْلَمُ بِمَا أَخْفَيْتُمْ وَمَا
أَعْلَنْتُمْ وَمَنِ يَقْعَلْ مِنْكُمْ فَدَعَلْ صَوْلَةَ الرَّسُولِ ﴿١﴾

2. Should they gain the upper hand over you, they would behave to you as enemies, and stretch forth their hands and their tongues against you with evil, and they desire that you should disbelieve.

إِنْ يَتَغَمَّدُوا بِكُمْ نِعْمَةً فَدَعَلُوا أَكْثَرُهَا وَيَسْطَرُوا إِلَيْكُمْ لِيُذَيِّبَهُمْ
وَالْيَسْتَعْلِمُوا الْبُشْرَى وَوَدَّ الَّذِينَ كَفَرُوا ﴿٢﴾

3. Neither your relatives nor your children will benefit you on the Day of Resurrection (against Allâh). He will judge between you. And Allâh is All-Seer of what you do.

لَنْ يَنْفَعَكُمْ أَرْحَامُهُمْ وَلَا أَبْنَاءُكُمْ يَوْمَ الْقِيَمَةِ يَعْوِيلُ
بَيْنَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ بِصِيرٍ ﴿٣﴾

^[1] (V.59:24) See the footnote of (V.7:180).

^[2] (V.60:1) See (V.3:149) and its footnote.

4. Indeed, there has been an excellent example for you in Ibrâhîm (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allâh: we have rejected you, and there has appeared between us and you hostility and hatred forever until you believe in Allâh Alone" — except the saying of Ibrâhîm (Abraham) to his father: "Verily, I will ask forgiveness (from Allâh) for you, but I have no power to do anything for you before Allâh."^[1] "Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return.

5. "Our Lord! Make us not a trial for the disbelievers, and forgive us, Our Lord! Verily, You, only You, are the All-Mighty, the All-Wise."

6. Certainly, there has been in them an excellent example for you to follow — for those who look forward to (the Meeting with) Allâh and the Last Day. And whosoever turns away, then verily, Allâh is the Rich (Free of all needs), the Worthy of all Praise.

7. Perhaps Allâh will make friendship between you and those whom you hold as enemies. And Allâh has power (over all things), and Allâh is Oft-Forgiving, Most Merciful.

8. Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.

9. It is only as regards those who fought against you on account of religion, and have driven you out of your homes, and helped to

فَكَانَتْ لَكُمْ أُسْوَةٌ حَسَنَةٌ فِي الزُّبُرِ وَالَّذِينَ مَعَهُ إِذْ قَالُوا اتَّبِعُوا آلَ إِبْرَاهِيمَ إِنَّهُمْ أَمْرٌ مِمَّا تَشْكُرُونَ مِنْ دُونِ اللَّهِ كَثَرْنَا بَعْضُنَا بَيْنَكُمْ وَالْعَدَاوَةُ وَالْبَغْضَاءُ أَهْلًا حَقًّا قُولُوا لِلَّهِ حُدُودُهَا لَا يُولُوعِلْمُ اللَّهِ لَا يَسْتَفِيدُ لَكَ مِنْ آلَمِكَ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَإِلَيْكَ أَنَبْنَا وَإِلَيْكَ الْمَصِيرُ ④

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِلَّذِينَ كَفَرُوا وَاعْفُ عَنَّا رَبَّنَا إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ⑤

لَقَدْ كَانَ لَكُمْ فِيهِمْ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ أَنَّ اللَّهَ مُوَافِقُ دَعْوَتِهِ ⑥

* عَسَى اللَّهُ أَنْ يَجْعَلَ بَيْنَكُمْ وَبَيْنَ الَّذِينَ عَادَيْتُمْ مِنْهُمْ مَوْدَّةً وَاللَّهُ غَفُورٌ رَحِيمٌ ⑦

لَا يَنْهَى اللَّهُ عَنْ الَّذِينَ لَمْ يَزِدْوا كُفْرًا فِي الَّذِينَ وَلَّيْتُمْ مِنْكُمْ دِينَ يَذْكُرْ أَنْ يَكُونَ لَهُمْ وَفْقًا لِمَا نَهَى اللَّهُ عَنْهُ الْمُتَظَلِّينَ ⑧

إِنَّمَا يَنْهَى اللَّهُ عَنْ الَّذِينَ قَتَلُوا فِي الدِّينِ وَأَخْرَجُوا مِنْ دِيَارِهِمْ وَظُهُورُهُمْ عَلَى الْحَاكِمِ أَنْ يُتَوَلَّوْهُ

^[1] (V.60:4) See (V.9:114), (V.19:41-49) and (V.26:70-86)

intentionally forging falsehood (i.e. by making illegal children belonging to their husbands), and that they will not disobey you in *Ma'rûf* (Islâmic Monotheism and all that which Islâm ordains), then accept their *Bai'ah* (pledge), and ask Allâh to forgive them. Verily, Allâh is Oft-Forgiving, Most Merciful.

13. O you who believe! Take not as friends the people who incurred the Wrath of Allâh (i.e. the Jews). Surely, they have despaired of (receiving any good in) the Hereafter, just as the disbelievers have despaired of those (buried) in graves (that they will not be resurrected on the Day of Resurrection).

Sûrat As-Saff
(The Row or the Rank) LXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. And He is the All-Mighty, the All-Wise.

2. O you who believe! Why do you say that which you do not do?

3. Most hateful it is with Allâh that you say that which you do not do.

4. Verily, Allâh loves those who fight in His Cause in rows (ranks) as if they were a solid structure.^[1]

5. And (remember) when Mûsâ (Moses) said to his people: "O my people! Why do

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا اقْوَامًا عَصَبَتْ لَهُمْ عَلَيْهِمْ
قَدْ يَسْأَلُونَ الْآخِرَةَ كَمَا يُسْأَلُ الْكَافِرِينَ أَتُحِبُّ
الْقُبُورَ ﴿١٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

مَسْبُوحٌ لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لِمَ تَقُولُونَ
مَا لَا تَفْعَلُونَ ﴿٢﴾

كَرِهْتُمْ عِنْدَ اللَّهِ أَنْ تَقُولُوا
مَا لَا تَفْعَلُونَ ﴿٣﴾

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقِيمُونَ فِي سَبِيلِهِ صَفًّا
كَأَنَّهُمْ بُنْيَانٌ مَرْصُورٌ ﴿٤﴾

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُعْبِدُونَ لِمَا لَمْ يَخْلُقْ وَلَهُ

^[1] (V.61:4) a) Narrated Abû Sa'îd Al-Khudrî رحمه الله عنه Somebody asked, "O Allâh's Messenger! Who is the best among the people?" Allâh's Messenger صلى الله عليه وسلم replied, "A believer who strives his utmost in Allâh's Cause with his life and property." They asked, "Who is next?" He replied, "A believer who stays in one of the mountain paths worshipping Allâh and leaving the people secure from his mischief." (Sahih Al-Bukhârî, Vol.4, Hadith No.45).

b) See the footnote (A) of (V.9:111).

you annoy me while you know certainly that I am the Messenger of Allâh to you? So when they turned away (from the Path of Allâh), Allâh turned their hearts away (from the Right Path). And Allâh guides not the people who are *Fâsiqûn* (the rebellious, the disobedient to Allâh).

6. And (remember) when 'Isâ (Jesus), son of Maryam (Mary), said: "O Children of Israel! I am the Messenger of Allâh to you, confirming the Taurât [(Torah) which came] before me, and giving glad tidings of a Messenger to come after me, whose name shall be Ahmad.^[1] But when he (Ahmad i.e. Muhammad صلى الله عليه وسلم) came to them with clear proofs, they said: "This is plain magic".^[2]

7. And who does more wrong than the one who invents a lie against Allâh, while he is being invited to Islâm? And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers).

8. They intend to put out the Light of Allâh (i.e. the Religion of Islâm, this Qur'ân, and the

وَقَدْ تَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ فَلَمَّا تَوَلَّوْا
آرَاءَ اللَّهِ فَلُوْهُهُمْ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ﴿٥﴾

فَلَمَّا قَالَ عِيسَى ابْنُ مَرْيَمَ بَرِكْتُ عَلَيْكَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ وَإِنِّي
مُصَدِّقٌ لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرٌ بِرَسُولٍ يَأْتِي
مِنْ بَعْدِي أَسْمُهُ أَهْمَدُ فَكُفَّ هُودًا ثِيَابًا قَالُوا هَذَا
سِحْرٌ مُّشْتَرِكٌ ﴿٦﴾

وَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ الْكَذِبَ وَهُوَ يُدْعَى إِلَى
الْإِسْلَامِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٧﴾

يُرِيدُونَ أَن يُطْفِئُوا نَارَ اللَّهِ بِأَوْحَادِهِمْ وَاللَّهُ مُبْتَلَاوُهُمْ

^[1] (V.61:6) i.e. the second name of Prophet Muhammad صلى الله عليه وسلم and it (Ahmad) literally means: "One who praises Allâh more than others".

^[2] (V.61:6) A) Narrated Jubair bin Mut'im رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "I have five names: I am Muhammad and Ahmad; I am *Al-Mahî* through whom Allâh will eliminate *Al-Kufr* (infidelity); I am *Al-Hashir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Aqib* (i.e. there will be no Prophet after me)." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 732).

B) Narrated Abû Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "By Him (Allâh) in Whose Hand my soul is, surely, the son of Mary [Isâ (Jesus)] عليها السلام will shortly descend amongst you people (Muslims), and will judge mankind justly by the Law of the Qur'ân (as a just ruler), and will break the Cross and kill the pigs and abolish the *Jizyah* [a tax taken from the people of the Scriptures (Jews and Christians), who are under the protection of a Muslim government. This *Jizyah* tax will not be accepted by 'Isâ (Jesus) عليه السلام and all mankind will be required to embrace Islam with no other alternative]. Then there will be abundance of money and nobody will accept charitable gifts." (See *Fath Al-Bari*, Page No.304 and 305, Vol.7), (*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.425).

* 'Isâ (Jesus), the son of Maryam (Mary) عليها السلام will descend as a leader of the Muslims and it is a severe warning to the Christians who claim to be the followers of 'Isâ (Jesus) and he will break the Cross and kill the pigs, and he will abolish the *Jizyah* (tax); and all mankind will be required to embrace Islam with no other alternative.

Prophet Muhammad (صلى الله عليه وسلم) with their mouths. But Allāh will bring His Light to perfection even though the disbelievers hate (it).

9. He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islāmic Monotheism) to make it victorious over all (other) religions even though the *Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad صلى الله عليه وسلم) hate (it).

10. O you who believe! Shall I guide you to a trade that will save you from a painful torment?

11. That you believe in Allāh and His Messenger (Muhammad صلى الله عليه وسلم), and that you strive hard and fight in the Cause of Allāh with your wealth and your lives: that will be better for you, if you but know!

12. (If you do so) He will forgive you your sins, and admit you into Gardens under which rivers flow, and pleasant dwellings in 'Adn (Eden) Paradise; that is indeed the great success.

13. And also (He will give you) another (blessing) which you love, — help from Allāh (against your enemies) and a near victory. And give glad tidings (O Muhammad صلى الله عليه وسلم) to the believers.

14. O you who believe! Be you helpers (in the Cause) of Allāh as said 'Isā (Jesus), son of Maryam (Mary), to the *Hawāriyyūn* (the disciples): "Who are my helpers (in the Cause) of Allāh?" The *Hawāriyyūn* (the disciples) said: "We are Allāh's helpers" (i.e. we will strive in His Cause!). Then a group of the Children of Israel believed and a group disbelieved. So We gave power to those who believed against their enemies, and they became the victorious (the uppermost).

تَوَكَّرَ الْكَافِرُونَ ﴿٥﴾

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَى وَدِينِ الْقَوِّمِ لِتُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ مَوْكَّدَةً الشَّرِكَانَ ﴿٦﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَهْلَ الْكِتَابِ تَعَزَّوْا بِمِجْرَاتِ اللَّهِ ﴿٧﴾

تَقُومُوا بِاللَّهِ وَرَسُولِهِ مُخْلِصِينَ لَهُ دِيْنَكُمْ وَاللَّهُ يَوْمَئِذٍ أَعْلَمُ الْغَوَّاهِينَ ﴿٨﴾

يَتَغَفَّرُ لَكُمْ ذُنُوبَكُمْ وَيُدْخِلُكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ وَسُكُنَ طَائِفَةٌ مِنْ جَنَّاتٍ عَدْنٍ تِلْكَ الْفَوْزُ الْعَظِيمَةُ ﴿٩﴾

وَأُعْزِزْ لَكُمْ قُرْبَانَكُمْ تَقَرَّبُوا مِنَ اللَّهِ وَفَتْحَ قُرْبَانٍ وَأُعْزِزْ الْمُؤْمِنِينَ ﴿١٠﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا أَهْلَ الْكِتَابِ انصُرُوا لِلَّهِ كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ الْخَوَارِجِيُّ مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْخَوَارِجِيُّونَ نَحْنُ أَنْصَارُ اللَّهِ فَامْتَنَ طَائِفَةٌ مِنْ بَنِي إِسْرَءِيلَ وَلَمْ تَكُنْ طَائِفَةٌ قَائِمَةً لِلَّذِينَ آمَنُوا عَلَى عَدُوِّهِمْ فَاصْبِرُوا لَمْ يَكُنْ ﴿١١﴾

Sûrat Al-Jumu'ah
(Friday) LXII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh, the King (of everything), the Holy, the All-Mighty, the All-Wise.

2. He it is Who sent among the unlettered ones a Messenger (Muhammad صلى الله عليه وسلم) from among themselves, reciting to them His Verses, purifying them (from the filth of disbelief and polytheism), and teaching them the Book (this Qur'ân, Islâmic laws and Islâmic jurisprudence) and *Al-Hikmah* (*As-Sunnah*: legal ways, orders, acts of worship of Prophet Muhammad صلى الله عليه وسلم). And verily, they had been before in manifest error;

3. And [He has sent him (Prophet Muhammad صلى الله عليه وسلم) also to] others among them (Muslims) who have not yet joined them (but they will come). And He (Allâh) is the All-Mighty, the All-Wise.

4. That is the Grace of Allâh, which He bestows on whom He wills. And Allâh is the Owner of Mighty Grace.

5. The likeness of those who were entrusted with the (obligation of the) Taurât (Torah) (i.e. to obey its commandments and to practise its laws), but who subsequently failed in those (obligations), is as the likeness of a donkey which carries huge burdens of books (but understands nothing from them). How bad is the example of the people who deny the *Ayât* (proofs, evidences, verses, signs, revelations) of Allâh. And Allâh guides not the people who are *Zâlimûn* (polytheists, wrong-doers, disbelievers).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبُحُ لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ الْمَلِكِ
الْقَدِيْسِ الْعَزِيْزِ الْحَكِيْمِ ١

هُوَ الَّذِي بَعَثَ فِي الْاُمِّيِّیْنَ رَسُوْلًا مِّنْهُمْ يَتْلُو آٰیٰتِهِ
عَلٰی نَبِيِّهِمْ وَقُرْءَانُهُمْ الْكِتٰبَ وَالْحِكْمَةَ فَان
كَانُوا مِنْ قَبْلِ لَفِیْ ضَلٰلٍ مُّبِيْنٍ ٢

وَالْاٰخَرِيْنَ وَمِنْهُمْ لَمَالِهٌ حٰثُوْا بِهِمْ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ٣

ذٰلِكَ فَضْلُ اللَّهِ يُؤْتِيْهِ مَن يَّشَآءُ وَاللَّهُ ذُو الْفَضْلِ
الْعَظِيْمِ ٤

مَثَلُ الَّذِيْنَ خُتِبَ لَهُمُ الْقُرْءٰنُ ثُمَّ لَمْ يَعْمَلُوْا اَكْثَلُ
اَلْحِمَارِ يَحْمِلُ اَنْفُسًا اُرِيْقَسَ مَثَلُ الْقَوْمِ الَّذِيْنَ
كَذَّبُوْا بِآٰیٰتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الظٰلِمِيْنَ ٥

6. Say (O Muhammad صلى الله عليه وسلم): "O you Jews! If you pretend that you are friends of Allâh, to the exclusion of (all) other mankind, then long for death if you are truthful."

7. But they will never long for it (death), because of what (deeds) their hands have sent before them! And Allâh knows well the *Zâlimûn* (polytheists, wrong-doers, disbelievers).

8. Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allâh), the All-Knower of the unseen and the seen, and He will tell you what you used to do."

9. O you who believe (Muslims)! When the call is proclaimed for the *Salât* (prayer) on Friday (*Jumu'ah* prayer), come to the remembrance of Allâh [*Jumu'ah* religious talk (*Khutbah*) and *Salât* (prayer)] and leave off business (and every other thing). That is better for you if you did but know!

10. Then when the (*Jumu'ah*) *Salât* (prayer) is ended, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much: that you may be successful.

11. And when they see some merchandise or some amusement [beating of *Tambur* (drum) etc.] they disperse headlong to it, and leave you (Muhammad صلى الله عليه وسلم) standing [while delivering *Jumu'ah* religious talk (*Khutbah*)]. Say: "That which Allâh has is better than any amusement or merchandise! And Allâh is the Best of providers."

قُلْ يَا أَيُّهَا الَّذِينَ هَادُوا إِنْ زَعَمْتُمْ أَنَّهُمْ فُرُيقًا ۖ وَاللَّهُ لَا يَمُنُّ بِكُفْرِكُمْ أَن تَقُولُوا لَا نَرْجُو اللَّهَ وَالْيَوْمَآءَ ۚ قُلْ إِن كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿١﴾

وَلَا يَسْمُرُونَ إِلَيْكَ بِنَاءٍ قَدْ مَتَّعْتُمُ آبَاءَكُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٢﴾

قُلْ إِنَّ الْمَوْتَ الَّذِي تَشْرُونَ مِنْهُ فَإِنَّهُ مَوْءِدٌ مَقْبُوحٌ ثُمَّ تَرُدُّونَ إِلَىٰ عَلَيْهِ الْعَنْبِثَ وَالشَّهَادَةُ قَبْلَكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٣﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا نُودِيَ لِلصَّلَاةِ مِنْ يَوْمِهِ الْجُمُعَةِ فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ ۚ وَذَكِّرُوا أَنَّهُ كَبِيرٌ ۚ لَّعَلَّكُمْ تَفْلِحُونَ ﴿٥﴾

وَلَئِنْ رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ الْتِجَارَةِ وَآلِ الْهَوَىٰ ۚ وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٦﴾

Sûrat Al-Munâfiqûn
(The Hypocrites)^[1] LXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the hypocrites come to you (O Muhammad (صلى الله عليه وسلم), they say: "We bear witness that you are indeed the Messenger of Allâh." Allâh knows that you are indeed His Messenger, and Allâh bears witness that the hypocrites are liars indeed.

2. They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allâh. Verily, evil is what they used to do.

3. That is because they believed, and then disbelieved; therefore their hearts are sealed, so they understand not.

4. And when you look at them, their bodies please you; and when they speak, you listen to their words. They are as blocks of wood propped up. They think that every cry is against them. They are the enemies, so beware of them. May Allâh curse them! How are they denying (or deviating from) the Right Path?

5. And when it is said to them: "Come, so that the Messenger of Allâh (صلى الله عليه وسلم) may ask forgiveness from Allâh for you," they twist their heads, and you would see them turning away their faces in pride.^[2]

6. It is equal to them whether you (Muhammad (صلى الله عليه وسلم) ask forgiveness or ask not forgiveness for them, Allâh will never forgive them. Verily, Allâh guides not the people who are the *Fâsiqûn* (the rebellious, the disobedient to Allâh).^[3]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّمَا جَاءَكَ الْمُتَّقُونَ قَالُوا أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَاللَّهُ
يَعْلَمُ أَنَّكَ رَسُولُهُ وَاللَّهُ يَشْهَدُ إِنَّ الْمُتَّقِينَ
لَكَ يَتَّبِعُونَ ١

أَتَّخَذُوا أَيْمَانَهُمْ حُجَّةً لِّفَصْدِ وَاعْنِ سَبِيلِ اللَّهِ إِنَّهُمْ
سَاءَ مَا كَانُوا يَعْمَلُونَ ٢

ذَلِكَ بِأَنَّهُمْ ءَامَنُوا ثُمَّ كَفَرُوا فَطَغَىٰ عَلَىٰ قُلُوبِهِمْ فَهُمْ
لَا يَفْقَهُونَ ٣

« وَلَئِنْ أَرَأَيْتُمْ فُجُجَةً أَجْسَادُهُمْ تَمشَّىٰ وَان يَقُولُوا مَسْمُوعٌ
لِّقَوْلِهِمْ كَأَنَّهُمْ خُشُبٌ مُّسْنَدَةٌ يَحْسَبُونَ كُلَّ صَيْحَةٍ
عَلَيْهِمْ هُمْ لَكَ زُفَرٌ وَلَهُمْ لَاقِدْرُكُمْ فَتِلْكَ أَفْئِدَةُ الَّذِينَ
يُؤْفِكُونَ ٤

وَإِن قِيلَ لَهُمُ اتَّقُوا اللَّهَ لِكُرْسِيِّ اللَّهِ لَوْ أَنَّ
رُءُوسَهُمْ وَرَأْسُهُمْ فُتْدُونُ
وَهُمْ مُّسْتَكْبِرُونَ ٥

سَوَاءٌ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ
لَنْ يَغْفِرَ اللَّهُ لَهُمْ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ ٦

^[1] (S.63) See "Hypocrisy" in Appendix 2 at the end of the Book.

^[2] (V.63:5) See the footnote of (V.22:9).

^[3] (V.63:6) See (V.4:138-145).

7. They are the ones who say: "Spend not on those who are with Allâh's Messenger (صلى الله عليه وسلم), until they desert him." And to Allâh belong the treasures of the heavens and the earth, but the hypocrites comprehend not.

8. They (hypocrites) say: "If we return to Al-Madinah, indeed the more honourable ('Abdûllah bin Ubai bin Sa'ûd, the chief of hypocrites at Al-Madinah) will expel therefrom the meaner (i.e. Allâh's Messenger (صلى الله عليه وسلم))." But honour, power and glory belong to Allâh, and to His Messenger (Muhammad صلى الله عليه وسلم), and to the believers, but the hypocrites know not.

9. O you who believe! Let not your properties or your children divert you from the remembrance of Allâh. And whosoever does that, then they are the losers..

10. And spend (in charity) of that with which We have provided you before death comes to one of you, and he says: "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakât* of my wealth),^[1] and be among the righteous [i.e. perform *Hajj* (pilgrimage to Makkah) and other good deeds].

11. And Allâh grants respite to none when his appointed time (death) comes. And Allâh is Well-Acquainted with what you do.

هُمُ الَّذِينَ يَقُولُونَ لَا تُنْفِقُوا أَعْلَىٰ مَنْ عِنْدَ رَسُولِ
اللَّهِ حَتَّىٰ يَتَفَضَّلُوا بِاللَّهِ حَتَّىٰ لَا تَسْكَوْتَ
وَالْأَرْضَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ ﴿٧﴾

يَقُولُونَ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ
أَلْحَزَّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْوَزْءُ وَرَسُولُهُ
وَالْمُؤْمِنُونَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا أَمْوَالَكُمْ وَلَا
أَوْلَادَكُمْ عَنْ ذِكْرِ اللَّهِ وَإِنَّ يَفْعَلَ ذَٰلِكَ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ
الْمَوْتُ يَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ ﴿١٠﴾

وَلَنْ يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا وَاللَّهُ
خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

^[1] (V.63:10) A) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Everyday two angels come down from heaven and one of them says, 'O Allâh! Compensate every person who spends in Your Cause,' and the other (angel) says, 'O Allâh! Destroy every miser.'" (Sahih Al-Bukhârî, Vol. 2, Hadith No. 522).

B) The performance of *Hajj* is an enjoined duty and its superiority, and the Statement of Allâh عز وجل: "*Hajj* (pilgrimage) to the House (Ka'bah), is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence); and whoever disbelieves [i.e. denies *Hajj* (pilgrimage to Makkah)], then he is a disbeliever of Allâh], then Allâh stands not in need of any of the 'Alamîn (mankind and jinn)." (V.3:97).

C) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah) [Al-Lûlu' wal-Marjân, Vol. 1, Chapter 52; Page 205] (Sahih Muslim, Vol. 1, Chapter 52, Page 78)

D) See the footnote of (V.3:180).

Sûrat At-Taghâbun
(Mutual Loss and Gain) LXIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Whatsoever is in the heavens and whatsoever is on the earth glorifies Allâh. His is the dominion, and to Him belong all the praises and thanks, and He is Able to do all things.

2. He it is Who created you, then some of you are disbelievers and some of you are believers. And Allâh is All-Seer of what you do.

3. He has created the heavens and the earth with truth, and He shaped you and made good your shapes. And to Him is the final Return.

4. He knows what is in the heavens and on earth, and He knows what you conceal and what you reveal. And Allâh is All-Knower of what is in the breasts (of men).

5. Has not the news reached you of those who disbelieved aforetime? And so they tasted the evil result of their disbelief, and theirs will be a painful torment.

6. That was because there came to them their Messengers with clear proofs (signs), but they said: "Shall mere men guide us?" So they disbelieved and turned away (from the truth). But Allâh was not in need (of them). And Allâh is Rich (Free of all needs), Worthy of all praise.

7. The disbelievers pretend that they will never be resurrected (for the Account). Say (O Muhammad صلى الله عليه وسلم): Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did; and that is easy for Allâh.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْتَعِجُّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ لَهُ الشَّكْوَ
وَلَهُ الْحُكْمُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①

هُوَ الَّذِي خَلَقَكُمْ فَمِنْ كَوْنٍ ثُمَّ ذَكَرَ مُؤْمِنِينَ فَرَأَاهُمْ
يَمُوتُونَ ②

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ وَصَوَّرَكُمْ فَأَحْسَنَ
صُورَكُمْ وَإِلَيْهِ الْمَصِيرُ ③

يَعْلَمُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُعْشِرُونَ
وَمَا تُكَلِّمُونَ ④ وَاللَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ⑤

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ كَفَرُوا مِنْ قَبْلُ فَذَاقُوا وَبَالَ أَمْرِهمْ
وَلَهُمْ عَذَابٌ أَلِيمٌ ⑥

ذَلِكَ بِأَنَّهُمْ كَانَتْ تَأْتِيهمْ رُسُلهم بِالْبَيِّنَاتِ فَقَالُوا
أَنبِئهمْ هَذَا وَمَا كُنَّا نَعْلَمُ وَأَنبِئهمْ أَنَّ اللَّهَ
وَاللَّهُ غَنِيٌّ حَمِيدٌ ⑦

زَعَمَ الَّذِينَ كَفَرُوا أَن لَّنْ يُعْصَبُوا أَلَيْسَ لَنَا ذِكْرُ الْأَنْبِيَاءِ
الَّذِينَ مَضَوْا مِن قَبْلِهمْ ⑧ وَذَلِكَ عَلَى اللَّهِ يَسِيرٌ ⑨

8. Therefore, believe in Allâh, and His Messenger (Muhammad صلى الله عليه وسلم) and in the Light (this Qur'ân) which We have sent down. And Allâh is Well-Acquainted with what you do.

9. (And remember) the Day when He will gather you (all) on the Day of Gathering, — that will be the Day of mutual loss and gain (i.e. loss for the disbelievers as they will enter the Hell-fire and gain for the believers as they will enter Paradise). And whosoever believes in Allâh and performs righteous good deeds, He will expiate from him his sins, and will admit him to Gardens under which rivers flow (Paradise) to dwell therein forever; that will be the great success.

10. But those who disbelieved (in the Oneness of Allâh — Islâmic Monotheism) and denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they will be the dwellers of the Fire, to dwell therein forever. And worst indeed is that destination^[1].

11. No calamity befalls, but by the Leave [i.e. Decision and *Qadar* (Divine Preordainments)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e. what has befallen him was already written for him by Allâh from the *Qadar* (Divine Preordainments)]. And Allâh is All-Knower of everything.^[2]

12. Obey Allâh, and obey the Messenger (Muhammad صلى الله عليه وسلم); but if you turn away, then the duty of Our Messenger is only to convey (the Message) clearly.

13. Allâh! *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). And in Allâh (Alone) therefore let the believers put their trust.

فَلَا تُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَالَّذِينَ آمَنُوا وَالَّذِينَ
تَعْمَلُونَ خَيْرًا ۝

وَمَنْ يَجْعَلْ كُذُوبًا مِّمَّنْ جَمَعْنَا لَكَ يَوْمَ التَّلَافُوتِ وَمَنْ يُؤْمِنْ
بِاللَّهِ وَيُحْسِلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ يُكَلِّدِينَ فِيهَا أَنْهَارًا ذَلِكَ
النَّوْرُ الْعَظِيمُ ۝

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ خَالِدِينَ فِيهَا وَمِنْهُمْ الْقَوْمُ الْخَاسِرُونَ ۝

مَا أَصَابَ مِنْ مُصِيبَةٍ إِلَّا بِإِذْنِ اللَّهِ وَمَنْ يُؤْمِنْ
بِاللَّهِ يَهْدِ اللَّهُ لِمَنْ يَشَاءُ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّيْتُمْ
فَمَا عَلَيَّ رَسُولًا الْبَلَاغُ الْمُبِينُ ۝

اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ قَلْبُكَ تَوَكَّلْ
الْمُؤْمِنُونَ ۝

^[1] (V.64:10) See the footnote of (V.3:85).

^[2] (V.64:11) See the footnote of (V.57:22).

14. O you who believe! Verily, among your wives and your children there are enemies for you (who may stop you from the obedience of Allâh); therefore beware of them! But if you pardon (them) and overlook, and forgive (their faults), then verily Allâh is Oft-Forgiving, Most Merciful.

15. Your wealth and your children are only a trial, whereas Allâh! With Him is a great reward (Paradise).

16. So keep your duty to Allâh and fear Him as much as you can; listen and obey, and spend in charity; that is better for yourselves. And whosoever is saved from his own covetousness, then they are the successful.

17. If you lend Allâh a goodly loan (i.e. spend in Allâh's Cause), He will double it for you, and will forgive you. And Allâh is Most Ready to appreciate and to reward, Most Forbearing,

18. All-Knower of the unseen and seen, the All-Mighty, the All-Wise.

Sûrat At-Talâq
(The Divorce) LXV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O Prophet (صلى الله عليه وسلم)! When you divorce women, divorce them at their 'Iddah (prescribed periods) and count (accurately) their 'Iddah (periods)^[1]. And fear Allâh your

يَا أَيُّهَا الَّذِينَ آمَنُوا إِن مِّنْ أَرْوَاحٍ شُرَّهَا أَزْوَاجُكُمْ لِتَمْنُوا بَأَسْمَاءِكُمْ وَلَهُنَّ أَسْمَاءُ مِثْلُكُمْ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ
وَلَا تَتَّبِعُوا مَا يَتَّبِعُونَ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ يَفْسُدُوا بِهَوَاهُمْ وَيَضْلُوا جُفَاءً بِلَا عِلْمٍ

إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ وَاللَّهُ عِنْدَهُ أَجْرٌ عَظِيمٌ

فَاتَّقُوا اللَّهَ مَا اسْتَطَعْتُمْ وَأَطِيعُوا أَمْرًا وَابْتَغُوا الْوَسِيلَةَ
حَذَرًا لَّأَنفُسَكُمْ فَزِنَ زِينَتَكُمْ مِثْلَ عِلْمِكُمْ وَلَٰكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ

إِن تَقْرَضُوا اللَّهَ قَرْضًا حَسَنًا يُّضَاعِفْهُ لَكُمْ
وَيَغْفِرْ لَكُمْ وَاللَّهُ شَكُورٌ حَلِيمٌ

عَلِيمُ الْغُيُوبِ وَالشَّهِيدُ الْعَلِيمُ الْحَكِيمُ



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعَدَّتِهِنَّ
وَأَحْصُوا الْعِدَّةَ وَاتَّقُوا اللَّهَ رَبَّكُمْ لَا تَخْرِجُوهُنَّ مِنْ
بُيُوتِهِنَّ وَلَا يَخْرُجْنَ إِلَّا أَنْ يَأْتِيَنَّ بِغَضَّةٍ مُّبَيَّنَةٍ

^[1] (V.65:1) Narrated 'Abdullâh bin 'Umar رضى الله عنهما that he had divorced his wife while she was menstruating during the lifetime of Allâh's Messenger صلى الله عليه وسلم. 'Umar bin Al-Khattâb رضى الله عنه asked Allâh's Messenger صلى الله عليه وسلم about that. Allâh's Messenger صلى الله عليه وسلم said, "Order him (your son) to take her back and keep her till she is clean from her menses and then to wait till she gets her next period and becomes clean again, whereupon, if he wishes to keep her, he can do so, and if he wishes to divorce her he can divorce her before having sexual intercourse with her; and that is the 'Iddah (prescribed period) which Allâh has fixed for the women meant to be divorced." (Sahih Al-Bukhârî, Vol.7, Hadith No.178).

Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allâh, and whosoever transgresses the set limits of Allâh, then indeed he has wronged himself. You (the one who divorces his wife) know not it may be that Allâh will afterward bring some new thing to pass (i.e. to return her back to you if that was the first or second divorce).

2. Then when they are about to attain their term appointed, either take them back in a good manner or part with them in a good manner. And take as witness two just persons from among you (Muslims). And establish the testimony for Allâh. That will be an admonition given to him who believes in Allâh and the Last Day. And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (from every difficulty).

3. And He will provide him from (sources) he never could imagine. And whosoever puts his trust in Allâh, then He will suffice him. Verily, Allâh will accomplish his purpose. Indeed Allâh has set a measure for all things.

4. And those of your women as have passed the age of monthly courses, for them the 'Iddah (prescribed period), if you have doubt (about their periods), is three months; and for those who have no courses [(i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise, except in case of death]¹¹. And for those who are pregnant (whether they are divorced or their husbands are dead), their 'Iddah (prescribed period) is until they lay down their burden;

وَالَّذِينَ هُمْ عَنْ آلِهَاسِهِمْ يَتَزَوَّجُونَ يَمْلِكُونَ أَنْ جَاءَهُمْ مِنْهُمُ الْعَذَابُ فِي ذَلِكَ الْأَمْرِ ۚ

فَلَمَّا بَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ فَارِقُوهُنَّ بِمَعْرُوفٍ وَأَشْهِدُوا ذُوَيْ عَدْلٍ بَيْنَكُمْ وَافِيَا الشَّهَادَةَ لِلَّهِ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۚ

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ۚ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ۚ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ ۚ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۚ

وَالَّذِي يَتَبَسَّجْنَ مِنَ الْعَجِيزَاتِ إِذَا ذُنُوبُهُنَّ كَثُرَتْ وَلَهُنَّ لَمَنِعٌ ۚ وَأُولَٰئِكَ الْأَحْمَالُ ۚ أَجَلُهُنَّ أَنْ يَضَعْنَ حَمْلَهُنَّ ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِمَّا فِي كَنْزِهِ

¹¹ (V.65:4) See (V.2:234).

and whosoever fears Allâh and keeps his duty to Him, He will make his matter easy for him.

5. That is the Command of Allâh, which He has sent down to you; and whosoever fears Allâh and keeps his duty to Him, He will expiate from him his sins, and will enlarge his reward.

6. Lodge them (the divorced women) where you dwell, according to your means, and do not harm them so as to straiten them (that they be obliged to leave your house). And if they are pregnant, then spend on them till they lay down their burden. Then if they give suck to the children for you, give them their due payment, and let each of you accept the advice of the other in a just way. But if you make difficulties for one another, then some other woman may give suck for him (the father of the child).

7. Let the rich man spend according to his means; and the man whose resources are restricted, let him spend according to what Allâh has given him. Allâh puts no burden on any person beyond what He has given him. Allâh will grant after hardship, ease.

8. And many a town (population) revolted against the Command of its Lord and His Messengers; and We called it to a severe account (i.e. torment in this worldly life), and We shall punish it with a horrible torment (in Hell in the Hereafter).

9. So it tasted the evil result of its affair (disbelief), and the consequence of its affair (disbelief) was loss (destruction in this life and an eternal punishment in the Hereafter).

10. Allâh has prepared for them a severe torment. So fear Allâh and keep your duty to Him, O men of understanding who have believed! Allâh has indeed sent down to you a Reminder (this Qur'ân).

ذَٰلِكَ أَمْرُ اللَّهِ أَنْزَلَهُ إِلَيْنَا ۚ وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا ۖ

أَنْ يَكْفُرَ مِنْ حَيْثُ سَكَرْتُمْ مِنْ قَبْلِهِ وَلَا تَضْرِبُوا لَهُنَّ ضَرْبًا شَدِيدًا ۚ وَإِنْ أَنْزَلْتُمْ عَلَيْهِنَّ حِمْلًا فَعَلَيْهِنَّ أُولَٰئِكَ حِمْلًا ثَقِيلًا ۚ وَإِنْ أَنْزَلْتُمْ عَلَيْهِنَّ حِمْلًا فَعَلَيْهِنَّ أُولَٰئِكَ حِمْلًا ثَقِيلًا ۚ وَإِنْ أَنْزَلْتُمْ عَلَيْهِنَّ حِمْلًا فَعَلَيْهِنَّ أُولَٰئِكَ حِمْلًا ثَقِيلًا ۚ

لِيَنْفِقَ ذُو سَعَةٍ مِمَّا سَعَىٰ ۚ وَلِلَّذِي تَرْزُقُهُ رِزْقًا ضَعِيفًا ۚ وَمَا آتَاهُ اللَّهُ لَا يَكُنْ لِلَّهِ تَمَتُّعٌ ۚ وَلَا تَمَتُّعًا ۚ

وَلَا يَنْفِقُ مِنْ قَبْلِ أَنْ يَرْزُقَهَا ۚ وَأُولَٰئِكَ أَهْلِ الْحِسَابِ ۚ

فَلَا تَقْتُلُوا أَنْفُسَكُمْ ۚ إِنَّكُمْ لَكُلَّ بَشَرٍ ۚ

أَعْلَمَ اللَّهُ أَنَّكُمْ عَدَاوَةٌ بَيْنَكُمْ ۚ فَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ بَاقِيَ الْأَعْيُنِ ۚ

11. (And has also sent to you) a Messenger (Muhammad صلى الله عليه وسلم), who recites to you the Verses of Allâh (the Qur'ân) containing clear explanations, that He may take out those who believe and do righteous good deeds, from the darkness (of polytheism and disbelief) to the light (of Islamic Monotheism). And whosoever believes in Allâh and performs righteous good deeds, He will admit him into Gardens under which rivers flow (Paradise) to dwell therein forever. Allâh has indeed granted for him an excellent provision.

12. It is Allâh Who has created seven heavens and of the earth the like thereof (i.e. seven). His Command descends between them (heavens and earth), that you may know that Allâh has power over all things, and that Allâh surrounds all things in (His) Knowledge.

Sûrat At-Tahrîm
(The Prohibition) LXVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O Prophet! Why do you forbid (for yourself) that which Allâh has allowed to you, seeking to please your wives? And Allâh is Oft-Forgiving, Most Merciful.

2. Allâh has already ordained for you (O men) the absolution from your oaths. And Allâh is your *Mawlâ* (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise.

3. And (remember) when the Prophet (صلى الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Âishah). And Allâh made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He

رَسُولًا لَا يَتْلُو عَلَيْهِ كُتُوبًا يَنْتَهِى إِلَيْهِمْ أَنْ يَخْرُجُوا
عَامُوا وَتَحْمِلُوا الصَّلَاةَ مِنَ الظَّالِمِينَ إِلَى الشُّرْ
وَمَنْ يُؤْمِنْ بِاللَّهِ وَيَعْمَلْ صَالِحًا يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أُولَئِكَ أَصْحَابُ الْأَعْرَاقِ ۝

اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَفِي الْأَرْضِ مِثْلَهُنَّ
يَتَنَزَّلُ الْأَمْرُ بَيْنَهُنَّ لِتَعْلَمُوا أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
وَأَنَّ اللَّهَ قَدْ أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَبْتَغِي مَرْضَاتَ
أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَحِيمٌ ۝

قَدْ فَرَضَ اللَّهُ لَكُمْ تَحْرِيمَ آلَيْهِمْ وَاللَّهُ مُتَعَدِّدٌ
ذُرُوعًا عَلِيمٌ ۝

فَإِذَا مَنَّ اللَّهُ عَلَى عَبْدٍ لَمْ يَكُنْ لَهُ جُنَاحٌ مِنْ شَيْءٍ قُلْنَا
وَأَطِيعُوا اللَّهَ وَعَلَيْهِ عَرْشُكُمْ وَتَحْتَهُ عَرْشُكُمْ عَنْ بَعْضِ قُلْنَا
تَبَاهَاهُ قَالَتْ مَنْ أَنْبَأَكَ هَذَا قَالَ نَبَّأَنِيَ الْعَلِيمُ
الْقَدِيرُ ۝

said: "The All-Knower, the Well-Acquainted (Allâh) has told me."

4. If you two (wives of the Prophet صلى الله عليه وسلم (رضى الله عنهما A'ishah and Hafsa) turn in repentance to Allâh, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم likes); but if you help one another against him (Muhammad صلى الله عليه وسلم), then verily, Allâh is his *Maulâ* (Lord, or Master, or Protector), and Jibrîl (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers.

5. It may be if he divorced you (all) that his Lord would give him instead of you, wives better than you — Muslims (who submit to Allâh), believers, obedient (to Allâh), turning to Allâh in repentance, worshipping Allâh sincerely, given to fasting (or emigrants for Allâh's sake), previously married and virgins.

6. O you who believe! Ward off yourselves and your families against a Fire (Hell) whose fuel is men and stones, over which are (appointed) angels stern (and) severe, who disobey not, (from executing) the Commands they receive from Allâh, but do that which they are commanded.

7. (It will be said in the Hereafter) O you who disbelieve (in the Oneness of Allâh — Islâmic Monotheism)! Make no excuses this Day! You are being requited only for what you used to do.^[1]

8. O you who believe! Turn to Allâh with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers flow (Paradise) — the Day that Allâh will not

إِنْ تَوْبَا إِلَى اللَّهِ فَقَدْ صَغَتْ قُلُوبُكُمَا وَإِنْ تَظَاهَرَا عَلَيْهِ فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ وَصَالِحُ الْمُؤْمِنِينَ وَالْمَلَائِكَةُ بَعْدَ ذَلِكَ ظَهِيرٌ ④

عَسَىٰ رَبُّهُ أَنْ تَأْتِيَنَّهُم بَغِيْرٌ خَيْرٌ مِنْكَ مُسْلِمِينَ مَوْتِينَ قَتَلْتَنِي قَتَلْتَنِي عَلَيْهِمْ سِتْرٌ مِنْكَ يُبَيِّنُ وَيُكَفِّرُ ⑤

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَصُدُّونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ⑥

يَا أَيُّهَا الَّذِينَ كَفَرُوا لَا تَعْتَدُوا الْيَوْمَ إِنَّمَا خِزْوَنٌ مَا نَعْتَدُكُمْ ⑦

يَا أَيُّهَا الَّذِينَ ءَامَنُوا تُوبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا عَسَىٰ رَبُّكُمْ أَنْ يُكَفِّرَ عَنْكُمْ سَيِّئَاتِكُمْ وَيُدْخِلَكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ⑧

^[1] (V.66:7) See the footnote of (V.3:85).

disgrace the Prophet (Muhammad صلى الله عليه وسلم) and those who believe with him. Their Light will run forward before them and (with their Records — Books of deeds) in their right hands. They will say: "Our Lord! Keep perfect our Light for us [and do not put it off till we cross over the *Sirât* (a slippery bridge over the Hell) safely] and grant us forgiveness. Verily, You are Able to do all things."^[1]

9. O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.^[2]

10. Allâh sets forth an example for those who disbelieve: the wife of Nûh (Noah) and the wife of Lût (Lot). They were under two of our righteous slaves, but they both betrayed them (their husbands by rejecting their doctrine). So they [Nûh (Noah) and Lût (Lot) عليهم السلام] availed them (their respective wives) not against Allâh and it was said: "Enter the Fire along with those who enter!"

11. And Allâh has set forth an example for those who believe: the wife of Fir'aun (Pharaoh), when she said: "My Lord! Build for me a home with You in Paradise, and save me from Fir'aun (Pharaoh) and his work, and save me from the people who are *Zâlimûn* (polytheists, wrong-doers and disbelievers in Allâh).

12. And Maryam (Mary), the daughter of 'Imrân who guarded her chastity. And We breathed into (the sleeve of her shirt or her

لَا يَجْعَلِ اللَّهُ لِلَّذِينَ وَالَّذِينَ آمَنُوا مَعَهُ نُورَهُمْ
يَسْعَى بَيْنَ أَيْدِيهِمْ وَأَنْفُسِهِمْ يَفُوقُونَ رَبَّنَا
آتِنَا مَا نَدْعُكَ وَأَغْفِرْ لَنَا إِنَّكَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ ﴿٨﴾

يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ
عَلَيْهِمْ وَمَا أَوْلَاهُمْ أَجَهْدُهُمْ يُفْسِدُ الْبَصِيرُ ﴿٩﴾

صَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ كَفَرُوا امْرَأَتَ نُوحَ وَامْرَأَتَ
لُوطَ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ
فَخَانَتَاهُمَا فَجَعَلْنَاهمَا لِمَا كَانَا عَلَيْهِمَا قُلُوبًا
أَوَّلَ الْآيَاتِ مِنَ الْآيَاتِ خِلَافٍ ﴿١٠﴾

وَصَرَبَ اللَّهُ مَثَلًا لِلَّذِينَ آمَنُوا امْرَأَتَ
فِرْعَوْنَ إِذْ قَالَتْ رَبِّ ابْنِ لِي عِنْدَكَ بَيْتًا فِي
الْجَنَّةِ وَنَجِّنِي مِنْ فِرْعَوْنَ وَعَمَلِهِ وَنَجِّنِي مِنَ
الْقَوْمِ الظَّالِمِينَ ﴿١١﴾

وَمَرْيَمَ ابْنَتْ عِمْرَانَ الَّتِي أَحْصَيْنَا فَرْجَهَا
فَنَفَخْنَا فِيهِ مِنْ رُوحِنَا وَصَدَّقَتْ بِكَلِمَاتِ رَبِّهَا
وَكُنْتِ مِنَ الْقَائِمِينَ ﴿١٢﴾

^[1] (V.66:8).

a) See the footnote of (V.4:106).

b) See the footnote of (V.5:74).

c) See the footnote of (V.68:42).

^[2] (V.66:9) See the footnote of (V.8:39).

garment) through Our *Rûh* [i.e. Jibrîl (Gabriel)]^[1], and she testified to the truth of the Words of her Lord [i.e. believed in the Words of Allâh: "Be!"— and he was; that is 'Isâ (Jesus), son of Maryam (Mary) as a Messenger of Allâh], and (also believed in) His Scriptures, and she was of the *Qânitûn* (i.e. obedient to Allâh)^[2].

**Sûrat Al-Mulk
(Dominion) LXVII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Blessed is He in Whose Hand is the dominion; and He is Able to do all things.

2. Who has created death and life that He may test you which of you is best in deed.^[3]
And He is the All-Mighty, the Oft-Forgiving;

3. Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious. Then look again: "Can you see any rifts?"

4. Then look again and yet again: your sight will return to you in a state of humiliation and worn out.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِذِي الَّذِي يَدُهُ الْمَوْتُ وَمَوْضِعُ كُلِّ شَيْءٍ حَزِيرٌ ١

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ يُسَبِّحُ بِحَمْدِهِ أَحْسَنَ عَمَلًا
وَهُوَ الْعَزِيزُ الْعَلِيمُ ٢

الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا تَارَةً فِي خَلْقِ الرَّحْمَنِ
مِنْ تَهْوِيلٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ ٣

فَارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ خَاوِسًا
وَهُوَ حَسِيرٌ ٤

^[1] (V.66:12) "And (remember) she who guarded her chastity [Virgin Maryam (Mary)], We breathed into (the sleeves of) her (shirt or garment) [through Our *Rûh* (Jibrîl - Gabriel)]", and We made her and her son (Jesus) a sign for *Al-'Ālamîn* (mankind and jinn)." [The Qur'ân, (V.21:91)]

* It is said that Jibrîl (Gabriel) had merely breathed in the sleeve of Maryam's (Mary) shirt, and thus she conceived.

^[2] (V.66:12) The Statement of Allâh عز وجل:

'And Allâh has set forth an example for those who believe: the wife of Pharaoh ... (up to) ... and she was of the obedient to Allâh.' (V.66:11 and 12).

Narrated Abû Mûsâ رضي الله عنه وسلم Allâh's Messenger صلى الله عليه وسلم said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except 'Āsiyah, Pharaoh's wife, and Maryam (Mary), the daughter of 'Imrân. And no doubt, the superiority of 'Āishah to other women is like the superiority of *Tharîd* (i.e. a meat and bread dish) to other meals." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 623).

^[3] (V.67:2) i.e. who amongst you do the good deeds in the most perfect manner, that means to do them (deeds) totally for Allâh's sake and in accordance with the legal ways of Prophet Muhammad صلى الله عليه وسلم.

5. And indeed We have adorned the nearest heaven with lamps⁽¹⁾, and We have made such lamps (as) missiles to drive away the *Shayâtîn* (devils), and have prepared for them the torment of the blazing Fire.

6. And for those who disbelieve in their Lord (Allâh) is the torment of Hell, and worst indeed is that destination.

7. When they are cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth.

8. It almost bursts up with fury. Every time a group is cast therein, its keepers will ask: "Did no warner come to you?"

9. They will say: "Yes, indeed a warner did come to us, but we denied him and said: 'Allâh never sent down anything (of revelation); you are only in great error.'"

10. And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!"

11. Then they will confess their sin. So, away with the dwellers of the blazing Fire!

12. Verily, those who fear their Lord unseen (i.e. they do not see Him, nor His punishment in the Hereafter), theirs will be forgiveness and a great reward (i.e. Paradise).

13. And keep your talk secret or disclose it, Verily, He is All-Knower of what is in the breasts (of men).

14. Should not He Who has created know? And He is the Most Kind and Courteous (to His slaves), the Well-Acquainted (with everything).

15. He it is Who has made the earth subservient to you (i.e. easy for you to walk,

وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَهَا
نُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ ﴿٥﴾

وَالَّذِينَ كَفَرُوا لَهُمْ فِيهَا عَذَابٌ جَهَنَّمٌ وَلَهُ فِيهَا الْمَصِيرُ ﴿٦﴾

إِذَا الْفُلُوا بِهَا أَسْمِعُوا لَهُمْ مَعْقَابَهَا وَهُمْ يَقْنُوتُونَ ﴿٧﴾

تَكَادُ تَمُوتُ مِنْ الْعُظْمَاءِ كُلَّمَا أَلْقُوا فِيهَا قُوتِحُوا سَاءَ لَهُمْ مَصِيرًا
أَلَمْ يَكُنْ لَهُمْ نَذِيرٌ ﴿٨﴾

قَالُوا لَئِنْ فَدَيْنَا بِكَ نَذِيرٌ فَكُنْ بِنَا وَقُلْنَا مَا نَزَلَ اللَّهُ مِنْ
شَيْءٍ عَنِ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ ﴿٩﴾

وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ ﴿١٠﴾

فَاعْتَرَفُوا بِذَنبِهِمْ فَسُحْقًا لِأَصْحَابِ السَّعِيرِ ﴿١١﴾

إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمُ الْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ ﴿١٢﴾

وَأَسِرُّوا قَوْلَكُمْ أَوِ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ
بِذَاتِ الصُّدُورِ ﴿١٣﴾

أَلَيْسَ الَّذِي خَلَقَ رَحْمَنٌ وَكَوْنُ الْطَّيْفِ الْخَبِيرُ ﴿١٤﴾

هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذَلُولًا فَاسْهَوْا فِي مَنَاجِبِهَا وَكُلُوا
مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ ﴿١٥﴾

⁽¹⁾ (V.67:5) See the footnote of (V.6:97) and (V.85:1).

to live and to do agriculture on it); so walk in the paths thereof and eat of His provision. And to Him will be the Resurrection.

16. Do you feel secure that He, Who is over the heaven (Allâh), will not cause the earth to sink with you, and then it should quake?

أَلَمْ يَسْئُرْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمْ الْأَرْضَ
فَإِذَا هِيَ تُنْمَرُ ﴿١٦﴾

17. Or do you feel secure that He, Who is over the heaven (Allâh), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My Warning.

أَلَمْ يَسْئُرْ مَنْ فِي السَّمَاءِ أَنْ يَرْسِلَ عَلَيْكُمْ حَاصِبًا
فَاسْتَعْلَمُونَ كَيْفَ نَذِيرِ ﴿١٧﴾

18. And indeed those before them denied (the Messengers of Allâh), then how terrible was My denial (punishment)?

وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرِ ﴿١٨﴾

19. Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most Gracious (Allâh). Verily, He is All-Seer of everything.

أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُوَفَّقِينَ وَفَعَلَ بَيْنَ يَدَيْهِ
مَا يَشَاءُ لَهُ أَلَا الرَّحْمَنُ يَدْعُ بِكُلِّ شَيْءٍ بِصَدْرِ ﴿١٩﴾

20. Who is he besides the Most Gracious that can be an army to you to help you? The disbelievers are in nothing but delusion.

أَمَّنْ هَذَا الَّذِي يُوحِي خُفْيَكُمْ يُرِيدُونَ دُونَ الرَّحْمَنِ
إِنْ الْكَاذِبُونَ إِلَّا فِي غُرُورٍ ﴿٢٠﴾

21. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth).

أَمَّنْ هَذَا الَّذِي يَزِيدُكُمْ إِنْ أَمْسَكَ رِقْدَهُ
بَلْ أَجْرًا فِي غُرُورٍ وَفُورٍ ﴿٢١﴾

22. Is he who walks prone (without seeing) on his face, more rightly guided, or he who (sees and) walks upright on a Straight Way (i.e. Islâmic Monotheism)?

أَمَّنْ يَمْشِي سِكِّينًا عَلَٰنَ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي
سَوِيًّا عَلَٰنَ صِرَاطٍ مُسْتَقِيمٍ ﴿٢٢﴾

23. Say: "It is He Who has created you, and endowed you with hearing (ears) and seeing (eyes), and hearts. Little thanks you give."

قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ ﴿٢٣﴾

24. Say: "It is He Who has created you on the earth, and to Him shall you be gathered (in the Hereafter)."

قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُحْشَرُونَ ﴿٢٤﴾

25. They say: "When will this promise

وَيَقُولُونَ مَتَىٰ هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٢٥﴾

(i.e. the Day of Resurrection) come to pass if you are telling the truth?"

26. Say (O Muhammad صلى الله عليه وسلم):
"The knowledge (of its exact time) is with Allâh only, and I am only a plain warner."

27. But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness and in grief and it will be said (to them): "This is (the promise) which you were calling for!"

28. Say (O Muhammad صلى الله عليه وسلم):
"Tell me! If Allâh destroys me, and those with me, or He bestows His Mercy on us — who can save the disbelievers from a painful torment?"

29. Say: "He is the Most Gracious (Allâh), in Him we believe, and in Him we put our trust. So you will come to know who is it that is in manifest error."

30. Say (O Muhammad صلى الله عليه وسلم):
"Tell me! If (all) your water were to sink away, who then can supply you with flowing (spring) water?"

Sûrat Al-Qalam or Nûn
(The Pen) LXVIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Nûn.

[These letters (Nûn, etc.) are one of the miracles of the Qur'ân, and none but Allâh (Alone) knows their meanings].

By the pen and by what they (the angels) write (in the Records of men).

2. You (O Muhammad صلى الله عليه وسلم), by the Grace of your Lord, are not mad.

قُلْ إِنَّمَا الْوَلَايَةُ لِلَّهِ فَإِنِ عَلِمَ الْبَاطِلُ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ

فَلَمَّا رَأَوْهُ زُلْفَةً سَيِّمَتْ وُجُوهُ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا
الَّذِي كُنتُمْ بِرُؤُوسِكُمْ تَكْفُرُونَ

قُلْ أَنذَرْتُكُمْ أَيُّهَا الْعَالَمِينَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَنَعْبُدُهُ كَمَا

قُلْ هُوَ الرَّحْمَنُ الرَّحِيمُ أَمَّا بَعْدُ وَعَلَىٰ قَرْعَةٍ فَتَسْمَعُونَ

قُلْ أَنذَرْتُكُمْ أَيُّهَا الْعَالَمِينَ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَنَعْبُدُهُ كَمَا



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْقَلَمِ وَمَا يَسْطُرُونَ

مَا أَنتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٌ

3. And Verily, for you (O Muhammad صلى الله عليه وسلم) will be an endless reward.

4. And Verily, you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.

5. You will see, and they will see,

6. Which of you is afflicted with madness.

7. Verily, your Lord is the Best Knower of him who has gone astray from His Path, and He is the Best Knower of those who are guided.

8. So (O Muhammad صلى الله عليه وسلم) obey you not the deniers [(of Islâmic Monotheism — those who deny the Verses of Allâh), the Oneness of Allâh, and the Messengership of Muhammad صلى الله عليه وسلم] ^[1]

9. They wish that you should compromise (in religion out of courtesy) with them: so they (too) would compromise with you.

10. And (O Muhammad صلى الله عليه وسلم) obey you not everyone *Hallâf Mahîn* (the one who swears much and is a liar or is worthless). [*Tafstr At-Tabarî*]

11. A slanderer, going about with calumnies,

12. Hinderer of the good, transgressor, sinful,

13. Cruel, and moreover base-born (of illegitimate birth).

14. (He was so) because he had wealth and children.

15. When Our Verses (of the Qur'ân) are recited to him, he says: "Tales of the men of old!"

قَالَ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٥﴾

وَلَئِكَ لَمْ يَكُنْ عَلَى عَظِيمٍ ﴿٦﴾

فَسَبِّحْهُ وَابْتَهِرْهُ ﴿٧﴾

بِأَيِّكَ الْمَقْتُولُ ﴿٨﴾

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

بِالْمُهْتَدِينَ ﴿٩﴾

فَلَا تُطِيعِ الْكَافِرِينَ ﴿١٠﴾

وَدُّوا أَنْ يُدْرِكُوا فَيُدْخِلُوا عَنْهُمْ ﴿١١﴾

وَلَا تُطِيعِ كُلَّ حَلَّافٍ مَهِينٍ ﴿١٢﴾

هَمَّازٍ مَقْسَمٍ وَمُجَسِّمٍ ﴿١٣﴾

مَنْعَاةٍ لِلْعَبَثِ مُعْتَدٍ أَثِيمٍ ﴿١٤﴾

عُتْلُ بَعْدَ ذَلِكَ لَعِينٍ ﴿١٥﴾

أَنْ كَانَ ذَا مَالٍ وَبَنِينَ ﴿١٦﴾

إِذَا تُتْلَى عَلَيْهِ آيَاتُنَا قَالَ أَسَاطِيرُ الْأَوَّلِينَ ﴿١٧﴾

^[1] (V.68:8) See the footnote of (V.3:85).

16. We shall brand him on the snout (nose)!

سَنَسْجُدُ عَلَى الْأَرْوَامِ ﴿١٦﴾

17. Verily, We have tried them as We tried the people of the garden, when they swore to pluck the fruits of the (garden) in the morning,

إِنَّا كُنَّا نَمُحِّدُكُمْ كَمَا بَدَأْنَا أَغْلَبَ الْجَنَّةِ إِذْ أَقْسَمُوا لَيَصْرِفُنَّهَا
مُصْرِيفِينَ ﴿١٧﴾

18. Without saying: *Inshâ' Allâh* (If Allâh will).

وَلَا يَتَسَوَّرُونَ ﴿١٨﴾

19. Then there passed by on it (the garden) a visitation (fire) from your Lord (at night and burnt it) while they were asleep.

فَطَافَ عَلَيْهَا طَائِفٌ مِّن رَّبِّكَ وَهُمْ نَائِمُونَ ﴿١٩﴾

20. So the (garden) became black by the morning, like a pitch dark night (in complete ruins).

فَأَصْبَحَتْ كَالصُّبُرِ ﴿٢٠﴾

21. Then they called out, one to another as soon as the morning broke.

فَتَنَادَوُا مَتَصَوِّرِينَ ﴿٢١﴾

22. Saying: "Go to your tilth in the morning, if you would pluck the fruits."

أَنِ اغْدُوا عَلَى حَرْثِكُمْ إِن كُنْتُمْ مَعْرِضِينَ ﴿٢٢﴾

23. So they departed, conversing in secret low tones (saying):

فَأَطْلَفُوا وَهَمَزَ خَفَّتُونَ ﴿٢٣﴾

24. "No *Miskîn* (poor man) shall enter upon you into it today."

أَن لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مَسْكِينٌ ﴿٢٤﴾

25. And they went in the morning with strong intention, thinking that they have power (to prevent the poor taking anything of the fruits therefrom).

وَعَدُوا عَلَى حَرْثٍ قَدِيدِينَ ﴿٢٥﴾

26. But when they saw the (garden), they said: "Verily, we have gone astray."

فَلَمَّا رَأَوْهَا قَالُوا لَئِنَّا لَضَالُونَ ﴿٢٦﴾

27. (Then they said): "Nay! Indeed we are deprived of (the fruits)!"

بَلْ نَحْنُ مَحْرُومُونَ ﴿٢٧﴾

28. The best among them said: "Did I not tell you: why say you not: *Inshâ' Allâh* (If Allâh will)."

قَالَ أَوْسَطُهُمْ أَلَيْسَ لَكَ بِمَا لَا تُسْمِعُونَ ﴿٢٨﴾

29. They said: "Glory to Our Lord! Verily, we have been *Zâlimûn* (wrong-doers).

قَالُوا سُبْحَانَ رَبِّنَا إِنَّا كُنَّا ظَالِمِينَ ﴿٢٩﴾

30. Then they turned one against another, blaming.

31. They said: "Woe to us! Verily, we were *Tāghûn* (transgressors and disobedient)

32. We hope that our Lord will give us in exchange a better (garden) than this. Truly, we turn to our Lord (wishing for good that He may forgive our sins and reward us in the Hereafter).

33. Such is the punishment (in this life), but truly the punishment of the Hereafter is greater if they but knew.

34. Verily, for the *Muttaqîn* (the pious — See V.2:2) are Gardens of delight (Paradise) with their Lord.

35. Shall We then treat the Muslims (believers of Islamic Monotheism, doers of righteous deeds) like the *Mujrimûn* (criminals, polytheists and disbelievers, etc.)?

36. What is the matter with you? How judge you?

37. Or have you a Book wherein you learn,

38. That you shall therein have all that you choose?

39. Or have you oaths from Us, reaching to the Day of Resurrection, that yours will be what you judge?

40. Ask them, which of them will stand surety for that!

41. Or have they "partners"? Then let them bring their "partners" if they are truthful!

42. (Remember) the Day when the Shin^[1]

فَأَقْبَلَ بَعْضُهُمْ عَآلِمٌ بَعْضًا يَكْتُمُونَ ﴿٦٥﴾

قَالُوا لَوْلَا إِنَّا كَآفِرِينَ ﴿٦٦﴾

عَسَى رَبَّنَا أَن يَبْدِلَآخِرَآيَاتِنَاإِلَّا إِلَيْنَا رَيْبُونَ ﴿٦٧﴾

كَذَٰلِكَ الْعَذَابُ وَلَآئِلَآءِ الْآخِرَةِ أَكْثَرُ لَآكُلُوا يَعْلَمُونَ ﴿٦٨﴾

إِنَّ الْمُتَّقِينَ عِنْدَ رَبِّهِمْ جَنَّاتُ النَّعِيمِ ﴿٦٩﴾

أَفَتَجْمَلُ الْمُتْسِلِينَ كَالْمُجْرِمِينَ ﴿٧٠﴾

مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿٧١﴾

أَمْ لَكُمْ كِتَابٌ فِيهِ تَدْرُسُونَ ﴿٧٢﴾

إِنْ لَكُمْ فُرْقَانٌ لِّمَا تَخْفَرُونَ ﴿٧٣﴾

أَمْ لَكُمْ أَوْثَانٌ مِّثْلَ بَنِي إِسْرَءِيلَ إِلَى يَوْمِ الْفِتْنَةِ إِنْ لَكُمْ لَمَّا

تَحْكُمُونَ ﴿٧٤﴾

سَأَلْتُمُوهُم بِاللَّهِ زَعِيمٌ ﴿٧٥﴾

أَمْ لَهُمْ شُرَكَاءُ عَلَيْهِمْ يَشْفَعُونَ لَكُمُ الْبَاطِلَ كَانُوا صَدِيقِينَ ﴿٧٦﴾

يَوْمَ يَكْتُفُ عَنْ سَاقٍ وَيُوَدُّنَ إِلَى الشَّجَرِ

^[1] (V.68:42). a) Narrated Abû-Sa'îd رضى الله عنه I heard the Prophet صلى الله عليه وسلم saying, "Allâh will lay bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate themselves in the world for showing off and for gaining good reputation. Such a one will try to prostrate himself

(on the Day of Judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate). (*Sahīh Al-Bukhārī*, Vol.6, *Hadīth* No.441).

b) See the footnote of (V.3:73) صفات الله .

c) Narrated Abū Sa'īd Al-Khudrī رضى الله عنه 'We said, "O Allāh's Messenger! Shall we see our Lord on the Day of Resurrection?" He said, "Do you have any difficulty in seeing the sun and the moon when the sky is clear?" We said, "No." He said, "So you will have no difficulty in seeing your Lord on that Day as you have no difficulty in seeing the sun and the moon (in a clear sky)." The Prophet صلى الله عليه وسلم then said, "Somebody will then announce, 'Let every nation follow what they used to worship.' So the people of the Cross will go with their Cross, and the idolaters (will go) with their idols, and the worshippers of every god (false deities) (will go) with their god: till there remain those who used to worship Allāh, from the righteous pious ones and the mischievous ones, and some of the people of the Scripture (Jews and Christians). Then Hell will be presented to them as if it were a mirage. Then it will be said to the Jews, 'What did you use to worship?' They will reply, 'We used to worship 'Uzair (Ezra), the son of Allāh.' It will be said to them, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink', and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allāh.' It will be said, 'You are liars, for Allāh has neither a wife nor a son. What do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead): till there remain only those who used to worship Allāh (Alone), from the righteous pious ones and the mischievous evil ones, it will be said to them, 'What keeps you here when all the people have gone?' They will say, 'We left them (in the world) when we were in greater need of them than we are today; we heard the call of one proclaiming — Let every nation follow what they used to worship, - and now we are waiting for our Lord.' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are our Lord.' And none will speak to Him then but the Prophets. And then it will be said to them, 'Do you know any sign by which you can recognise Him?' They will say, 'The Shin,' and so Allāh will then uncover His Shin whereupon every believer will prostrate himself before Him and there will remain those who used to prostrate themselves before Him just for showing off and for gaining good reputation. Such a one will try to prostrate himself but his back (bones) will become a single (vertebra) bone [like one piece of a wood and he will not be able to prostrate]. Then the bridge will be brought and laid across Hell." We (the Companions of the Prophet صلى الله عليه وسلم) said, "O Allāh's Messenger! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hooks like) a thorny seed that is wide at one side and narrow at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dān*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, or a strong wind, or fast horses or she-camels. So some will be safe without any harm; some will be safe after receiving some scratches and some will fall down into Hell (Fire). The last person will cross as if being dragged (over the bridge)." The Prophet صلى الله عليه وسلم said, "In claiming from me a right that has been clearly proved to be yours, you (Muslims) cannot be more pressing than the believers in interceding with Almighty for their (Muslim) brothers on that Day, when they see themselves safe. They will say, 'O Allāh! (Save) our brothers (for they) used to pray with us, fast with us and also do good deeds with us.' Allāh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of one (gold) Dinar.' Allāh will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in Hell (Fire) up to their feet, and some up to the middle of their legs. So, they will take out those whom they will recognise and then they will return. And Allāh will say (to them), 'Go and take out (of

shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allâh); but they (hypocrites, and those who pray to show off or to gain good reputation) shall not be able to do so.

43. Their eyes will be cast down and ignominy will cover them; they used to be called (for the prayer in the mosque) to prostrate themselves (offer prayers), while they were healthy and good (in the life of the world, but they did not come to the mosque).^[1]

[Tafsir At-Tabarî]

44. Then leave Me Alone with such as deny this Qur'ân. We shall punish them gradually from directions they perceive not.

45. And I will grant them a respite. Verily, My Plan is strong.

46. Or is it that you (O Muhammad صلى الله عليه وسلم) ask them a wage, so that they are heavily burdened with debt?

47. Or that the *Ghaib* (the Unseen — here in this Verse it means *Al-Lauh Al-Mahfûz*) is in their hands, so that they can write it down?

48. So wait with patience for the Decision of your Lord, and be not like the Companion of the Fish — when he cried out (to Us) while

فَلَا يَسْتَجِيبُونَ ﴿١٥﴾

تَحْسِبُهُمْ أَنْ يَكُونُوا رُفْهَةً رَزَاقَةً وَقَدْ كَانُوا يَدْعُونَ إِلَى

السُّجُودِ وَكُنُوا سَائِلِينَ ﴿١٦﴾

فَذَرْنِي وَنَبَذْتُ كُرْسِيَّ بِمَا كُنْتُ عَلَيْهِ سَاسًا وَمَعْنَى

مِنْ حَيْثُ لَا يَتَّقُونَ ﴿١٧﴾

وَأَمْلِي لَهُمْ أَنْ يَكُونُوا مِنْ عَمَلِي

أَوْ كُنْتُ لَهُمْ أَجْرًا فَمَنْ مِّنْهُمْ مَّنْ قُلْتُ ﴿١٨﴾

أَعْدَدْتُ لَهُمُ الْعَذَابَ فَهُمْ يَكْتُمُونَ ﴿١٩﴾

فَأَصْبَحَ إِخْرَاجُكَ وَلَا تَكُنْ كَصَاحِبِ الْحُوتِ

إِذْ تَأَذَّى وَهُوَ مَكْظُومٌ ﴿٢٠﴾

Hell) anyone in whose heart you find Faith equal to the weight of half a Dinar.' They will take out whomever they will recognise and return. And then Allâh will say, 'Go and take out (of Hell) anyone in whose heart you find Faith equal to the weight of an atom (or a small ant), and so they will take out all those whom they will recognise.' Abû Sa'îd said: "If you do not believe me then read the Holy Verse: 'Surely Allâh wrongs not even of the weight of an atom (or a small ant) but if there is any good (done), He doubles it.' (V.4:40)."

The Prophet صلى الله عليه وسلم added: "Then the Prophets and angels and the believers will intercede, and (last of all) the Almighty (Allâh) will say, 'Now remains My Intercession. He will then hold a handful of the Fire from which He will take out some people whose bodies have been burnt, and they will be thrown into a river at the entrance of Paradise, called the Water of Life. They will grow on its banks, as a seed carried by the torrent grows. You have noticed how it grows beside a rock or beside a tree, and how the side facing the sun is usually green while the side facing the shade is white. Those people will come out (of the River of Life) like pearls, and they will have (golden) necklaces, and then they will enter Paradise whereupon the people of Paradise will say, 'These are the people emancipated by the Gracious. He has admitted them into Paradise without (them) having done any good deed and without sending forth any good (for themselves).' Then it will be said to them, 'For you is what you have seen and its equivalent as well.' " (Sahih Al-Bukhârî, Vol. 9, Hadith No. 532B).

^[1] (V.68:43) See the footnote of (V.9:54).

he was in deep sorrow. (See Verse 21:87).

49. Had not a Grace from his Lord reached him, he would indeed have been (left in the stomach of the fish, but We forgave him): so he was cast off on the naked shore, while he was to be blamed.

50. Then his Lord chose him and made him of the righteous.

51. And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Qur'ân), and they say: "Verily, he (Muhammad صلى الله عليه وسلم) is a madman!"

52. But it is nothing else than a Reminder to all the 'Ālamîn (mankind and jinn).

Sûrat Al-Hâqqah
(The Inevitable) LXIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The Inevitable (i.e. the Day of Resurrection)!

2. What is the Inevitable?

3. And what will make you know what the Inevitable is?

4. Thamûd and 'Âd people denied the *Qâri'ah* (the striking Hour of Judgement)!

5. As for Thamûd, they were destroyed by the awful cry!

6. And as for 'Âd, they were destroyed by a furious violent wind!

7. Which Allâh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!

8. Do you see any remnants of them?

لَوْلَا أَن نَّذَرَكُمُ رَحْمَةً مِن رَّبِّنَا لَخَبِلَتْ بِالْعَمَى
وَهُوَ مَذْمُومٌ ۝١

فَأَخْتَبَهُ رَبُّهُ رَحْمَةً مِّنَ الصَّالِحِينَ ۝٢

وَإِنْ يَكَادُ الَّذِينَ كَفَرُوا لَيُفْلِتُوا بَأْصَارِهِمْ لَمَّا
سَمِعُوا الذِّكْرَ وَيَقُولُونَ إِنَّهُ لَمَنجُومٌ ۝٣

وَمَا لَهُمْ آلَافُ الْعَالَمِينَ ۝٤



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَاقَّةُ ۝١

مَا الْحَاقَّةُ ۝٢

وَمَا أَدْرَاكَ مَا الْحَاقَّةُ ۝٣

كَذَّبَتْ ثَمُودُ بِطَوَافِقِ الْوَارِثَةِ ۝٤

فَاتَّخَذُوا ثَمُودَ لَأَكْبَرُ الْبَرِيَّةِ ۝٥

وَاتَّخَذُوا ثَمُودَ لَأَكْبَرُ الْبَرِيَّةِ ۝٦

سَمِعُوا هَاطِلًا يَرْسُمُ الْبَالَ وَتَقْدِيرَ الْكَافِرِ حُسُومًا ۝٧

الْقَوْمَ فِيهَا تَطْمَسُ الْأَعْيُنُ لَكُلِّ مَنَظَرٍ ۝٨

فَمَا تَرَى الْهَمَمَ الْيَاقُوتَ ۝٩

9. And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of Lût (Lot)] committed sin.

10. And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.

11. Verily, when the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].

12. That We might make it (Noah's ship) an admonition for you and that it might be retained by the retaining ears.

13. Then when the Trumpet will be blown with one blowing (the first one).

14. And the earth and the mountains shall be removed from their places, and crushed with a single crushing.

15. Then on that Day shall the (Great) Event befall.

16. And the heaven will be rent asunder, for that Day it (the heaven) will be frail and torn up.

17. And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.

18. That Day shall you be brought to Judgement, not a secret of you will be hidden.

19. Then as for him who will be given his Record in his right hand will say: "Here! read my Record!

20. "Surely, I did believe that I shall meet my Account!"

21. So he shall be in a life, well-pleasing.

22. In lofty Paradise,

وَمِمَّنْ قَبْلَهُ وَفِرْعَوْنُ وَنَحْلَهُ وَالْمُؤَكَّدُونَ ١

فَقَصَبُوا رُسُلَهُمْ فَفَعَلْنَا لَهُمْ أَزْوَاجًا يُرَايُونَ ٢

إِنَّا نَحْنُ غَدَاةُ السَّاعَةِ نَسُفُكُهَا فِي الْبَحَارِ ٣

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعْمِلَ آذُنٌ غَصِيَّةً ٤

إِنَّا نُنْفِخُ فِي الصُّورِ نَفْثَةً وَاحِدَةً ٥

وَجُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَتُكَادُ وَاحِدَةً ٦

فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ ٧

وَانشَقَّتِ السَّمَاءُ فَهِيَ سُدٌ مُدْبِرَةٌ ٨

وَالْمَلَائِكَةُ عَلَى أَنْصَابِهَا أُفُودٌ حَرِيشٌ لِّذِكِّكَ يَوْمَئِذٍ ٩
تَكِينَةً ١٠

يَوْمَئِذٍ يُفَصِّلُ السُّورَ لَا تَخْفَى مِنْكُمْ الْغُيُوبُ ١١

فَأَمَّا مَنْ أُوذِيَ كَذِبَةً يُبْسِي يَدَاهُ فَيَقُولُ هَآكُم
أُورُوا الْكِتَابَ ١٢

إِلَى كَذِبْتُمْ أَنَّى مَأْتِي حَسَابِي ١٣

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ١٤

فِي جَنَّةٍ عَالِيَةٍ ١٥

23. The fruits in bunches whereof will be low and near at hand.

24. Eat and drink at ease for that which you have sent on before you in days past!

25. But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!

26. "And that I had never known how my Account is!

27. "Would that it (death) had been my end!

28. "My wealth has not availed me;

29. "My power (and arguments to defend myself) have gone from me!"

30. (It will be said): "Seize him and fetter him;

31. Then throw him in the blazing Fire.

32. "Then fasten him with a chain whereof the length is seventy cubits!"

33. Verily, he used not to believe in Allâh, the Most Great,

34. And urged not on the feeding of *Al-Miskîn* (the poor).^[1]

35. So no friend has he here this Day,

36. Nor any food except filth from the washing of wounds.

37. None will eat it except the *Khâtî'ûn* (sinners, disbelievers, polytheists).

38. So I swear by whatsoever you see,

39. And by whatsoever you see not,

فَطُورُهُمْ ذَاتِيغَةٍ ﴿٢٣﴾

كُلُوا وَشَرُّوا هَيْسًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْكَافِيَةِ ﴿٢٤﴾

وَأَمَّا مَنْ أُوثِّرَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ وَيَلَّتْ بِي لَوَائِي كِتَابِيَةِ ﴿٢٥﴾

وَلَوْ أَنِّي كُنْتُ يَعْلَمُ حِسَابِيَةِ ﴿٢٦﴾

يَكُونُ كَتَابِي الْقَاضِيَةِ ﴿٢٧﴾

مَا أَتَيْتُ عَلَى مَالِيَةِ ﴿٢٨﴾

هَكَذَا عَنِّي مُلْكِيَةِ ﴿٢٩﴾

خُذُوهُ فَغُلُّوهُ ﴿٣٠﴾

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿٣١﴾

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿٣٢﴾

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿٣٣﴾

وَلَا يَحْضُرُ عَلَى طَعَامِ الْوَسْطِيِّينَ ﴿٣٤﴾

فَلَيْسَ لَهُ الْيَوْمَ هُنَا حَمِيمٌ ﴿٣٥﴾

وَلَا طَعَامَ إِلَّا مِنْ غُسْلَيْنِ ﴿٣٦﴾

لَا يَأْكُلُهُمْ إِلَّا الْخَاطِلُونَ ﴿٣٧﴾

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿٣٨﴾

وَمَا لَا تُبْصِرُونَ ﴿٣٩﴾

^[1] (V.69:34) a) See the footnote of (V.2:83).

b) Narrated 'Abdulâh bin 'Amr رَضِيَ اللَّهُ عَنْهُ: A man asked the Prophet صلى الله عليه وسلم "What sort of deeds (or what qualities) of Islâm are good?" The Prophet صلى الله عليه وسلم replied, "To feed (the poor) and greet those whom you know and those whom you do not know". (*Sahih Al-Bukhârî*, Vol.1, *Hadith* No. 11).

40. That is verily, the word of an honoured Messenger [i.e. Jibrîl (Gabriel) or Muhammad صلى الله عليه وسلم which he has brought from Allâh].

41. It is not the word of a poet: little is that you believe!

42. Nor is it the word of a soothsayer (or a foreteller): little is that you remember!

43. (This is the) Revelation sent down from the Lord of the 'Ālamîn (mankind, jinn and all that exists).

44. And if he (Muhammad صلى الله عليه وسلم) had forged a false saying concerning Us (Allâh جل جلاله),

45. We surely would have seized him by his right hand (or with power and might),

46. And then We certainly would have cut off his life artery (aorta),

47. And none of you could have withheld Us from (punishing) him.

48. And Verily, this (Qur'ân) is a Reminder for the *Muttaqûn* (the pious - See V.2:2).

49. And Verily, We know that there are some among you that deny (this Qur'ân). (*Tafsîr At-Tabarî*)

50. And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).^[1]

51. And Verily, it (this Qur'ân) is an absolute truth with certainty.^[2]

52. So glorify the Name of your Lord, the Most Great.^[3]

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٤٠﴾

وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ ﴿٤١﴾

وَلَا يَقُولُ كَذِبٍ قَلِيلًا مَّا تَذَكَّرُونَ ﴿٤٢﴾

تَنْزِيلٌ مِنْ رَبِّ الْعَالَمِينَ ﴿٤٣﴾

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ ﴿٤٤﴾

لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٥﴾

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٦﴾

فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَكِيمٌ ﴿٤٧﴾

وَلَئِنَّهُ لَآتَاكُمْ مِنْكُمْ ذِكْرًا لِمَنْتَقِبِينَ ﴿٤٨﴾

فَلَا تَعْلَمُونَ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿٤٩﴾

وَلَئِنَّهُ لَاحْزَنٌ عَلَى الْكَافِرِينَ ﴿٥٠﴾

وَلَئِنَّهُ لَاحْقٌ بَيْنَ يَدَيْهِ ﴿٥١﴾

فَسَبِّحْ بِحَمْدِ رَبِّكَ الْعَظِيمِ ﴿٥٢﴾

^[1] (V.69:50) See the footnote of (V.3:85).

^[2] (V.69:51) See the footnote of (V.10:37).

^[3] (V.69:52) See footnotes of (V.13:28).

Sûrat Al-Ma'ârij
(The Ways of Ascent) LXX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. A questioner asked concerning a torment about to befall

2. Upon the disbelievers, which none can avert,

3. From Allâh, the Lord of the ways of ascent.

4. The angels and the *Rûh* [Jibrîl (Gabriel)] ascend to Him in a Day the measure whereof is fifty thousand years.

5. So be patient (O Muhammad صلى الله عليه وسلم), with a good patience.

6. Verily, they see it (the torment) afar off.

7. But We see it (quite) near.

8. The Day that the sky will be like the boiling filth of oil, (or molten copper or silver or lead).

9. And the mountains will be like flakes of wool.

10. And no friend will ask a friend (about his condition),

11. Though they shall be made to see one another (i.e. on the Day of Resurrection, there will be none but see his father, children and relatives, but he will neither speak to them nor will ask them for any help). The *Mujrim*, (criminal, sinner, disbeliever) would desire to ransom himself from the punishment of that Day by his children,

12. And his wife and his brother,

13. And his kindred who sheltered him,



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ ①

لِّلْكَافِرِينَ لَيْسَ لَهُمْ دَفْعٌ ②

مِّنْ أَلَدِّ الْمَعَارِجِ ③

تَصْرُجُ الْعَالَمِينَ ④ وَالرُّوحُ الْبَرُّوهُ فِي يَوْمٍ كَانَ مَقْدَرُهُ

خَمْسِينَ أَلْفَ سَنَةٍ ⑤

فَأَنصَرَفَ صَافِرِي الْعَالَمِينَ ⑥

إِنَّمَا يَرَوْهُ زَوْجٌ مُّؤَيَّدًا ⑦

وَرَأَىٰ فِيهَا ⑧

يَوْمَ تَكُونُ السَّمَاءُ كَالْهَيْبِ ⑨

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ ⑩

وَلَا يَسْأَلُ بِحَيْرٍ مُّيَسَّرًا ⑪

يَبْصُرُ يَوْمَئِذٍ الْمُجْرِمَ ⑫ فَيَقْتُلُوهُ مِنْ عَذَابٍ

يَوْمَ يَوْمٍ يَسِيرُ ⑬

وَصَحْبِهِ وَأَخُوهُ ⑭

وَقَصِيدَتُهُ أَلْوَىٰ شُرَيْكُوهُ ⑮

14. And all that are in the earth, so that it might save him.^[1]

وَمَنْ فِي الْأَرْضِ يَمَعَاتُ يُجِيبُهُ ﴿١٤﴾

15. By no means! Verily, it will be the Fire of Hell,

كَلَّا إِنَّهَا لَأُكْلِي ﴿١٥﴾

16. Taking away (burning completely) the head skin!

نَزَاعَةً لِّلنَّوَى ﴿١٦﴾

17. Calling^[2] (all) such as turn their backs and turn away their faces (from Faith) [picking and swallowing them up from that great gathering of mankind on the Day of Resurrection just as a bird picks up a food-grain from the earth with its beak and swallows it up] (*Tafṣīr Al-Qurtubī*)

تَدْعُوْنَ مَنْ أَدْبَرَ وَتَوَلَّى ﴿١٧﴾

18. And collect (wealth) and hide it (from spending it in the Cause of Allāh).

وَيَجْمَعُ الْكَوْنَى ﴿١٨﴾

19. Verily, man was created very impatient;

إِنَّ الْإِنْسَانَ لِرَبِّهِ لَآخِلٌ ﴿١٩﴾

20. Irritable (discontented) when evil touches him;

إِنَّمَا أَنَا لِّلْكَرَمِ لَجُورٌ ﴿٢٠﴾

21. And niggardly when good touches him.

وَلَإِنَّمَا أَنَا لِّلْكَرَمِ مَكْرُومٌ ﴿٢١﴾

22. Except those who are devoted to *Salāt* (prayers).^[3]

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

23. Those who remain constant in their *Salāt* (prayers);

الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

24. And those in whose wealth there is a recognised right

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّا لَمْ يَكُنْ مَعَهُمْ ﴿٢٤﴾

25. For the beggar who asks, and for the unlucky who has lost his property and wealth, (and his means of living has been straitened).

لِلْمَسْكِينِ وَالْمَحْرُومِ ﴿٢٥﴾

26. And those who believe in the Day of Recompense.

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

^[1] (V.70:14) See the footnote (B) of (V.51:60).

^[2] (V.70:17) (i.e. the Hell will call out): "[O *Kāfir* (O disbeliever in Allāh, His angels, His Books, His Messengers, Day of Resurrection and in *Al-Qadar* (Divine Preordainments), O *Mushrik* (O polytheist, disbeliever in the Oneness of Allāh)

^[3] (V.70:22) See the footnote of (V.9:91).

27. And those who fear the torment of their Lord.

28. Verily, the torment of their Lord is that before which none can feel secure. —

29. And those who guard their chastity (i.e. private parts from illegal sexual acts).^[1]

30. Except from their wives or the (women slaves) whom their right hands possess — for (then) they are not blameworthy.

31. But whosoever seeks beyond that, then it is those who are trespassers.^[2]

32. And those who keep their trusts and covenants.

33. And those who stand firm in their testimonies.

34. And those who guard their *Salât* (prayers) well.^[3]

35. Such shall dwell in the Gardens (i.e. Paradise), honoured.

36. So what is the matter with those who disbelieve that they hasten to listen from you [O Muhammad (صلى الله عليه وسلم), in order to deny you and to mock at you, and at Allâh's Book (this Qur'ân)].

وَالَّذِينَ يَخْشَوْنَ عَذَابَ رَبِّهِمْ يُضْمِرُونَ ﴿٢٧﴾

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

وَالَّذِينَ هُمْ عَنْ ذُرِّيَّتِهِمْ يَحْفَظُونَ ﴿٢٩﴾

إِلَّا عَلَىٰ أَرْوَاحِهِمْ ثَمًّا مَّا ذُكِّرُوا لَا يَسْمَعُونَ ﴿٣٠﴾
عَنِ الْمَوْتِينَ ﴿٣١﴾

فَمَنْ أَتَعْبَثُ بِهِ وَلَوْلَا إِلَهُكُمُ الْعَالَمُونَ ﴿٣٢﴾

وَالَّذِينَ هُمْ عَنْ ذِكْرِ رَبِّهِمْ يَنْهَوْنَ ﴿٣٣﴾

وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ يَتَذَكَّرُونَ ﴿٣٤﴾

وَالَّذِينَ هُمْ عَنْ صَلَاتِهِمْ يَتَذَكَّرُونَ ﴿٣٥﴾

أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَّمِينَ ﴿٣٦﴾

قَالَ الَّذِينَ كَفَرُوا إِنَّكَ مُّتَمَطِّعِينَ ﴿٣٧﴾

^[1] (V.70:29) Narrated Sahl bin Sa'd رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his mouth, tongue and his private parts)," I guarantee Paradise for him." (Sahih Al-Bukhârî, Vol. 8, Hadith No. 481).

* i.e., whoever protects his tongue from illegal talk like telling lies, or backbiting, etc., and his mouth from eating and drinking of forbidden illegal things, etc., and his private parts from illegal sexual acts.

^[2] (V.70:31) Narrated Anas رضى الله عنه I will narrate to you a *Hadith* I heard from Allâh's Messenger صلى الله عليه وسلم and none other than I will tell of it. I heard Allâh's Messenger صلى الله عليه وسلم saying, "From among the portents of the Hour are the following: Religious knowledge will be taken away; General ignorance (in religious matters) will increase; Illegal sexual intercourse will prevail; Drinking of alcoholic drinks will be very common; Men will decrease in number, and women will increase in number, so much so that fifty women will be looked after by one man." (Sahih Al-Bukhârî, Vol.7, Hadith No.158).

^[3] (V.70:34) See (V.2:238) and its footnote.

37. (Sitting) in groups on the right and on the left (of you, O Muhammad صلى الله عليه وسلم and علم)?

38. Does every man of them hope to enter the Paradise of Delight?

39. No, that is not like that! Verily, We have created them out of that which they know!

40. So I swear by the Lord of all the [three hundred and sixty-five (365)] points of sunrise and sunset in the east and the west that surely We are Able

41. To replace them by (others) better than them; and We are not to be outrun.

42. So leave them to plunge in vain talk¹¹ and play about, until they meet their Day which they are promised —

43. The Day when they will come out of the graves quickly as racing to a goal,

44. With their eyes lowered in fear and humility, ignominy covering them (all over)! That is the Day which they were promised!

Sûrat Nûh (Noah) LXXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Verily, We sent Nûh (Noah) to his people (saying): "Warn your people before there comes to them a painful torment."

2. He said: "O my people! Verily, I am a plain warner to you,

3. "That you should worship Allâh (Alone), fear (be dutiful to) Him, and obey me,

4. "He (Allâh) will forgive you of your sins and respite you to an appointed term. Verily, the term of Allâh when it comes, cannot be delayed, if you but knew."

عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ حِجْرَيْنِ ﴿٣٧﴾

يَطْمَعُ كُلُّ امْرِئٍ مِنْهُمْ أَنْ يُدْخَلَ جَنَّاتٍ مِنْ جَنَّاتٍ ﴿٣٨﴾

كَلَّا إِنَّهَا أَنْفُسٌ مَخْلُوقَاتٌ كَانُوا ﴿٣٩﴾

فَلَا أَقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ إِنَّهُ لَهُ يَوْمَ ﴿٤٠﴾

عَلَى أَنْ يُبَدِّلَ خَيْرَ لَكُمْ وَمَنْ مَخْلُوقٌ بِمَنْسُوبٍ ﴿٤١﴾

فَذَرَهُمْ خَوْضًا وَبَلَاغًا حَتَّى يَلْقُوا يَوْمَهُمُ الَّذِي يَوْعَدُونَ ﴿٤٢﴾

يَوْمَ يَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَّاجًا مُكَاتَمٍ إِلَى أَنْصَابٍ يَوْمَ يَنْصُفُونَ ﴿٤٣﴾

خَائِعَةً أَبْصَارُهُمْ تَخِرُّونَ مِنْهُمْ ذُلًّا ذَلِكَ الْيَوْمَ الَّذِي كَانُوا وَعَدُونَ ﴿٤٤﴾

سُورَةُ نُوحٍ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ أَنْ أَنْذِرْ قَوْمَكَ مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ عَذَابٌ أَلِيمٌ ﴿١﴾

قَالَ يَأْتِيهِمْ لِيَكُونُوا فِيهِمْ يَوْمَهُمْ ﴿٢﴾

أَنْ اعْبُدُوا اللَّهَ وَاتَّقُوهُ وَأَطِيعُوا أَمْرًا

يَعِزُّ لَكُمْ تَرْتِيبًا فَوَعَظَكَ وَتَوَكَّلْ عَلَيْهِمْ إِلَىٰ آجَلٍ مُّسَمًّى
إِنْ آجَلَ إِلَهِكَ إِذْ يَبْعَثُ فَلْيَصَِّرْ تَوَكُّعًا مِمَّنْ لَقِيَ اللَّهَ ﴿٤﴾

¹¹ (V.70:42) See the footnote of (V.4:5).

5. He said: "O my Lord! Verily, I have called to my people night and day (i.e. secretly and openly) to accept the doctrine of Islâmic Monotheism),¹¹

6. "But all my calling added nothing but to (their) flight (from the truth).

7. "And Verily, every time I called to them that You might forgive them, they thrust their fingers into their ears, covered themselves up with their garments, and persisted (in their refusal), and magnified themselves in pride.

8. "Then Verily, I called to them openly (aloud).

9. "Then Verily, I proclaimed to them in public, and I have appealed to them in private.

10. "I said (to them): 'Ask forgiveness from your Lord, Verily, He is Oft-Forgiving;

11. 'He will send rain to you in abundance,

12. 'And give you increase in wealth and children, and bestow on you gardens and bestow on you rivers.' "

13. What is the matter with you, that [you fear not Allâh (His punishment), and] you hope not for reward (from Allâh or you believe not in His Oneness).

14. While He has created you in (different) stages [i.e. first *Nutfah*, then *'Alaqah* and then *Mudghah*, see (V.23:13,14)].

15. See you not how Allâh has created the seven heavens one above another?

16. And has made the moon a light therein, and made the sun a lamp?

قَالَ رَبِّ إِنِّي دَعَوْتُ قَوْمِي لَيْلًا وَنَهَارًا ﴿٥﴾

فَلَمْ يَزِدْهُمْ دُعَايَ إِلَّا هُفُوًا ﴿٦﴾

وَإِنِّي كُلَّمَا دَعَوْتُهُمْ لِتَغْفِرَ لَهُمْ جَعَلُوا أُصْغُرًا
عَنَّا يُغْنِي عَنْهُمْ وَاسْتَغْفِرُوا لَهُمْ وَتَوَّعَرُوا وَاسْتَكْبَرُوا
أَسَدُكِبَالًا ﴿٧﴾

ثُمَّ إِنِّي دَعَوْتُهُمْ جَهْرًا ﴿٨﴾

ثُمَّ إِنِّي أَعْلَنْتُ لَهُمْ وَأَسْرَرْتُ لَهُمْ إِسْرَارًا ﴿٩﴾

فَقُلْ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا ﴿١٠﴾

يُرْسِلُ السَّمَاءَ عَلَيْهِمُ مِزْرَارًا ﴿١١﴾

وَيُضَاعِفْ لَهُمْ أَثْمَالَهُمْ وَيَجْعَلْ لَكُمْ جَنَّاتٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ﴿١٢﴾

فَأَلْهَمُوا الْفِتْرَةَ لَوْ هُمْ كَانُوا فَاعِلِينَ ﴿١٣﴾

وَقَدْ خَلَقْنَاكُمْ نُطْفَارًا ﴿١٤﴾

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمْعَ سَبْعَ مَسَاجِدَ ﴿١٥﴾

وَجَعَلَ الْقَمَرَ فِيهِنَّ نُورًا وَجَعَلَ الشَّمْسُ بِرُحْمَا
﴿١٦﴾

¹¹ (V.71:5) See the footnote of (V.2:143).

17. And Allâh has brought you forth from the (dust of) earth. (*Tafsir At-Tabari*)

وَاللّٰهُ الَّذِيّ خَلَقَكُمْ مِنْ اَرْضٍ رَّيًّا ۝١٧

18. Afterwards He will return you into it (the earth), and bring you forth (again on the Day of Resurrection).

ثُمَّ يُعِيدُكُمْ فِيهَا وَيُخْرِجُكُمْ اِخْرَاجًا ۝١٨

19. And Allâh has made for you the earth a wide expanse.

وَاللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ مِسَاطًا ۝١٩

20. That you may go about therein in broad roads.

لِتَسْلِكُوا مِنْهَا سُبُلًا ۝٢٠

21. Nûh (Noah) said: "My Lord! They have disobeyed me, and followed one whose wealth and children give him no increase but loss.

قَالَ نُوحٌ رَّبِّ اِنَّهُمْ عَصَوْنِي وَاتَّبَعُوا مَنْ لَا يُزِدُهُمْ مَالًا وَوَلَدُهُمْ اِلَّا خَسَارًا ۝٢١

22. "And they have plotted a mighty plot.

وَمَكَرُوا مَكْرًا كَبِيرًا ۝٢٢

23. "And they have said: 'You shall not leave your gods: nor shall you leave *Wadd*, nor *Suwâ'*, nor *Yaghûth*, nor *Ya'ûq* nor *Nasr*' (these are the names of their idols).

وَقَالُوا لَا تَذَرُنَّ آلِهَتَكُمْ وَلَا تَذَرُنَّ وَدًّا وَلَا سُوَاعًا وَلَا يَغُوثَ وَيَعُوقَ وَنَسْرًا ۝٢٣

24. "And indeed they have led many astray. And (O Allâh): 'Grant no increase to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) except error.' "

وَقَدْ أَضَلُّوا كَثِيرًا وَلَا تَزِدِ الظَّالِمِيْنَ اِلَّا ضَلَالًا ۝٢٤

25. Because of their sins they were drowned, then were made to enter the Fire. And they found none to help them instead of Allâh.

وَمَا خَلَقْتُهُمْ زُجْجًا فَلَمْ يَجِدُوا اَنْفُسًا فَوُتِحُوا لَهَا فَذَرَوْهُم مُّسْتَمِرِّينَ ۝٢٥

26. And Nûh (Noah) said: "My Lord! Leave not one of the disbelievers on the earth!

وَقَالَ نُوحٌ رَّبِّ لَا تَذَرْ عَلَى الْاَرْضِ مِنَ الْكَافِرِيْنَ دِيَارًا ۝٢٦

27. "If You leave them, they will mislead Your slaves, and they will beget none but wicked disbelievers.

اِنَّكَ اِنْ تَذَرَهُمْ يَفْضِلُوْا عِبَادَكَ وَلَا يَدْرُوْنَ اِلَّا فَجْرًا مُّعْتَدًا ۝٢٧

28. "My Lord! Forgive me, and my parents, and him who enters my home as a believer, and all the believing men and women. And to the *Zâlimûn* (polytheists, wrong-doers, and disbelievers) grant You no increase but destruction!"

رَّبِّ اغْفِرْ لِيْ وَلِوَالِدَيَّ وَلِلْمُؤْمِنِيْنَ اَمَّا مَنْ يَدْخُلْ بَيْتِيْ مُشْرِكًا وَلَا يُقِرِّبْنِيْ اِلَيْهِمْ فَلَا تُؤْسِرْهُ وَلِلْمُؤْمِنِيْنَ اَمَّا مَنْ يَدْخُلْ بَيْتِيْ مُشْرِكًا فَلَا تُؤْسِرْهُ وَلِلْمُؤْمِنِيْنَ اَمَّا مَنْ يَدْخُلْ بَيْتِيْ مُشْرِكًا فَلَا تُؤْسِرْهُ ۝٢٨

Sûrat Al-Jinn
(The Jinn) LXXII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad صلى الله عليه وسلم):
"It has been revealed to me that a group
(from three to ten in number) of jinn^[1]
listened (to this Qur'ân). They said: 'Verily,
we have heard a wonderful Recitation (this
Qur'ân)!

2. 'It guides to the Right Path, and we
have believed therein, and we shall never join
(in worship) anything with our Lord (Allâh).

3. 'And He, exalted is the Majesty of our
Lord, has taken neither a wife nor a son (or
offspring or children).^[2]

4. 'And that the foolish among us [i.e.
Iblîs (Satan) or the polytheists amongst the
jinn] used to utter against Allâh that which
was an enormity in falsehood.

5. 'And Verily, we thought that men and
jinn would not utter a lie against Allâh.

6. 'And Verily, there were men among
mankind who took shelter with the males
among the jinn, but they (jinn) increased
them (mankind) in sin and transgression.

7. 'And they thought as you thought, that
Allâh will not send any Messenger (to
mankind or jinn).

8. 'And we have sought to reach the
heaven; but found it filled with stern guards
and flaming fires.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أُوحِيَ إِلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ قَالُوا إِنَّا سَمِعْنَا
مُحَمَّدًا خَبِيرًا ۝

يَهْدِي إِلَى الْبِرِّ فَآمَنَّا بِهِ وَمَنْ شَرِكْ بِرَبِّنَا أَحَدًا ۝

وَأَنَّهُ تَكُنَّ جُدْرَانًا مَا اتَّخَذَ صَاحِبَةً وَلَا وَلَدًا ۝

وَأَنَّهُ كَانَ يَفُولُ سَفِيهُنَا عَلَى اللَّهِ شَطَطًا ۝

وَأَنَّهُ ظَنَّنَا أَن نَقُولَ الْإِنسَ وَالْجِنَّ عَلَى اللَّهِ كَذِبًا ۝

وَأَنَّهُمْ كَانُوا يَكْذِبُونَ الْإِنسَ يَعْتَدُونَ بِرَبِّهِمْ بِالْجَنِّ
فَكَادُوا هُمْ مَحْمُودًا ۝

وَأَنَّهُمْ ظَنُّوا كَمَا ظَنَنْتُمْ أَن نَبْعَثَ اللَّهُ أَحَدًا ۝

وَأَنَّا لَمَسْنَا السَّمَاءَ فَوَجَدْنَاهَا مُلَيَّتَةً حَرِيقًا
شَدِيدًا وُطُوقًا ۝

^[1] (V.72:1) Jinn: Allâh created jinn from fire and created human beings from mud and angels from light.

^[2] (V.72:3) : A) See the footnote of (V.2:116) and (V.6:101).

B) See the footnote (C) of (V.68:42).

9. 'And Verily, we used to sit there in stations, to (steal) hearing, but any who listens now will find a flaming fire watching him in ambush.

10. 'And we know not whether evil is intended for those on earth, or whether their Lord intends for them a Right Path.

11. 'There are among us some that are righteous, and some the contrary; we are groups having different ways (religious sects).

12. 'And we think that we cannot escape (the punishment of) Allâh in the earth, nor can we escape Him by flight.

13. 'And indeed when we heard the Guidance (this Qur'ân), we believed therein (Islâmic Monotheism), and whosoever believes in his Lord shall have no fear, either of a decrease in the reward of his good deeds or an increase in the punishment for his sins.

14. 'And of us some are Muslims (who have submitted to Allâh, after listening to this Qur'ân), and of us some are *Al-Qâsitûn* (disbelievers who have deviated from the Right Path). And whosoever has embraced Islâm (i.e. has become a Muslim by submitting to Allâh), then such have sought the Right Path."

15. And as for *Al-Qâsitûn* (disbelievers who deviated from the Right Path), they shall be firewood for Hell,

16. If they (non-Muslims) had believed in Allâh, and went on the Right Way (i.e. Islâm), We would surely have bestowed on them water (rain) in abundance.

17. That We might try them thereby. And whosoever turns away from the Reminder of his Lord (i.e. this Qur'ân, — and practise not its laws and orders), He will cause him to enter in a severe torment (i.e. Hell).

وَأَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقْعُودَاتٍ لِّلْمَسْمُوعِ ۖ
فَمَن يَسْمَعُ ۙ إِنَّا لَنَجِدُهُنَّ بِآيَاتِنَا ۖ ﴿٩﴾

وَأَنَّا لَا تَدْرِي أَأَنشُرُ أَوْ أُبْدِيَنَّ فِي الْأَرْضِ أَمَّا أَرَادَ يَوْمَهُ
رَبُّهُمْ ۚ وَشَدِيدُكَ ۖ ﴿١٠﴾

وَأَنَّا وَمَا الْصَّالِحُونَ وَوَمَا دُونَ ذَٰلِكَ كَمَا ظَنَّا قَدْ وَدَّكَ ۖ ﴿١١﴾

وَأَنَّا ظَنَنَّا أَن لَّنْ نُّعْجِزَ اللَّهَ فِي الْأَرْضِ
وَلَن نُّعْجِزَهُ بِخِزْيَانِ ۖ ﴿١٢﴾

وَأَنَّا لَنَأْمُرُهُنَّ بِالْهُدَىٰ أَوْ نَنْهَيْنَهُنَّ ۖ فَمَنْ يُؤْمِنْ بِرَبِّهِ
فَلَا يَخَافُ يَحْشَرُهُنَّ وَلَا رَهَقًا ۖ ﴿١٣﴾

وَأَنَّا وَمَا الْمُتَّبِعُونَ وَوَمَا الْقَائِمُونَ ۖ فَمَن آمَنَ
فَأُولَٰئِكَ يَتَخَوَّاتُ وَوَدَّكَ ۖ ﴿١٤﴾

وَأَمَّا الْقَائِمُونَ فَكَانُوا يُجَاهَرُونَ بِحُكْمِنَا ۖ ﴿١٥﴾

وَأَلَّا أَسْتَقْبِلُوا عَلَى الطَّرِيقِ ۚ لَأَسْجِبَهُمْ رَبُّكَ عَذَابًا ۖ ﴿١٦﴾

لِنَقْبَلُهُمْ فِيهِ ۖ وَنَنبَرِضُ عَنْ ذِكْرِ رَبِّهِ يَسْكَلُ
عَنَّا بِآيَاتِنَا ۖ ﴿١٧﴾

18. And the mosques are for Allâh (Alone): so invoke not anyone along with Allâh.^[1]

وَأَنَّ الْمَسَاجِدَ لِلَّهِ فَلَا تَدْعُوا مَعَ اللَّهِ أَحَدًا ﴿١٨﴾

19. And when the slave of Allâh (Muhammad صلى الله عليه وسلم) stood up invoking Him (his Lord — Allâh) in prayer they (the jinn) just made round him a dense crowd as if sticking one over the other (in order to listen to the Prophet's صلى الله عليه وسلم) recitation).

وَأَنذَرْتَهُمْ نَارًا وَقَالُوا لَا يَنْصُرُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ ﴿١٩﴾
عَبِيدُكَ ﴿٢٠﴾

20. Say (O Muhammad صلى الله عليه وسلم): "I invoke only my Lord (Allâh Alone), and I associate none as partners along with Him."

قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا أُشْرِكُ بِهِ أَحَدًا ﴿٢٠﴾

21. Say: "It is not in my power to cause you harm, or to bring you to the Right Path."

قُلْ إِنِّي لَا أَمْلِكُ لَكُمْ ضَرًّا وَلَا رَفْعًا ﴿٢١﴾

22. Say (O Muhammad صلى الله عليه وسلم): "None can protect me from Allâh's punishment (if I were to disobey Him), nor can I find refuge except in Him."

قُلْ إِنِّي أَخْشَى اللَّهَ يَوْمَ الْقِيَامَةِ ﴿٢٢﴾
مَلْعُونًا ﴿٢٣﴾

23. "(Mine is) but conveyance (of the truth) from Allâh and His Messages (of Islâmic Monotheism), and whosoever disobeys Allâh and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever."^[2]

إِلَّا الْمُنَاقِقِينَ الَّذِينَ جَاءُوا بِحُكْمٍ مِّنْ بَيْنِ يَدَيْهِ
قَالَ لَهُمْ فَاصْبِرُوا فِيهَا أَبَدًا ﴿٢٣﴾

24. Till, when they see that which they are promised, then they will know who it is that is weaker concerning helpers and less important concerning numbers.

حَتَّىٰ إِذَا رَأَوْا مَا وَعَدُوا وَهُمْ لَا يُصِلُونَ إِلَّا لَمَّةً
فَلَمَّ يَوْمًا أَقَلُّ عَدَدًا ﴿٢٤﴾

25. Say (O Muhammad صلى الله عليه وسلم): "I know not whether (the punishment) which you are promised is near or whether my Lord will appoint for it a distant term."

قُلْ إِنِّي لَا أَدْرِي أَلْقَرِيبَ مَا وَعَدُونِ أَمْ يُجْعَلُ لَهُمُ رَحْمَةٌ مِّنْ رَبِّي أَعْلَمًا ﴿٢٥﴾

26. "(He Alone is) the All-Knower of the *Ghaib* (Unseen), and He reveals to none His *Ghaib* (Unseen)."

غَيْبِ الْقَرِيبِ فَلَا يَظْهَرُ عَلَىٰ غَيْبِهِ أَحَدًا ﴿٢٦﴾

^[1] (V.72:18) See the footnote of (V.2:165).

^[2] (V.72:23) See the footnote of (V.3:85).

27. Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.

28. [He (Allâh) protects them (the Messengers)], till He sees that they (the Messengers) have conveyed the Messages of their Lord (Allâh). And He (Allâh) surrounds all that which is with them, and He (Allâh) keeps count of all things (i.e. He knows the exact number of everything).

Sûrat Al-Muzzammil (The One wrapped in Garments) LXXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. O you wrapped in garments (i.e. Prophet Muhammad (صلى الله عليه وسلم)!

2. Stand (to pray) all night, except a little —

3. Half of it or a little less than that,

4. Or a little more. And recite the Qur'ân (aloud) in a slow, (pleasant tone and) style.^[1]

5. Verily, We shall send down to you a weighty Word (i.e. obligations, laws).

6. Verily, the rising by night (for Tahajjud prayer) is very hard and most potent and good for governing oneself, and most suitable for (understanding) the Word (of Allâh).

7. Verily, there is for you by day prolonged occupation with ordinary duties.

8. And remember the Name of your Lord and devote yourself to Him with a complete devotion.

9. (He Alone is) the Lord of the east and

إِلَّا مَنِ ارْتَضَىٰ مِن رَّسُولٍ فَإِنَّهُ يَسْلُكُ مِن بَيْنِ يَدَيْهِ وَيَمْنِ خَلْفَهُ رَجَبًا ﴿٢٧﴾

يَعْلَمُ أَنَّ قَدْ أَفْلَحُوا بِنَافِلَتِهِمْ وَأَحَاطَ بِمَا لَدَيْهِمْ وَأَحْصَىٰ كُلَّ شَيْءٍ عَدَدًا ﴿٢٨﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمَزْمِيلُ ﴿١﴾

قُمْ لَيْلًا أَوْ لَيْلًا ﴿٢﴾

نِصْفَهُ أَوْ انْقُصْ مِنْهُ قَلِيلًا ﴿٣﴾

أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا ﴿٤﴾

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ﴿٥﴾

إِنَّ نَافِلَةَ الْآيَاتِ إِتْفَادًا وَتَهْنِئَةً وَأَقْرَبَ بَرًّا ﴿٦﴾

إِنَّ لَكَ فِي النَّهَارِ سَبْعًا وَخِصْلًا ﴿٧﴾

وَاذْكُرْ اسْمَ رَبِّكَ وَقَبِّلْ إِلَيْهِ تَتِمَّةً ﴿٨﴾

رَبِّ الشَّرْقِ وَالْمَغْرِبِ لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغُيُوبِ ﴿٩﴾

^[1] (V.73:4) See the footnote of (V.29:51).

the west; *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He). So take Him Alone as *Wakil* (Disposer of your affairs).^[1]

10. And be patient (O Muhammad صلى الله عليه وسلم) with what they say, and keep away from them in a good way.

11. And leave Me Alone to deal with the deniers (those who deny My Verses), those who are in possession of good things of life. And give them respite for a little while.

12. Verily, with Us are fetters (to bind them), and a raging Fire.

13. And a food that chokes, and a painful torment.

14. On the Day when the earth and the mountains will be in violent shake, and the mountains will be a heap of sand poured out.

15. Verily, We have sent to you (O men) a Messenger (Muhammad صلى الله عليه وسلم) to be a witness over you, as We did send a Messenger [Mûsâ (Moses)] to Fir'aun (Pharaoh).^[2]

16. But Fir'aun (Pharaoh) disobeyed the Messenger [Mûsâ (Moses)]; so We seized him with a severe punishment.

17. Then how can you avoid the punishment, if you disbelieve, on a Day (i.e. the Day of Resurrection) that will make the children grey-headed,

18. Whereon the heaven will be cleft asunder? His Promise is certainly to be accomplished.

19. Verily, this is an admonition: therefore whosoever wills, let him take a Path to His Lord!

وَأَصْبِرْ عَلَى مَا يُلَوْنَ وَاصْبِرْ لَهُمْ صَبْرًا حَسِيلًا ﴿١٠﴾

وَذَرْنِي وَالْمُكَذِّبِينَ أُولِيَ النَّعْمَةِ وَمَهِّلْهُمْ قَلِيلًا ﴿١١﴾

إِنَّا لَنَدِينَاكُمُ الْآُلُوفَ وَجُجًا ﴿١٢﴾

وَطَعَامًا غَاصِقًا وَذَلَابًا أَلِيمًا ﴿١٣﴾

يَوْمَ تَرْجُفُ الْأَرْضُ زَلَّالًا وَتَأْتِي الْبُحُلُ حَبَالًا ﴿١٤﴾
مُهِيلًا ﴿١٥﴾

إِنَّا أَرْسَلْنَاكَ الْبُكْرَ رَسُولًا شَاهِدًا عَلَى كَوْمِكَ أَرْسَلْنَا إِلَىٰ
فِرْعَوْنَ رَسُولًا ﴿١٦﴾

فَصَلَّىٰ فِرْعَوْنُ الرَّسُولَ فَأَخَذْنَاهُ أَخَذًا وَبِيلًا ﴿١٧﴾

فَكَيْفَ تَتَّقُونَ إِن كَفَرْتُمْ يَوْمًا يَجْعَلُ الْوِلْدَانَ
شِيبًا ﴿١٨﴾

السَّمَاءَ مُنْفِطِرًا وَتَكُونُ الْوُجُوهُ مَوْجًا ﴿١٩﴾

إِن هَٰذَا مِنذَرَةٌ فَكُن سَاءً لَّخَلْدًا إِلَىٰ رَبِّهِ
سَبِيلًا ﴿٢٠﴾

^[1] (V.73:9) See the (V.3:173) and its footnotes.

^[2] (V.73:15) See the footnotes of (V.2:252).

20. Verily, your Lord knows that you do stand (to pray at night) a little less than two thirds of the night, or half the night, or a third of the night, and also a party of those with you. And Allâh measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you (in mercy). So, recite you of the Qur'ân as much as may be easy for you. He knows that there will be some among you sick, others travelling through the land, seeking of Allâh's Bounty, yet others fighting in Allâh's Cause. So recite as much of the Qur'ân as may be easy (for you), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and lend Allâh a goodly loan. And whatever good you send before you for yourselves (i.e. *Nawâfil* non-obligatory acts of worship: prayers, charity, fasting, *Hajj* and 'Umrah), you will certainly find it with Allâh, better and greater in reward. And seek Forgiveness of Allâh. Verily, Allâh is Oft-Forgiving, Most-Merciful¹¹.

Sûrat Al-Muddaththir
(The One Enveloped) LXXIV

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. O you (Muhammad صلى الله عليه وسلم)
enveloped in garments!

2. Arise and warn!

3. And magnify your Lord (Allâh)!

4. And purify your garments!

5. And keep away from *Ar-Rujz* (the idols)!

6. And give not a thing in order to have more (or consider not your deeds of obedience to Allâh as a favour to Him).

إِنَّ رَبَّكَ يَقْضِي الْقُلُوبَ أَنْ تَنْتَفِي أَيْلَ وَتَقْضِي الْقُلُوبَ
وَمَا يَكُنْ مِنَ الَّذِينَ مَعَكَ وَاللَّهُ يَقْضِي الْقُلُوبَ
لَنْ تُحْصَوْهُ فَتَابَ عَلَيْكَ فَاقْرَأْ وَامْنِمْ مِنَ الْقُرْآنِ
عَلَيْكَ أَنْ سَيَكُنْ مِنْكَ رُحْمٌ وَعَلَيْكَ أَنْ يَضُرُّوكَ فِي
الْأَرْضِ يَتَّبِعُونَ مِنْ فَضْلِ اللَّهِ وَمَا يَخْرُونَ يَتَّبِعُونَ فِي
سَبِيلِ اللَّهِ فَاقْرَأْ وَامْنِمْ رُحْمَةً وَأَقِمُوا الصَّلَاةَ وَآتُوا
الزَّكَاةَ وَاقْرَأُوا الْقُرْآنَ فَتُحِبُّوا حَسَنًا وَمَا تَكْفُرُونَ
خَيْرٌ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَأَعْلَمُ بِمَا تَكْفُرُونَ وَاللَّهُ
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ﴿٥﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ ﴿١﴾

قُمْ فَأَنْذِرْ ﴿٢﴾

وَرَبَّكَ فَكَبِّرْ ﴿٣﴾

وَوَسَّاءَكَ فَطَهِّرْ ﴿٤﴾

وَالرُّجْزَ فَاهْجِرْ ﴿٥﴾

وَلَا تَمْنُنْ تَسْتَكْبِرُ ﴿٦﴾

¹¹ (V.73:20) See the footnotes of (V.50:39).

7. And be patient for the sake of your Lord (i.e. perform your duty to Allâh)!

وَلِرَبِّكَ فَاصْبِرْ ٧

8. Then, when the Trumpet is sounded (i.e. the second blowing of the horn).

فَإِن تَنفَخَ فِي السَّاعُورِ ٨

9. Truly, that Day will be a Hard Day —

فَالْيَوْمَ لِلْمُؤْمِنِينَ أَوَّعٌ ٩

10. Far from easy for the disbelievers.

عَلَى الْكَافِرِينَ عَذَابٌ ١٠

11. Leave Me Alone (to deal) with whom I created lonely (without any wealth or children etc. i.e. Al-Walîd bin Al-Mughîrah Al-Makhzûmî).

كَذَّبْتَنِي وَمَنْ خَلَقْتَ وَحِيدًا ١١

12. And then granted him resources in abundance.

وَجَعَلْتَ لَهُ مَا أَمْسَدُوكَ ١٢

13. And children to be by his side.

وَبَنِينَ شُهُودًا ١٣

14. And made life smooth and comfortable for him.

وَمَهَّدْتَ لَهُ فَتَمِيمًا ١٤

15. After all that he desires that I should give more;

فَتَقَطِّعْ لِي لَئِيمًا ١٥

16. Nay! Verily, he has been opposing Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations).

كَلَّا لَئِنْ كَانَتْ لَا كُنَّا عَيْنًا ١٦

17. I shall oblige him to (climb a slippery mountain in the Hell-fire called *As-Sa'ûd*, or) face a severe torment!

سَأُؤْتِيهِ مِنْ صَعُودًا ١٧

18. Verily, he thought and plotted.

إِنَّهُ مَكَرٌ وَفَدَّرَ ١٨

19. So let him be cursed: how he plotted!

فَقَتِيلٌ كَيْفَ فَدَّرَ ١٩

20. And once more let him be cursed: how he plotted!

تَوَيْلٌ كَيْفَ فَدَّرَ ٢٠

21. Then he thought.

فَوَقَّرَ ٢١

22. Then he frowned and he looked in a bad tempered way;

فَوَعَّسَ وَآسَرَ ٢٢

23. Then he turned back, and was proud.

فَوَادَّ وَأَسْتَكْبَرَ ٢٣

24. Then he said: "This is nothing but magic from that of old,

فَقَالَ إِنَّا هُنَا إِلَّا سِحْرٌ قَدِيمٌ ٢٤

25. "This is nothing but the word of a human being!"

26. I will cast him into Hell-fire.^[1]

27. And what will make you know (exactly) what Hell-fire is?

28. It spares not (any sinner), nor does it leave (anything unburnt)!

29. Burning and blackening the skins!

30. Over it are nineteen (angels as guardians and keepers of Hell).

31. And We have set none but angels as guardians of the Fire. And We have fixed their number (19) only as a trial for the disbelievers, in order that the people of the Scripture (Jews and Christians) may arrive at a certainty [that this Qur'ân is the truth as it agrees with their Books regarding the number (19) which is written in the Taurât (Torah) and the Injeel (Gospel)] and that the believers may increase in Faith (as this Qur'ân is the truth), and that no doubt may be left for the people of the Scripture and the believers, and that those in whose hearts is a disease (of hypocrisy) and the disbelievers may say: "What Allâh intends by this (curious) example?" Thus Allâh leads astray whom He wills and guides whom He wills. And none can know the hosts of your Lord but He. And this (Hell) is nothing else than a (warning) reminder to mankind.

32. Nay! And by the moon

33. And by the night when it withdraws.

34. And by the dawn when it brightens.

35. Verily, it (Hell, or their denial of Prophet Muhammad صلى الله عليه وسلم , or the

إِنَّ هَذَا إِلَّا قَوْلُ الْبَشَرِ ﴿١٥﴾

سَأُضِلُّهُ سَقَرٌ ﴿١٦﴾

وَمَا أَدْرَاكَ مَا سَقَرٌ ﴿١٧﴾

لَا يَذوقُ وَلَا تَذُقُ ﴿١٨﴾

لَوْ سَاءَ لِلْبَشَرِ ﴿١٩﴾

عَلَيْهَا لِسْعَةُ عَشْرٍ ﴿٢٠﴾

وَمَا جَعَلْنَا أَصْحَابَ النَّارِ إِلَّا مَلَائِكَةً وَمَا جَعَلْنَا عَنْدَهُمْ إِلَّا
فِتْنَةً لِلَّذِينَ كَفَرُوا لِيَسْتَفِيقَ الَّذِينَ أُرُوا إِلِكُتَابَ وَيَزَادَ
الَّذِينَ آمَنُوا إِلِمَانًا وَلَا يُؤْمِنُوا الَّذِينَ أُرُوا إِلِكُتَابَ وَالْمُؤْمِنُونَ
وَلِيَقُولَ الَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ وَالْكَافِرُونَ مَاذَا أَرَادَ اللَّهُ
بِهَذَا مَثَلًا كَذَلِكَ يُضِلُّ اللَّهُ مَن يَشَاءُ وَيَهْدِي مَن
يَشَاءُ وَمَا يَعْلَمُ خُجُوزَ ذَلِكَ إِلَّا هُوَ وَمَا يَذَّكَّرُ إِلَّا أَعْيُنُهُ
لِلْبَشَرِ ﴿٢١﴾

كَذَٰلِكَ الْقَمَرِ ﴿٢٢﴾

وَاللَّيْلِ إِذَا تَجَنَّى ﴿٢٣﴾

وَالصُّبْحِ إِذَا تَنَفَّسَ ﴿٢٤﴾

إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٢٥﴾

^[1] (V.74:26) See the footnote of (V.17:97).

Day of Resurrection) is but one of the greatest (signs).

36. A warning to mankind —

37. To any of you that chooses to go forward (by working righteous deeds), or to remain behind (by committing sins).

38. Every person is a pledge for what he has earned,

39. Except those on the Right, (i.e. the pious true believers of Islâmic Monotheism).

40. In Gardens (Paradise) they will ask one another,

41. About *Al-Mujrimûn* (polytheists, criminals, disbelievers), (And they will say to them):

42. "What has caused you to enter Hell?"

43. They will say: "We were not of those who used to offer the *Salât* (prayers),^[1]

44. "Nor we used to feed *Al-Miskîn* (the needy);

45. "And we used to talk falsehood (all that which Allâh hated) with vain talkers."^[2]

46. And we used to deny the Day of Recompense,^[3]

47. "Until there came to us (the death) that is certain."

48. So no intercession of intercessors will be of any use to them.

49. Then what is wrong with them (i.e. the polytheists, the disbelievers) that they turn away from (receiving) admonition?

يَذَرُ الْبَشَرُ ٧٦

لِمَنْ يَشَاءُ وَمَنْ كَانَ يَتَّقِمْ أَنْ يَتَّقِمْ ٧٧

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ٧٨

إِلَّا أَهْبَاطَ الْيَمِينِ ٧٩

فِي جَنَّاتٍ يَنْسَوْنَ ٨٠

عَنِ الْمُجْرِمِينَ ٨١

مَا سَأَلَكَ فِي سَعَرٍ ٨٢

قَالُوا لَوْ كُنَّا مِنَ الْمُعْتَبِرِينَ ٨٣

وَلَوْ أَنَّكَ تَطْعُمُ الْيَتَامَى ٨٤

وَكُنَّا تَخَوَّلُكُمْ مَعَ الْكَافِرِينَ ٨٥

وَكُنَّا نَكْذِبُ بِيَوْمِ الدِّينِ ٨٦

حَتَّى أَتَانَا الْيَقِينُ ٨٧

فَمَا نَعْمُهُمْ شَفَعَهُ الشَّفَاعُونَ ٨٨

فَمَا لَهُمْ عَنِ التَّذْكَرَةِ مُعْرِضِينَ ٨٩

^[1] (V.74:43) See the footnote of (V.8:39).

^[2] (V.74:45) See the footnote of (V.4:5).

^[3] (V.74:46) See the footnotes of (V.3:85).

50. As if they were (frightened) wild donkeys.

51. Fleeing from a hunter (or a lion, or a beast of prey).

52. Nay, everyone of them desires that he should be given pages spread out (coming from Allâh with a writing that Islâm is the right religion, and Muhammad صلى الله عليه وسلم has come with the truth from Allâh, the Lord of the heavens and earth).

53. Nay! But they fear not the Hereafter (from Allâh's punishment).

54. Nay, Verily, this (Qur'ân) is an admonition,

55. So whosoever wills (let him read it), and receives admonition (from it)!

56. And they will not receive admonition unless Allâh wills; He (Allâh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins).

**Sûrat Al-Qiyâmah
(The Resurrection) LXXV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. I swear by the Day of Resurrection.

2. And I swear by the self-reproaching person (a believer).

3. Does man (a disbeliever) think that We shall not assemble his bones?

4. Yes, We are Able to put together in perfect order the tips of his fingers.^[1]

كَأَنَّهُمْ حُمُرٌ مُسْتَفِرَّةٌ ﴿٥٠﴾

فَرَقَّ بِمُنْهَاجٍ مَّشْرَاجٌ ﴿٥١﴾

بَلْ يَرِيدُ كُلُّ امْرِئٍ مِّنْهُمْ أَن يُدْفِنَ بِصُحُفٍ مِّنْشَرَةٍ ﴿٥٢﴾

كَلَّا لَئِنْ لَّمْ يَنصُرُوا مِنَ الْآخِرَةِ ﴿٥٣﴾

كَلَّا إِنَّهُ يَنْتَذِرُهُ ﴿٥٤﴾

فَمَنْ شَاءَ ذَكَرْهُ ﴿٥٥﴾

وَمَا يَذْكُرُونَ إِلَّا أَن يَشَاءَ اللَّهُ هُوَ أَهْلُ الْقُدْرَةِ

وَأَهْلُ الْغَفْرِ ﴿٥٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِوَيْحٍ مُّبِينٍ ﴿١﴾

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

أَلَيْسَ الْإِنْسَانُ أَلَّنْ يَجْمَعَ عِظَامَهُ ﴿٣﴾

بَلَىٰ قَدْ يَفْعَلُ قَالَ أَتَسْتَسْمِي بَنَاتَهُ ﴿٤﴾

[1] (V.75:4) Each human being has his or her own special finger prints not resembling anyone else, indicating that our Lord (Allâh) is the Most Superior Creator of everything: *Lâ ilâha illâ Huwa* (none has the right to be worshipped but He).

5. Nay! Man (denies Resurrection and Reckoning. So he) desires to continue committing sins.

6. He asks: "When will be this Day of Resurrection?"

7. So, when the sight shall be dazed.

8. And the moon will be eclipsed.

9. And the sun and moon will be joined together (by going one into the other or folded up or deprived of their light).^[1]

10. On that Day man will say: "Where (is the refuge) to flee?"

11. No! There is no refuge!

12. To your Lord (Alone) will be the place of rest that Day.

13. On that Day man will be informed of what he sent forward (of his evil or good deeds), and what he left behind (of his good or evil traditions).

14. Nay! Man will be a witness against himself [as his body parts (skin, hands, legs, etc.) will speak about his deeds],

15. Though he may put forth his excuses (to cover his evil deeds).

16. Move not your tongue concerning (the Qur'ân, O Muhammad صلى الله عليه وسلم) to make haste therewith.

17. It is for Us to collect it and to give you (O Muhammad صلى الله عليه وسلم) the ability to recite it (the Qur'ân).

18. And when We have recited it to you [O Muhammad صلى الله عليه وسلم through Jibrîl

بَلْ يُرِيدُ الْإِنْسَانُ لِيَفْجُرَ أَمَامَهُ ⑤

يَسْأَلُ أَإِنْ كَانَ يَوْمُ الْقِيَامَةِ ⑥

فَلَا يَرَى الْبَصَرُ ⑦

وَحَسِبَ الْقَمَرُ ⑧

وَجُمُ الشَّمْسِ وَالْقَمَرُ ⑨

يَقُولُ الْإِنْسَانُ وَمَيْدَى أَيُّ الْمَفَارِ ⑩

كَلَّا لَا تَزِرُ ⑪

إِلَى رَبِّكَ وَمَيْدَى الْمَسْتَقَرِّ ⑫

يُنَبِّئُ الْإِنْسَانُ وَمَيْدَى مَا كَانَتْ تَكْفُرُ ⑬

بَلَى الْإِنْسَانُ عَلَى نَفْسِهِ يَكْفُرُ ⑭

وَأَلْقَى مَعَاذِرَهُ ⑮

لَا تَحْمِلْ لِي سَمْعًا وَلَا تَنْصَحْ لِي ⑯

إِنْ عَلَيْنَا جُمُوعُهُمْ فَلْيَقُولُوا ⑰

فَلْيَقُولُوا هُوَ قَدِ اتَّبَعَ ⑱

[1] (V.75:9) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 422).

(Gabriel)], then follow its (the Qur'ân's) recital.

19. Then it is for Us (Allâh) to make it clear (to you).

20. Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but you (men) love the present life of this world,

21. And neglect the Hereafter.

22. Some faces that Day shall be *Nâdirah* (shining and radiant).

23. Looking at their Lord (Allâh).

24. And some faces, that Day, will be *Bâsirah* (dark, gloomy, frowning, and sad),

25. Thinking that some calamity is about to fall on them.

26. Nay, when (the soul) reaches to the collar bone (i.e. up to the throat in its exit),

27. And it will be said: "Who can cure him (and save him from death)?"

28. And he (the dying person) will conclude that it was (the time) of parting (death);

29. And one leg will be joined with another leg (shrouded).^[1]

30. The drive will be, on that Day, to your Lord (Allâh)!

31. So he (the disbeliever) neither believed (in this Qur'ân and in the Message of Muhammad صلى الله عليه وسلم) nor prayed!

32. But on the contrary, he denied (this Qur'ân and the Message of Muhammad صلى الله عليه وسلم) and turned away!

قُرْآنَ عَلَيْهِ سُبْحَاتُكَ ١١

كَلَّا بَلْ تُحِبُّونَ الْعَاجِلَةَ ١٢

وَتَذَرُونَ الْآخِرَةَ ١٣

وَسُجُودٌ يُصَدِّقُ بَاسِرَةً ١٤

إِلَىٰ رَبِّهَا نَاطِرَةً ١٥

وَسُجُودٌ يُؤْمِرُ بِبَاسِرَةٍ ١٦

تُظُنُّ أَنْ يُصَلَٰلَ بِهَا قَارُورَةٌ ١٧

كَلَّا بَلَنْتِ الْأَرْقَىٰ ١٨

فَيَلْ مَنْ رَأَىٰ ١٩

وَعَنَّ اللَّهُ الْفِرَاقَ ٢٠

وَأُتْلِفَتِ السَّاقُ بِالسَّاقِ ٢١

إِلَىٰ رَبِّكَ يُؤْمِرُ بِالسَّاقِ ٢٢

فَلَا صَدَقَ وَلَا صَبَرَ ٢٣

وَلَكِنْ كَذَّبَ وَتَوَلَّىٰ ٢٤

^[1] (V.75:29) Or it may mean: hardship and distress will be joined with another hardship and distress (i.e. distress of death, and of the thought as to what is going to happen to him in the Hereafter). (Tafsîr At-Tabarî)

33. Then he walked in conceit (full pride) to his family admiring himself!

34. Woe to you [O man (disbeliever)]! And then (again) woe to you!

35. Again, woe to you [O man (disbeliever)]! And then (again) woe to you!

36. Does man think that he will be left neglected (without being punished or rewarded for the obligatory duties enjoined by his Lord Allâh on him)?

37. Was he not a *Nutfah* (mixed male and female sexual discharge) of semen emitted (poured forth)?

38. Then he became an '*Alaqah*' (a clot); then (Allâh) shaped and fashioned (him) in due proportion.¹¹¹

39. And made of him two sexes, male and female.

40. Is not He (Allâh Who does that) Able to give life to the dead? (Yes! He is Able to do all things).

Sûrat Al-Insân or Ad-Dahr
(Man or Time) LXXVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Has there not been over man a period of time, when he was not a thing worth mentioning?

2. Verily, We have created man from *Nutfah* (drops) of mixed semen (sexual discharge of man and woman), in order to try him: so We made him hearer and seer.

3. Verily, We showed him the way, whether he be grateful or ungrateful.

فَرَّحْتُكَ بِمَا أَهْلَيْتَ لِنَفْسِكَ ﴿٣٣﴾

أَوَلَيْكَ الْكَافُورُ ﴿٣٤﴾

ثُمَّ أَوَلَيْكَ الْكَافُورُ ﴿٣٥﴾

أَيَحْسَبُ الْإِنْسَانُ أَنْ يُتْرَكَ سُدًى ﴿٣٦﴾

أَلَمْ يَكُنْ نَطْفَةً مِنْ مِزْجٍ بَمِزْجٍ ﴿٣٧﴾

وَكُنَّ عَاقِلَةً فَمَا تَلْقَى فَسَوْىٰ ﴿٣٨﴾

فَجَعَلْنَاهُ نَذْرًا لِّلزَّوْجَيْنِ الْكَرَّ وَالْأُنْثَىٰ ﴿٣٩﴾

أَلَيْسَ ذَٰلِكَ بِقَدِيرٍ عَلَيَّ أَنْ يُخْجِيَ الْمَوْتَىٰ ﴿٤٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ مِنْ نَذْرٍ لَّيْسَ شَيْءًا مَّنْكُورًا ﴿١﴾

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نَطْفَةٍ أَمْشَاجٍ نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

¹¹¹ (V.75:38) See the footnote of (V.22:5).

4. Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.

5. Verily, Al-Abrâr (the pious believers of Islamic Monotheism), shall drink of a cup (of wine) mixed with (water from a spring in Paradise called) *Kâfûr*.

6. A spring wherefrom the slaves of Allâh will drink, causing it to gush forth abundantly.

7. They (are those who) fulfil (their) vows, and they fear a Day whose evil will be wide-spreading.

8. And they give food, inspite of their love for it (or for the love of Him), to the *Miskîn*^[1] (the needy), the orphan, and the captive

9. (Saying): "We feed you seeking Allâh's Countenance only. We wish for no reward, nor thanks from you.

10. "Verily, We fear from our Lord a Day, hard and distressful, that will make the faces look horrible (from extreme dislike to it)."

11. So Allâh saved them from the evil of that Day, and gave them *Nadrah* (a light of beauty) and joy.

12. And their recompense shall be Paradise, and silken garments, because they were patient.

13. Reclining therein on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon).

14. And the shade thereof is close upon them, and the bunches of fruit thereof will hang low within their reach.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَاسِيًا ۖ وَأَلْسِنًا وَّسِيرًا ۝١

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ رِيزَاجُهَا كَافُورًا ۝٢

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ۝٣

يُوفُونَ بِالنَّوَاصِتِ ۖ وَيَتَّخِذُونَ يَوْمًا كَانَ ثَرْوَهُمْ مُتَبَايِلًا ۝٤

وَيُطْعَمُونَ أَلْطَعَامَ عَلَى خَيْرِ مَنَاسِكِنَا ۖ وَبِئْسَ مَا أُسِيرًا ۝٥

إِنَّمَا نَطْلَعُكُمْ فِيهَا لَعِينًا لِّئَلَّا تُذَكَّرْتُمْ ۖ وَلَا تَكْفُرًا ۝٦

إِنَّ الْخَافِينَ زَيْنًا يَوْمًا عَبَسُوا قَاطِعًا ۝٧

وَوَقَّعَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَّعَهُمْ عَذَابَهُ ۖ وَسُورًا ۝٨

وَحَرَّهَا مَصَادِيرُ الْجَنَّةِ وَخَيْرًا ۝٩

مُنْكِفِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا

وَلَا زَهَرًا ۝١٠

وَكَايَ عَن ظِلِّهَا أُولَٰئِكَ تَلَقَّوْنَهَا لَيْلًا ۝١١

^[1] (V.76:8) See the footnote of (V.2:83).

15. And amongst them will be passed round vessels of silver and cups of crystal —

وَيُطَافُ عَلَيْهِمْ بِذَاتِ ثَمَرٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

16. Crystal-clear, made of silver. They will determine the measure thereof (according to their wishes).

قَوَارِيرَ مِنْ فِضَّةٍ قَدَرُ مَا يَشَاءُونَ ﴿١٦﴾

17. And they will be given to drink there of a cup (of wine) mixed with *Zanjabil* (ginger),

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَتْ مِنْ حِمٍّ أَجْزِيلًا ﴿١٧﴾

18. A spring there, called *Salsabil*.

عَيْنًا فِيهَا تُسْقَى سَائِغًا ﴿١٨﴾

19. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.

* وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ إِذَا رَأَى مِنْهُمْ أَحَدًا ﴿١٩﴾
لَوْ أَنَّهُمْ قَوْمٌ فَاهِقُونَ ﴿٢٠﴾

20. And when you look there (in Paradise), you will see a delight (that cannot be imagined), and a great dominion.

وَإِذَا رَأَتْ قَوْمٌ نَبِيًّا نَزَّاهًا وَمِنْ أَكْثَرِ عَذَابٍ ﴿٢١﴾

21. Upon them will be green garments of fine and thick silk. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.

عَلَيْهِمْ خُضْرٌ مُسَوِّدٌ وَفُضُّوا سُرُجًا ﴿٢٢﴾
يُضْرَبُونَ بِهِمُ فَضُّهُمُ شَرَابًا طَهُورًا ﴿٢٣﴾

22. (And it will be said to them): "Verily, this is a reward for you, and your endeavour has been accepted."

إِن هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعْيُكُمْ مَشْكُورًا ﴿٢٤﴾

23. Verily, it is We Who have sent down the Qur'ân to you (O Muhammad صلى الله عليه وسلم) by stages.

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ وَتَنزِيلًا ﴿٢٥﴾

24. Therefore be patient (O Muhammad صلى الله عليه وسلم) with constancy to the Command of your Lord (Allâh, by doing your duty to Him and by conveying His Message to mankind), and obey neither a sinner nor a disbeliever among them.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ آيِمًا أَوْ كَافِرًا ﴿٢٦﴾

25. And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and 'Asr prayers].

وَإِذْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ﴿٢٧﴾

26. And during night, prostrate yourself to Him (i.e. the offering of *Maghrib* and 'Ishâ' prayers), and glorify Him a long night through (i.e. *Tahajjud* prayer).

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا طَوِيلًا ﴿٢٨﴾

27. Verily, these (disbelievers) love the present life of this world, and put behind them a heavy Day (that will be hard).

28. It is We Who created them, and We have made them of strong build. And when We will, We can replace them with others like them with a complete replacement.

29. Verily, this (Verse of the Qur'ân) is an admonition, so whosoever wills, let him take a Path to his Lord (Allâh).

30. But you cannot will, unless Allâh wills. Verily, Allâh is Ever All-Knowing, All-Wise.

31. He will admit to His Mercy whom He wills and as for the *Zâlimûn* — (polytheists, wrong-doers) He has prepared a painful torment.

Sûrat Al-Mursalât
(Those sent forth) LXXVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By (the winds or angels or the Messengers of Allâh) sent forth one after another.

2. And by the winds that blow violently.

3. And by the winds that scatter clouds and rain.

4. And by (the Verses of the Qur'ân) that separate (the right from the wrong).

5. And by (the angels) that bring the revelations to the Messengers,

6. To cut off all excuses or to warn.

7. Surely, what you are promised must come to pass.

8. Then when the stars lose their lights.

9. And when the heaven is cleft asunder.

إِنَّ هَؤُلَاءِ لَیُحِبُّونَ الْعَاجِلَةَ وَیَذُرُونَ وَرَاءَهُمُ یَوْمًا
قَیْلًا ﴿٧٧﴾

نَحْنُ خَالِقُهُمْ وَنَبْدُدْهُمْ فَاثْرَثُوهُمْ وَإِذَا شِئْنَا بَدَّلْنَا
أَمْثَلَهُمْ تَبْدِيلًا ﴿٧٨﴾

إِنْ هَدِیْتُمْ ذُرِّیَّةً مِنْ شِئْنَا فَتَتَّبِعُوا إِلَىٰ رَبِّهِمْ سَبِيلًا ﴿٧٩﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ یَشَاءَ اللَّهُ إِنَّ اللَّهَ كَانَ
عَلِیْمًا حَكِیْمًا ﴿٨٠﴾
یُدْخِلُ مَنْ یَشَاءُ فِی رَحْمَتِهِ وَالْقَاسِیَیْنَ أَعْدَلَهُمْ
عَذَابًا أَلِیْمًا ﴿٨١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ فُرْقَانًا ﴿١﴾

فَالْمُصَفِّاتِ عَصْفًا ﴿٢﴾

وَالنَّاشِرَاتِ نَشْرًا ﴿٣﴾

فَالْقَارِعَاتِ قُرْعًا ﴿٤﴾

فَالْمُلَاقَاتِ وَرُكُودًا ﴿٥﴾

عَذَابًا أَوْ تَذَرًا ﴿٦﴾

إِنَّمَا وَعْدٌ لَوْفَةٍ ﴿٧﴾

وَإِذَا النُّجُومُ طُمِسَتْ ﴿٨﴾

وَإِذَا السَّمَاءُ فَجُتَتْ ﴿٩﴾

10. And when the mountains are blown away.

وَالْأَاجِبَالُ أَسْفَت ١٠

11. And when the Messengers are gathered to their time appointed.

وَالرُّسُلُ أَجْمَعَت ١١

12. For what Day are (these signs) postponed?

لَا يَوْمَ يُنْفَخَت ١٢

13. For the Day of Sorting Out (the men of Paradise from the men destined for Hell).

يَوْمَ النَّصْلِ ١٣

14. And what will explain to you what is the Day of Sorting Out?

وَمَا أَدْرَاكَ مَا يَوْمَ النَّصْلِ ١٤

15. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٥

16. Did We not destroy the ancients?

أَلَمْ نَكْنِمْ لَكُمُ الْآكَافِرِينَ ١٦

17. So shall We make later generations to follow them.

ثُمَّ نَجْعَلُ لَهُمُ الْحَاكِمِينَ ١٧

18. Thus do We deal with the *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

كَذَلِكَ نَعْمَلُ بِالْمُجْرِمِينَ ١٨

19. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ١٩

20. Did We not create you from a despised water (semen)?

أَلَمْ نَخْلُقْكُمْ مِنْ مَّاءٍ مَلُونٍ ٢٠

21. Then We placed it in a place of safety (womb),

فَجَعَلْنَاهُ فِي مَرَامٍ مَكِينٍ ٢١

22. For a known period (determined by gestation)?

إِلَىٰ أَجَلٍ مُّعَدٍّ ٢٢

23. So We did measure; and We are the Best to measure (the things).

فَقَدَرْنَا فَنِعْمَ الْقَادِرُونَ ٢٣

24. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ٢٤

25. Have We not made the earth a receptacle

أَلَمْ نَجْعَلِ الْأَرْضَ كِفَاتًا ٢٥

26. For the living and the dead?

أَحْيَا وَمَيِّتًا ٢٦

27. And have placed therein firm, and tall mountains, and have given you to drink sweet water?

وَجَعَلْنَا فِيهَا رُءُوسًا شَاجِرًا وَأَنْشَأْنَا فِيهَا مَكَّةَ مُبَارَكًا ٢٧

28. Woe that Day to the deniers (of the Day of Resurrection)!

29. (It will be said to the disbelievers): "Depart you to that which you used to deny!"

30. "Depart you to a shadow (of Hell-Fire smoke ascending) in three columns,

31. Neither shady, nor of any use against the fierce flame of the Fire."

32. Verily, it (Hell) throws sparks (huge) as *Al-Qasr* (a fort or a huge log of wood),

33. As if they were yellow camels or bundles of ropes.

34. Woe that Day to the deniers (of the Day of Resurrection)!

35. That will be a Day when they shall not speak (during some part of it),

36. And they will not be permitted to put forth any excuse.

37. Woe that Day to the deniers (of the Day of Resurrection)!

38. That will be a Day of Decision! We have brought you and the men of old together!

39. So if you have a plot, use it against Me (Allâh جل جلاله)!

40. Woe that Day to the deniers (of the Day of Resurrection)!

41. Verily, the *Muttaqûn* (the pious - See V.2:2) shall be amidst shades and springs.

42. And fruits, such as they desire.

43. "Eat and drink comfortably for that which you used to do."

44. Verily, thus We reward the *Muhsinûn* (good-doers. See V.2:112).

45. Woe that Day to the deniers (of the Day of Resurrection)!

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٢٨﴾

أَطْلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ ﴿٢٩﴾

أَطْلِقُوا إِلَى ظِلٍّ ذِي ثَلَاثِ ضَعُفٍ ﴿٣٠﴾

لَا غِطَاءُ وَلَا يَصْغِي مِنَ النَّارِ ﴿٣١﴾

إِنَّمَا أَنْزَلَ بِسُورَةٍ كَالْفَصْرِ ﴿٣٢﴾

كَأَنَّهُمْ جَمَلَاتٌ صُفَّرَ ﴿٣٣﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

هَذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾

وَأَلْفُونَ لَهُمْ يَوْمَئِذٍ وَبُؤْسٌ ﴿٣٦﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

هَذَا يَوْمُ الْقَضَاءِ جَمَعْتُمْ كُمْ وَأَوَّلَاءَكُمْ ﴿٣٨﴾

فَإِنْ كَانَ لَكُمْ كَيْدٌ فَكِيدُوا ﴿٣٩﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٠﴾

إِنَّ الْمُتَّقِينَ فِي ظِلٍّ وَتُؤْتُونَ ﴿٤١﴾

وَفِيهَا وَمَا يَشْتَهُونَ ﴿٤٢﴾

كُلُوا وَاشْرَبُوا مِنْهَا أَشْبَهَ تَعْمَلُونَ ﴿٤٣﴾

إِنَّا كَذَّلْنَا عَلَى الْمُحْسِنِينَ ﴿٤٤﴾

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٤٥﴾

46. (O you disbelievers)! Eat and enjoy yourselves (in this worldly life) for a little while. Verily, you are *Mujrimûn* (polytheists, disbelievers, sinners, criminals).

كُلُوا وَشَبِّهُوا قَلِيلًا إِنَّكُمْ كُنْتُمْ مُجْرِمُونَ ﴿٤٦﴾

47. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَيْلٌ قَوْمٍ مِنَ الْمُنْكَرِينَ ﴿٤٧﴾

48. And when it is said to them: "Bow down yourselves (in prayer)!" They bow not down (offer not their prayers).¹¹¹

فَإِذَا قِيلَ لَهُمُ ارْكَعُوا لَا يَرْكَعُونَ ﴿٤٨﴾

49. Woe that Day to the deniers (of the Day of Resurrection)!

وَلَيْلٌ قَوْمٍ مِنَ الْمُنْكَرِينَ ﴿٤٩﴾

50. Then in what statement after this (the Qur'ân) will they believe?

فِي أَيِّ حَدِيثٍ بَعْدَهُ يُؤْمِنُونَ ﴿٥٠﴾

Sûrat An-Naba' (The News) LXXVIII



*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. What are they asking (one another) about?
2. About the great news (i.e. Islâmic Monotheism, the Qur'ân which Prophet Muhammad صلى الله عليه وسلم brought and the Day of Resurrection)

عَمَّ بَسْمَةٌ لَّوْنٌ ﴿٥١﴾

عَنِ الْقَوْمِ الْعَظِيمِ ﴿٥٢﴾

¹¹¹ (V.77:48) A) Narrated Anas bin Mâlik رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "I have been ordered to fight the people till they say: *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh). And if they say so, perform *As-Salât* (the prayer) like our *Salât* (prayer), face our *Qiblah* and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allâh." Narrated Maimûn bin Siyâh that he asked Anas bin Mâlik, "O Abu Hamzah! What makes the life and property of a person sacred?" He replied, "Whoever says, *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh), faces our *Qiblah* during the *Salât* (prayer), perform *As-Salât* (the prayer) like us, and eat our slaughtered animals then he is a Muslim and has got the same rights and obligations as other Muslims have." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 387).

B) Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "If the people knew (the reward for) pronouncing the *Adhân* and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the *Zuhr* prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) *Ishâ* and *Fajr* (night and morning) prayers in congregation, they would come to offer them even if they had to crawl." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 589).

3. About which they are in disagreement.

4. Nay, they will come to know!

5. Nay, again, they will come to know!

6. Have We not made the earth as a bed,

7. And the mountains as pegs?

8. And We have created you in pairs
(male and female, tall and short, good and bad, etc.).

9. And We have made your sleep as a
thing for rest.

10. And We have made the night as a
covering (through its darkness),

11. And We have made the day for
livelihood.

12. And We have built above you seven
strong (heavens),

13. And We have made (therein) a shining
lamp (sun).

14. And We have sent down from the
rainy clouds abundant water.

15. That We may produce therewith corn
and vegetation,

16. And gardens of thick growth.

17. Verily, the Day of Decision is a fixed
time,

18. The Day when the Trumpet will be
blown, and you shall come forth in crowds
(groups after groups). [Tafsir At-Tabari]

19. And the heaven shall be opened, and it
will become as gates,

20. And the mountains shall be moved
away from their places and they will be as if
they were a mirage.

21. Truly, Hell is a place of ambush —

الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ ﴿٣﴾

كَلَّا سَيَعْلَمُونَ ﴿٤﴾

كَلَّا سَيَعْلَمُونَ ﴿٥﴾

أَلَمْ جَعَلْنَا الْأَرْضَ مَنَاطًا ﴿٦﴾

وَالْجِبَالَ أَوْتَادًا ﴿٧﴾

وَمَا خَلَقْنَاكُمْ إِلَّا ذَكَرًا ﴿٨﴾

وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾

وَجَعَلْنَا اللَّيْلَ لِبَاسًا ﴿١٠﴾

وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾

وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شَدِيدًا ﴿١٢﴾

وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾

وَأَنزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ﴿١٤﴾

لِّنُخْرِجَ بِهِ حَبًّا وَنَبَاتًا ﴿١٥﴾

وَجَنَّاتٍ أَلْفَافًا ﴿١٦﴾

إِنَّ يَوْمَ الْقِيَامِ كَانَ مِيقَاتًا ﴿١٧﴾

يَوْمَ يُنْفَخُ فِي الصُّورِ فَتَأْتُونَ أَفْوَاجًا ﴿١٨﴾

وَتُفْرَجُ السَّمْعَةُ فَكَانَتْ أَبْوَابًا ﴿١٩﴾

وَسُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾

إِنَّ جَهَنَّمَ كَانَتْ مِرَاجًا ﴿٢١﴾

22. A dwelling place for the *Tâghûn* (those who transgress the boundary limits set by Allâh like polytheists, disbelievers in the Oneness of Allâh, hypocrites, sinners, criminals),

23. They will abide therein for ages.

24. Nothing cool shall they taste therein, nor any drink.

25. Except boiling water, and dirty wound discharges —

26. An exact recompense (according to their evil crimes).

27. For verily, they used not to look for a reckoning.

28. But they denied Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, and that which Our Prophet صلى الله عليه وسلم brought) completely.

29. And all things We have recorded in a Book.

30. So taste you (the results of your evil actions). No increase shall We give you, except in torment.

31. Verily, for the *Muttaqûn*,^[1] there will be a success (Paradise);

32. Gardens and vineyards,

33. And young full-breasted (mature) maidens of equal age,

34. And a full cup (of wine).

35. No *Laghw* (dirty, false, evil talk) shall they hear therein, nor lying;

36. A reward from your Lord, an ample

لِلظَّالِمِينَ مَقَابِلًا ﴿٢٢﴾

لَيَبْقَيْنَ فِيهَا أَحْقَابًا ﴿٢٣﴾

لَا يَذُوقُونَ فِيهَا بَرْدًا وَلَا شَرَابًا ﴿٢٤﴾

إِلَّا سَمًّا مًّا وَشَرًّا ﴿٢٥﴾

جَزَاءً وَفِاقًا ﴿٢٦﴾

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿٢٧﴾

وَكَذَّبُوا بِآيَاتِنَا كَذًّا ﴿٢٨﴾

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿٢٩﴾

فَذُوقُوا فَلَنْ نَزِيدَكُمْ إِلَّا عَذَابًا ﴿٣٠﴾

إِنَّ الْمُتَّقِينَ لَمَقَامِلًا ﴿٣١﴾

حَدَائِقَ وَأَنْبَارًا ﴿٣٢﴾

وَوُجَاهَ أَكْرَامٍ ﴿٣٣﴾

وَكُؤُوسًا دِهَانًا ﴿٣٤﴾

لَا يَسْمَعُونَ فِيهَا لَغْوًا وَلَا كِذًّا ﴿٣٥﴾

جَزَاءً مِنْ رَبِّكَ عَطَاءً حِسَابًا ﴿٣٦﴾

^[1] (V.78:31) *Muttaqûn*: means pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).

calculated gift (according to the best of their good deeds),⁽¹⁾

37. (From) the Lord of the heavens and the earth, and whatsoever is in between them, the Most Gracious, with Whom they cannot dare to speak (on the Day of Resurrection except by His Leave).

38. The Day that *Ar-Rûh* [Jibrîl (Gabriel) or another angel] and the angels will stand forth in rows, they will not speak except him whom the Most Gracious (Allâh) allows, and he will speak what is right.

39. That is (without doubt) the True Day. So, whosoever wills, let him seek a place with (or a way to) His Lord (by obeying Him in this worldly life)!

40. Verily, We have warned you of a near torment — the Day when man will see that (the deeds) which his hands have sent forth, and the disbeliever will say: "I wish I would have been dust."

**Sûrat An-Nâzi'ât (Those
Who Pull Out) LXXIX**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By those (angels) who pull out (the souls of the disbelievers and the wicked) with great violence.

رَبِّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا الرَّحْمَنُ لَا يَمْلِكُونَ مِنْهُ خِطَابًا ﴿٣٧﴾

يَوْمَ يَقُومُ الرُّوحُ وَالْمَلَائِكَةُ صَفًّا لَا يَتَكَلَّمُونَ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَقَالَ صَوَابًا ﴿٣٨﴾

ذَٰلِكَ الْيَوْمُ الْحَقُّ فَمَنْ شَاءَ اتَّخَذْ إِلَىٰ رَبِّهِ مَهَلًا ﴿٣٩﴾

إِنَّا نَذِّرُكَ كَذِبًا فَإِنَّمَا يَوْمٌ نَنْظُرُ السَّعْيَ مَا قَدَّمْتَ يَدَاكَ وَنَقُولُ لِلْكَافِرِ مَا كُنتَ تَعْمَلُ ﴿٤٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ يَخْتَفُونَ بَيْنَ يَدَيْهِمْ وَأَنذَرَتْ غُرَقًا ﴿١﴾

⁽¹⁾ (V.78:36) a) Islâm demolishes all the previous evil deeds and so do migration (for Allâh's sake) and *Hajj* (pilgrimage to Makkah). (*Sahîh Muslim*, Vol. 1, Chapter 52, Page 18).

b) What is said regarding the superiority of a person who embraces Islâm sincerely: Narrated Abu Sa'îd Al-Khudrî رضي الله عنه Allâh's Messenger وسلم said, "If a person embraces Islâm sincerely, then Allâh shall forgive all his past sins, and after that starts the settlement of accounts: the reward of his good deeds will be ten times to seven hundred times for each good deed, and an evil deed will be recorded as it is unless Allâh forgives it." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 40A).

Narrated Abu Hurairah رضي الله عنه Allâh's Messenger وسلم said: "If any one of you improves (follows strictly) his Islâmîc religion, then his good deeds will be rewarded ten times to seven hundred times for each good deed and a bad deed will be recorded as it is." (*Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 40B).

2. By those (angels) who gently take out (the souls of the believers).

3. And by those that swim along (i.e. angels or planets in their orbits).

4. And by those that press forward as in a race (i.e. the angels or stars or the horses).

5. And by those (angels) who arrange to do the Commands of their Lord, (so verily, you disbelievers will be called to account).

6. On the Day when (the first blowing of the Trumpet is blown), the earth and the mountains will shake violently (and everybody will die).

7. The second blowing of the Trumpet follows it (and everybody will be resurrected).

8. (Some) hearts that Day will shake with fear and anxiety.

9. Their eyes will be downcast.

10. They say: "Shall we indeed be returned to (our) former state of life?"

11. "Even after we are crumbled bones?"

12. They say: "It would, in that case, be a return with loss!"

13. But it will be only a single *Zajrah* [shout (i.e., the second blowing of the Trumpet)], (See Verse 37:19).

14. When behold, they find themselves on the surface of the earth (alive after their death).

15. Has there come to you the story of Mûsa (Moses)?

16. When his Lord called him in the sacred valley of Tuwâ,

17. Go to Fir'aun (Pharaoh); verily, he has transgressed all bounds (in crimes, sins,

وَالشَّيْطَانِ نَسْكَاً ١

وَالسَّيْرِ سَوْباً ٢

وَالسَّيْرِ سَبْقاً ٣

وَالْمُرْزِقِ أَمْرًا ٤

يَوْمَ تَرْجُفُ الرَّجِفَةُ ٥

تَتَّبِعُهَا الزَّالِقَةُ ٦

قُلُوبٌ يَوْمَ يَزُولُ سِدْرَةُ ٧

أَبْصَارُهَا خَاشِعَةٌ ٨

يَقُولُونَ أَأَنَّا لَمَرْدُودُونَ فِي الْحَيَاةِ ٩

أَمْ أَنَا كَظَمَةِ الْغَبْرِ ١٠

قَالُوا لَئِنْ أَنَا لَنَا ذِكْرٌ غَاسِرٌ ١١

فَلَا تَأْمُرُنَا بِشَيْءٍ وَحِيدٍ ١٢

فَلَا تَأْمُرُوا بِالْعِلَاقَةِ ١٣

هَلْ أَتَاكَ حَدِيثُ مُوسَى ١٤

إِذْ نَادَاهُ رَبُّهُ بِأَلْوَى الْمُقَدَّسِ بِرَى ١٥

أَذْهَبَ إِلَى فِرْعَوْنَ إِنَّهُ طَغَى ١٦

polytheism, disbelief).

18. And say (to him): "Would you purify yourself (from the sin of disbelief by becoming a believer)?"

19. "And that I guide you to your Lord, so you should fear Him?"

20. Then [Mûsâ (Moses)] showed him the great sign (miracles).

21. But [Fir'aun (Pharaoh)] denied and disobeyed.

22. Then he turned his back, striving (against Allâh).

23. Then he gathered (his people) and cried aloud,

24. Saying: "I am your lord, most high."

25. So Allâh, seized him with punishment for his last^[1] and first^[2] transgression. [Tafsîr At-Tabarî]

26. Verily, in this is an instructive admonition for whosoever fears Allâh.

27. Are you more difficult to create or is the heaven that He constructed?

28. He raised its height, and perfected it.

29. Its night He covers with darkness and its forenoon He brings out (with light)

30. And after that He spread the earth,

31. And brought forth therefrom its water and its pasture.

32. And the mountains He has fixed firmly,

33. (To be) a provision and benefit for you and your cattle.

فَقُلْ هَلْ أَلِدُكُمْ أَمْزَاجًا

وَأَهْدِيكُمْ إِلَىٰ رَبِّكُمْ فَتَتَّقُونِ

فَأَرْسَلْنَا الْآيَاتِ الْكُبْرَىٰ

فَكَذَّبَ وَعَصَىٰ

فَوَلَّىٰ وَدْبَىٰ

فَجَمَعَ قَوْمًا

فَقَالَ إِنَّا إِلَهُكُمُ الْأَعْلَىٰ

فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ وَالْأُولَىٰ

إِنَّ فِي ذَٰلِكَ لَعِبْرَةً لِّمَن يَخْشَىٰ

أَمْ أَلْسِنَةٌ أَمْزَجًا أَمْ السَّمَاءُ بُنْيَانًا

رَفَعَ سَعَتَهَا فَأَتْسَوَتْهَا

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

وَالْأَرْضَ بَعْدَ ذَٰلِكَ دَحَاهَا

أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا

وَالْجِبَالَ أَرْسَاهَا

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ

[1] (V.79:25) Last i.e. his saying: "I am your lord, most high"(See Verse 79:24)

[2] (V.79:25) First i.e. his saying, "O chiefs! I know not that you have a god other than me" (See Verse 28:38)

34. But when there comes the greatest catastrophe (i.e. the Day of Recompense) —

35. The Day when man shall remember what he strove for.

36. And Hell-fire shall be made apparent in full view for (every) one who sees.

37. Then for him who transgressed all bounds, (in disbelief, oppression and evil deeds of disobedience to Allâh).

38. And preferred the life of this world (by following his evil desires and lusts),

39. Verily, his abode will be Hell-fire;

40. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts.

41. Verily, Paradise will be his abode.

42. They ask you (O Muhammad صلى الله عليه وسلم) about the Hour — when will be its appointed time?

43. You have no knowledge to say anything about it.

44. To your Lord belongs (the knowledge of) the term thereof?

45. You (O Muhammad صلى الله عليه وسلم) are only a warner for those who fear it,

46. The Day they see it, (it will be) as if they had not tarried (in this world) except an afternoon or a morning.

فَإِذَا جَاءَتْ سَاءَ السَّاعَةِ الْكَرْبَىٰ (٧٩)

يَوْمَ يَنْدَرُ الْإِنْسَانُ مَا سَعَىٰ (٨٠)

وَبُذِّقَتِ الْجَحِيمُ لِمَنْ رَأَىٰ (٨١)

فَأَمَّا مَنْ ظَلَمَ (٨٢)

وَبِاتَرَ الْحَيَاةَ الدُّنْيَا (٨٣)

فَأَنَّ الْجَحِيمَ الْمَأْوَىٰ (٨٤)

وَأَمَّا مَنْ هَانَ مَقَامَ رَبِّهِ وَخَفَىٰ (٨٥)
الْهُدَىٰ (٨٦)

فَأَنَّ الْجَنَّةَ الْمَأْوَىٰ (٨٧)

يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا (٨٨)

فِيمَا نَظُنُّ زَيْدًا رَجَا (٨٩)

إِلَىٰ رَبِّكَ مُسْتَهْلَاهَا (٩٠)

إِنَّمَا أَنْتَ مُنذِرٌ مَّنْ وَعَدَهَا (٩١)

كَأَنَّهُمْ زُرُّوهُ قَارِعًا فَلَيَكُنَّ أَلَا عَشِيرَةٌ (٩٢)
أَوْ مَوْجَهَا (٩٣)

Sûrat 'Abasa
(He Frowned) LXXX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. (The Prophet صلى الله عليه وسلم) frowned and turned away.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ وَتَوَلَّىٰ (١)

2. Because there came to him the blind man (i.e. 'Abdullâh bin Umm-Maktûm, who came to the Prophet صلى الله عليه وسلم while he was preaching to one or some of the Quraish chiefs).

3. And how can you know that he might become pure (from sins)?

4. Or he might receive admonition, and the admonition might profit him?

5. As for him who thinks himself self-sufficient,

6. To him you attend;

7. What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh).

8. But as to him who came to you running,

9. And is afraid (of Allâh and His punishment).

10. Of him you are neglectful and divert your attention to another,

11. Nay, (do not do like this); indeed it (this Qur'ân) is an admonition.

12. So whoever wills, let him pay attention to it.

13. (It is) in Records held (greatly) in honour (*Al-Lauh Al-Mahfûz*),

14. Exalted (in dignity), purified,

15. In the hands of scribes (angels).

16. Honourable and obedient.

17. Be cursed (the disbelieving) man! How ungrateful he is!

18. From what thing did He create him?

أَن جَاءَهُ الْأَعْمَى

وَمَا يَذْكُرُ لَهُ رَبُّكَ

أَلَمْ يَكُنْ مِنْكُمْ نَذِيرٌ

أَتَمَنَّى أَنِ اسْتَعِثَّ

فَأَن تَكُنْ مِنْهُمْ نَذِيرٌ

وَمَا عَلَيْكَ أَلَّا يَحْكُمَ

وَأَتَمَنَّى أَنِ يَكُونَ مِنْكُمْ

وَهُوَ يَخْشَى

فَأَن يَكُونَ مِنْكُمْ نَذِيرٌ

كَلَّا إِنَّهُ يَذْكُرُ

فَنَسَى أَكْبَرَهُ

فِي صُحُفٍ مُّكْرَمَةٍ

مَرْفُوعَةٍ مُّطَهَّرَةٍ

بِأَيْدِي مَسْفُورَةٍ

ذُكِّرَتْ وَلَمْ يَخْلُ

فِي الْإِنْسَانِ مَا أَكْفَرُهُ

مِنْ أَيِّ شَيْءٍ خَلَقَهُ

19. From *Nutfah* (male and female semen drops) He created him and then set him in due proportion.

مِنْ نُّطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾

20. Then He makes the Path easy for him.

فَرَّادَ سَبِيلَ يُسْرَهُ ﴿٢٠﴾

21. Then He causes him to die and puts him in his grave.

فَرَمَاهُ فَاَقْبَرَهُ ﴿٢١﴾

22. Then when it is His Will, He will resurrect him (again).

فَإِذَا أَشَاءَ أَنُشْرَهُ ﴿٢٢﴾

23. Nay, but (man) has not done what He commanded him.

كَلَّا لَمْ يَفْعَلْ مَا أَمَرَهُ ﴿٢٣﴾

24. Then let man look at his food:

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

25. We pour forth water in abundance.

أَنَّا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾

26. And We split the earth in clefts.

فَوَشَقْنَا الْأَرْضَ مَشًّا ﴿٢٦﴾

27. And We cause therein the grain to grow,

فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾

28. And grapes and clover plants (i.e. green fodder for the cattle),

وَبَنَاطِيٍّ وَنَضْبًا ﴿٢٨﴾

29. And olives and date-palms,

وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾

30. And gardens dense with many trees,

وَعَدَائِدَ أَعْنَابٍ ﴿٣٠﴾

31. And fruits and herbage —

وَلِكُلِّهِمْ رَاقِعٌ ﴿٣١﴾

32. (To be) a provision and benefit for you and your cattle.

مَتَاعًا لَّكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

33. Then when there comes *As-Sākhkhah* (the second blowing of the Trumpet on the Day of Resurrection)—

فَإِذَا جَاءَ نَسْفَاحُهَا ﴿٣٣﴾

34. That Day shall a man flee from his brother,

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾

35. And from his mother and his father,

وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾

36. And from his wife and his children.

وَصَدِيقَتِهِ وَأَوْلَادِهِ ﴿٣٦﴾

37. Everyman that Day will have enough to make him careless of others.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

38. Some faces that Day will be bright (true believers of Islāmic Monotheism),

وَسُجُودٌ يَوْمَئِذٍ مُّسْفُورَةٌ ﴿٣٨﴾

39. Laughing, rejoicing at good news (of Paradise).

40. And other faces, that Day, will be dust-stained.

41. Darkness will cover them.

42. Such will be the *Kafarah* (disbelievers in Allâh, in His Oneness, and in His Messenger Muhammad صلى الله عليه وسلم etc.), the *Fajarah* (wicked evil doers).

Sûrat At-Takwîr (Winding Round and losing its Light) LXXXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the sun shall be wound round and its light is lost and is overthrown^[1].

2. And when the stars shall fall.

3. And when the mountains shall be made to pass away;

4. And when the pregnant she-camels shall be neglected;

5. And when the wild beasts shall be gathered together.

6. And when the seas shall become as blazing Fire or (shall overflow).

7. And when the souls shall be joined with their bodies, (the good with the good and the bad with the bad).

8. And when the female (infant) buried alive (as the pagan Arabs used to do) shall be questioned.^[2]

صَاحِبَةَ مُسْتَبَشِّرَةٍ ﴿١﴾

وَوُجُوهُ يُؤْخَذُ بِهَا عَصَرَةٌ ﴿٢﴾

تَرْهَقُهُمْ ظِلْمَةٌ ﴿٣﴾

أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ ﴿٤﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كُوِّرَتْ ﴿١﴾

وَلَئِذَا النُّجُومُ انْكَدَرَتْ ﴿٢﴾

وَلَئِذَا الْجِبَالُ سُيِّرَتْ ﴿٣﴾

وَلَئِذَا الْعِشَارُ عُطِّلَتْ ﴿٤﴾

وَلَئِذَا الْوُحُوشُ حُشِرَتْ ﴿٥﴾

وَلَئِذَا الْبِحَارُ سُجِّرَتْ ﴿٦﴾

وَلَئِذَا الْنُفُوسُ زُوِّجَتْ ﴿٧﴾

وَلَئِذَا الْمَوْتُورَةُ سُئِلَتْ ﴿٨﴾

^[1] (V.81:1) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "The sun and the moon will be folded up (or joined together or deprived of their lights) on the Day of Resurrection." [See (V.75:9)] (*Sahih Al-Bukhari*, Vol. 4, *Hadith* No. 422).

^[2] (V.81:8) Narrated Al-Mughirah bin Shu'bah رضى الله عنه The Prophet صلى الله عليه وسلم said, "Allâh has forbidden for you: (1) to be undutiful to your mothers, (2) to bury your daughters

9. For what sin, was she killed?

بِأَيِّ ذَنْبٍ قُتِلَتْ ﴿١٠﴾

10. And when the (written) pages [of deeds (good and bad) of every person] shall be laid open.

وَلَمَّا الصُّفُوفُ تُدْرِكُ ﴿١١﴾

11. And when the heaven shall be stripped off and taken away from its place;

وَلَمَّا السَّمَاءُ كُفِّرَتْ ﴿١٢﴾

12. And when Hell-fire shall be set ablaze.

وَلَمَّا الْجِبْرِ يُنْفَخُ ﴿١٣﴾

13. And when Paradise shall be brought near.

وَلَمَّا الْجَنَّةُ أُتْرِفَتْ ﴿١٤﴾

14. (Then) every person will know what he has brought (of good and evil).

عَلِمَتْ نَفْسٌ مَّا أُخْفِيَ عَنْهَا ﴿١٥﴾

15. So verily, I swear by the planets that recede (i.e. disappear during the day and appear during the night).

فَلَا أَقْسَمُ بِالْغَالِيَةِ ﴿١٦﴾

16. And by the planets that move swiftly and hide themselves.

الْجَوَارِ الْكُنُوزِ ﴿١٧﴾

17. And by the night as it departs.

وَاللَّيْلِ إِذَا عَصَصَ ﴿١٨﴾

18. And by the dawn as it brightens.

وَالضُّحَىٰ إِذَا تَنَفَّسَ ﴿١٩﴾

19. Verily, this is the Word (this Qur'ân brought by) a most honourable messenger [Jibrîl (Gabriel), from Allâh to Prophet Muhammad صلى الله عليه وسلم].

إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿٢٠﴾

20. Owner of power, (and high rank) with (Allâh), the Lord of the Throne,

ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢١﴾

21. Obeyed (by the angels in the heavens) and trustworthy.

مُطَاعٍ ثَمَرًا مِينٍ ﴿٢٢﴾

22. And (O people) your companion (Muhammad صلى الله عليه وسلم) is not a madman.

وَمَا صَاحِبُكُمْ بِمَجْنُونٍ ﴿٢٣﴾

23. And indeed he (Muhammad صلى الله عليه وسلم) saw him [Jibrîl (Gabriel)] in the clear horizon (towards the east).

وَلَقَدْ رَآهُ بِالْأُفُقِ الْمُبِينِ ﴿٢٤﴾

alive, (3) not to pay the rights of the others (e.g., charity), and (4) to beg of men (i.e., begging). And Allâh hates for you: (1) sinful and useless talk like backbiting., or that you talk too much about others, (2) to ask too many questions (in disputed religious matters), and (3) to waste the wealth (by extravagance with lack of wisdom and thinking)." (*Sahih Al-Bukhari*, Vol. 3, *Hadith* No. 591).

24. And he (Muhammad صلى الله عليه وسلم) withholds not a knowledge of the Unseen.

25. And it (the Qur'ân) is not the word of outcast *Shaitân* (Satan).

26. Then where are you going?

27. Verily, this (the Qur'ân) is no less than a Reminder to (all) the 'Âlamîn (mankind and jinn)¹¹

28. To whomsoever among you who wills to walk straight.

29. And you cannot will unless (it be) that Allâh wills — the Lord of the 'Âlamîn (mankind, jinn and all that exists).

Sûrat Al-Infittâr
(The Cleaving) LXXXII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the heaven shall be cleft asunder.

2. And when the stars shall be fallen and scattered.

3. And when the seas shall be burst forth.

4. And when the graves shall be turned upside down (and bring out their contents)

5. (Then) a person will know what he has sent forward and (what he has) left behind (of good or bad deeds).

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿١١﴾

وَمَا هُوَ بِقَوْلِ شَيْطَانٍ رَجِيزٍ ﴿١٢﴾

فَأَيْنَ تَذْهَبُونَ ﴿١٣﴾

إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ ﴿١٤﴾

لِمَن شَاءَ مِنْكُمْ أَنْ يَسْتَقِيمَ ﴿١٥﴾

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿١٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا الشَّمْسُ كَانَتِ الْقَظْمِيقَ ﴿١﴾

وَلَإِذَا النُّجُومُ كَانَتْ مَزَّزَاتٍ ﴿٢﴾

وَلَإِذَا الْبِحَارُ فَجُورَتْ ﴿٣﴾

وَلَإِذَا الْآبَادُ بَعُورَتْ ﴿٤﴾

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ ﴿٥﴾

¹¹ (V.81:27) a) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said, "There was no Prophet among the Prophets but was given miracles because of which people had security or had belief, but what I have been given is the Divine Revelation which Allâh has revealed to me. So I hope that my followers will be more than those of any other Prophet on the Day of Resurrection." (*Sahîh Al-Bukhârî*, Vol. 9, *Hadîth* No. 379)

b) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

6. O man! What has made you careless about your Lord, the Most Generous?

7. Who created you, fashioned you perfectly, and gave you due proportion.

8. In whatever form He willed, He put you together.

9. Nay! But you deny *Ad-Dîn* (i.e. the Day of Recompense).

10. But verily, over you (are appointed angels in charge of mankind) to watch you,^[1]

11. *Kirâman* (Honourable) *Kâtibîn* writing down (your deeds),^[2]

12. They know all that you do.

13 Verily, *Al-Abrâr* (the pious believers of Islamic monotheism) will be in Delight (Paradise);

14. And verily, *Al-Fujjâr* (the wicked, disbelievers, polytheists, sinners and evil-doers) will be in the blazing Fire (Hell),

15. Therein they will enter, and taste its burning flame on the Day of Recompense,

يَا أَيُّهَا الْإِنْسَانُ مَا عَرَفَكَ رَبُّكَ الْكَبِيرُ ①

الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ ②

فِي أَيِّ صُورَةٍ مَّا شَاءَ رَزَقَكَ ③

كَلَّا بَلْ تُكَذِّبُونَ بِالَّذِينَ ④

وَلَا عَلَيْهِمْ حَفِظِينَ ⑤

صِرَاطًا كَتَبِينَ ⑥

يَعْلَمُونَ مَا تَعْمَلُونَ ⑦

إِنَّ الْآلَاءَ لَآتِي بِغَيْرِ ⑧

لَا إِلَهَ إِلَّا رَبُّ الْجَبَرِ ⑨

بَصُورًا مَوْرَدِينَ ⑩

[1] (V.82:10) Narrated Abu Hurairah رضى الله عنه The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Amin* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (*Sahîh Al-Bukhârî*, Vol. 4, *Hadîth* No. 446).

[2] (V.82:11) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs رضى الله عنهما The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the angels appointed over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (*Sahîh Al-Bukhârî*, Vol. 8, *Hadîth* No. 498)

16. And they (*Al-Fujjâr*) will not be absent therefrom.

17. And what will make you know what the Day of Recompense is?

18. Again, what will make you know what the Day of Recompense is?

19. (It will be) the Day when no person shall have power (to do) anything for another, and the Decision, that Day, will be (wholly) with Allâh.

Sûrat Al-Mutaffifîn (Those Who Deal in Fraud) LXXXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Woe to *Al-Mutaffifîn* (those who give less in measure and weight).

2. Those who, when they have to receive by measure from men, demand full measure,

3. And when they have to give by measure or weight to (other) men, give less than due.

4. Do they not think that they will be resurrected (for reckoning),

5. On a Great Day?

6. The Day when (all) mankind will stand before the Lord of the *‘Alamîn* (mankind, jinn and all that exists).

7. Nay! Truly, the Record (writing of the deeds) of the *Fujjâr* (disbelievers, polytheists, sinners, evil-doers and the wicked) is (preserved) in *Sijjîn*.

8. And what will make you know what *Sijjîn* is?

9. A Register inscribed.

10. Woe, that Day, to those who deny.

وَمَا لَهُمْ حَتُّهُمْ يَوْمَئِذٍ ١١

وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ١٢

فَوَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ ١٣

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْئًا وَالْأَمْرُ ١٤

لِّرَبِّهِ ١٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُتَفَفِّفِينَ ١

الَّذِينَ إِذَا أَكَالُوا عَلَى النَّاسِ يَسْتَوْفُونَ ٢

عَلَى كَالِفٍ أُولَئِكَ هُمْ خَيْرُ الْبَرِّ ٣

أَلَا يَظُنُّ أُولَئِكَ أَنَّهُمْ مَبْعُوثُونَ ٤

يَوْمَ عَظِيمٍ ٥

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ٦

كَلَّا إِنَّ كِتَابَ الْعَمَلِ لَئِي سَجِينٍ ٧

وَمَا أَدْرَاكَ مَا سَجِينٌ ٨

كِتَابٌ مَّرْجُومٌ ٩

وَيْلٌ لِّوَسَّامٍ لِّلْمُكَذِّبِينَ ١٠

11. Those who deny the Day of Recompense.

الَّذِينَ يَكْفُرُونَ يَوْمَ الدِّينِ ﴿١١﴾

12. And none can deny it except every transgressor beyond bounds (in disbelief, oppression and disobedience to Allâh), the sinner!

وَمَا يَكْفُرُ بِهِ إِلَّا الْأَعْمَى الْمُتَعَذِّلُ ﴿١٢﴾

13. When Our Verses (of the Qur'ân) are recited to him he says: "Tales of the ancients!"

إِذَا تُلِيَتْ عَلَيْهِ آيَاتُنَا قَالِ اسْطِغْثِ الْأَوَّلِينَ ﴿١٣﴾

14. Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn.^[1]

كَلَّا لَئِنْ رَأَوْا ظُلُمَهُمْ مَا كَانُوا يَعْمَلُونَ ﴿١٤﴾

15. Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.

كَلَّا أَفَمَنْ عَنَّا يَجْعَلُ الْوَعْدَ لَمَنْ أَعْمَحُ ﴿١٥﴾

16. Then, verily, they will indeed enter (and taste) the burning flame of Hell.

لَهُمْ فِي النَّارِ أَصْوَابٌ لَمْ يَحْصُوا ﴿١٦﴾

17. Then, it will be said to them: "This is what you used to deny!"

ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُمْ تُسْكَرُونَ ﴿١٧﴾

18. Nay! Verily, the Record (writing of the deeds) of *Al-Abrâr* (the pious believers of Islamic Monotheism) is (preserved) in 'Illiyân.

كَلَّا لَئِنْ كُنْتُمْ إِلَّا رِجَالٌ شَدِيدُوا ﴿١٨﴾

19. And what will make you know what 'Illiyân is?

وَمَا أَذِّنُكُمْ بِمَا تُعْلِنُونَ ﴿١٩﴾

20. A Register inscribed,

يَكْتُبُ تَفْوِيرُ ﴿٢٠﴾

21. To which bear witness those nearest (to Allâh, i.e. the angels).

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

22. Verily, *Al-Abrâr* (the pious believers of Islamic Monotheism) will be in Delight (Paradise).

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

23. On thrones, looking (at all things).

عَلَى الْأَرْسَالِ يُنْظَرُونَ ﴿٢٣﴾

^[1] (V.83:14) Narrated Abu Hurairah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When a slave (a person) commits a sin (an evil deed) a black dot is dotted on his heart. Then if that person gives up that evil deed (sin), begs Allâh to forgive him, and repents, then his heart is cleared (from that heart covering dot); but if he repeats the evil deed (sin), then that covering is increased till his heart is completely covered with it. And that is *Ar-Rân* which Allâh mentioned (in the Qur'ân), "Nay! but on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn." (Al-Tirmidhi, Vol.5, Hadith No.3334).

24. You will recognise in their faces the brightness of delight.

25. They will be given to drink of pure sealed wine.

26. The last thereof (that wine) will be the smell of Musk, and for this let (all) those strive who want to strive (i.e. hasten earnestly to the obedience of Allāh).

27. It (that wine) will be mixed with *Tasnim*:

28. A spring whereof drink those nearest to Allāh.

29. Verily, (during the worldly life) those who committed crimes used to laugh at those who believed.

30. And, whenever they passed by them, used to wink one to another (in mockery).

31. And when they returned to their own people, they would return jesting:

32. And when they saw them, they said: "Verily, these have indeed gone astray!"

33. But they (disbelievers, sinners) had not been sent as watchers over them (the believers).

34. But this Day (the Day of Resurrection) those who believe will laugh at the disbelievers^[1]

35. On (high) thrones, looking (at all things).

36. Are not the disbelievers paid (fully) for what they used to do?

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿١٤﴾

يُسْقَوْنَ مِنْ رَحِيقٍ مَقْشُورٍ ﴿١٥﴾

حَتَّمَهُمْ مُسْكٌ وَفِي ذَلِكَ لَأَيَاتٍ لِّمَنِ اسْمَعُ ﴿١٦﴾

وَمِنْ لَدُنْهُمْ نَسِيمٌ ﴿١٧﴾

عَيْنًا يَكْرَهُهَا الْمَلَائِكَةُ ﴿٢٨﴾

إِنَّ الَّذِينَ أَجْرَمُوا كَانُوا مِنَ الَّذِينَ آمَنُوا يَضْحَكُونَ ﴿٢٩﴾

وَإِذَا مَرُّوا بِهِمْ يَتَغَامَزُونَ ﴿٣٠﴾

وَإِذَا انْقَلَبُوا إِلَىٰ أَهْلِهِمْ انْقَلَبُوا فَكِهِينَ ﴿٣١﴾

وَإِذَا رَأَوْهُمْ قَالُوا إِنَّ هَٰؤُلَاءِ لَضَالُّونَ ﴿٣٢﴾

وَمَا أَرْسَلْنَا عَلَيْهِمْ خُلَاطِئِينَ ﴿٣٣﴾

فَالْيَوْمَ الَّذِينَ آمَنُوا مِنَ الْكُفَّارِ

يَضْحَكُونَ ﴿٣٤﴾

عَلَى الْأَرْوَاحِ يَنْظُرُونَ ﴿٣٥﴾

هَلْ لَّوْنٌ الْكُفَّارِ مَا كَانُوا يَفْعَلُونَ ﴿٣٦﴾

^[1] (V.83:34) Narrated Anas bin Málík رضي الله عنه A man said, "O Allāh's Prophet! Will Allāh gather a disbeliever (prone) on his face on the Day of Resurrection?" He صلى الله عليه وسلم said, "Will not the One Who made him walk on his feet in this world, be able to make him walk on his face on the Day of Resurrection?" (Qatādah, a subnarrator, said: "Yes, By the Power of Our Lord!") (Sahīh Al-Bukhārī, Vol. 6, Hadīth No.283).

**Sûrat Al-Inshiqâq (The
Splitting Asunder) LXXXIV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the heaven shall be split asunder,
2. And listen to and obey its Lord — and it must do so.
3. And when the earth shall be stretched forth,
4. And shall cast out all that was in it and become empty,
5. And listen to and obey its Lord — and it must do so.
6. O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, and you will meet (the results of your deeds which you did).
7. Then as for him who will be given his Record in his right hand,
8. He surely will receive an easy reckoning,
9. And will return to his family in joy!
10. But whosoever is given his Record behind his back,
11. He will invoke (for his) destruction,
12. And he shall enter a blazing Fire, (and made to taste its burning).
13. Verily, he was among his people in joy!
14. Verily, he thought that he would never come back (to Us)!
15. Yes! Verily, his Lord has been ever beholding him!
16. So I swear by the afterglow of sunset;



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- إِذَا السَّمَاءُ انشَقَّتْ ①
وَأُنزِلَتْ سُحُبًا رَوَّحَتْ ②
وَالْأَرْضُ مَدَدَتْ ③
وَأُلْقَتْ مَا فِيهَا رَوَّحَتْ ④
وَأُنزِلَتْ رُوحُهَا رَوَّحَتْ ⑤
يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدَسًا ⑥
فَمُتَوَكِّفْ ⑦
فَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ بِيَمِينِهِ ⑧
فَسَوْفَ يَحْسَبُ حِسَابًا يَسِيرًا ⑨
وَيَرْجِعُ إِلَىٰ أَهْلِهِ مُسْتَرِيحًا ⑩
وَأَمَّا مَنْ أُوْقِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ ⑪
فَسَوْفَ يَدْعُوا ثُبُورًا ⑫
وَيَصِلُ إِلَىٰ سُورٍ ⑬
إِنَّهُ كَانَ فِي أَهْلِهِ مُسْتَرِيحًا ⑭
إِنَّهُ ظَنَّ أَن لَّنْ يَحُورَ ⑮
بَلَّغْنَا إِلَهَكَ كَانَ يَوْمَهُ يَصِيرًا ⑯
فَلَا اقْبُرْ وَاتَّقِ السَّاعَةَ ⑰

17. And by the night and whatever it gathers in its darkness,

18. And by the moon when it is at the full.

19. You shall certainly travel from stage to stage (in this life and in the Hereafter).

20. What is the matter with them, that they believe not?

21. And when the Qur'ân is recited to them, they fall not prostrate.

22. Nay, those who disbelieve, deny (Prophet Muhammad صلى الله عليه وسلم and whatever he brought, i.e. this Qur'ân and Islâmic Monotheism, etc.).¹¹

23. And Allâh knows best what they gather (of good and bad deeds),

24. So announce to them a painful torment.

25. Except those who believe and do righteous good deeds, for them is a reward that will never come to an end (i.e. Paradise).

Sûrat Al-Burûj (The Big Stars "Burûj") LXXXV

In the Name of Allâh,
the Most Gracious, the Most Merciful.

1. By the heaven holding the big stars.¹²

2. And by the Promised Day (i.e. the Day of Resurrection).

وَالْيَلِيلِ وَمَا وَسَقِ ١٧

وَالْقَمَرِ إِذَا تَلَسَّقَ ١٨

لَتَرْكَبُنَّ طَبَقًا عَنْ طَبَقِی ١٩

فَمَا لَهُمْ لَا يُؤْمِنُونَ ٢٠

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ٢١

بَلِ الَّذِينَ كَفَرُوا لَيُكَذِّبُونَ ٢٢

وَاللَّهُ أَكْبَرُ يَعْلَمُ مَا تُوعُونَ ٢٣

فَنَبِّئْهُمْ بِعَذَابِ أَلِيمٍ ٢٤

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ يُرَى ٢٥

مُتَوَلِّينَ ٢٥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ ذَاتِ الْبُرُوجِ ١

وَالْيَوْمِ الْمَوْعُودِ ٢

¹¹ (V.84:22) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

¹² (V.85:1) (About the) Stars, Abu Qatâdah mentioning Allâh's Statement:

"And We have adorned the nearest heaven with lamps," and said, "The creation of these stars is for three purposes, i.e., as decoration of the heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge." (Sahîh Al-Bukhârî, Vol. 4, Chapter 3).

3. And by the Witnessing (i.e. Friday), and by the Witnessed [i.e. the day of 'Arafât (*Hajj*), the ninth of Dhul-Hijjah];

وَشَاهِدٍ وَمَشْهُورٍ ﴿٣﴾

4. Cursed were the people of the Ditch (in the story of the Boy and the King).^[1]

قُلْ أَصْحَابُ الْأَنْحَادِ ﴿٤﴾

^[1] (V.85:4) The Story of the Boy and the King.

Narrated Shu'aib رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said: "Among the people before you, there was a king and he had a sorcerer. When the sorcerer became old, he said to the king: 'I have now become an old man, get me a boy so that I may teach him sorcery.' So the king sent him a boy to teach him sorcery. Whenever the boy proceeded to the sorcerer, he sat with a monk who was on the way and listened to his talks and used to admire them (those talks). So when he went to the sorcerer, he passed by the monk and sat there with him. And on visiting the sorcerer, the latter thrashed him. So the boy complained about that to the monk. The monk said to him: Whenever you are afraid of the sorcerer, say to him: 'My people kept me busy'; and whenever you are afraid of your people, say to them: 'The sorcerer kept me busy.' So the boy carried on like that (for a period).

"There came (on the main road) a huge creature (animal), and the people were unable to pass by. The boy said: 'Today I will know whether the sorcerer is better or the monk'. So he took a stone and said: 'O Allâh! If the deeds and actions of the monk are liked by You better than those of the sorcerer, then kill this creature so that the people can cross (the road).' Then he hit (it) with the stone, and it was killed and the people passed (the road). The boy came to the monk and informed him about it. The monk said to him: 'O my son! Today you are better than I; you have achieved what I see! And you will be put to trial. And in case you are put to trial, do not inform (them) about me.' The boy used to treat the people suffering from born-blindness, leprosy, leucoderma, and other diseases. A blind courtier of the king heard about the boy. He came and brought a number of gifts for the boy and said: 'All these gifts are for you on condition that you cure me'. The boy said: 'I do not cure anybody; it is only Allâh (Alone) Who cures (people). So if you believe in Allâh, and invoke Allâh, He will cure you'. He then believed in Allâh, and Allâh cured him. Later the courtier came to the king, and sat at the place where he used to sit before. The king asked him: 'Who has given you your sight back?' The courtier replied: 'My Lord (Allâh)!' The king said: 'Have you got another lord than I?' The courtier said: 'My Lord and your Lord is Allâh!' The king got hold of him and kept on tormenting him till he informed him about the boy. So the boy was brought. The king said to the boy: 'O boy! Has your (knowledge of) sorcery reached to the extent that you cure born-blinds, lepers, leucodermic patients and do such and such?' The boy replied: 'I do not cure anybody; it is only Allâh (Alone) Who does cure'. Then the king got hold of him, and kept on tormenting him till he informed him about the monk. And the monk was brought, and it was said to him: 'Give up your religion (turn apostate)!' The monk refused to turn apostate. Then the king ordered a saw (to be brought), and it was put in the middle of his scalp and was sawn, till he fell, cut in two pieces. Then that courtier was brought, and it was said to him: 'Give up your religion (turn apostate)!' The courtier refused to turn apostate. So the saw was put in the middle of his scalp, and was sawn till he fell, cut in two pieces. Then the boy was brought, and it was said to him: 'Give up your religion (turn apostate)!' The boy refused to turn apostate. So the king ordered some of his courtiers to take the boy to such and such a mountain saying, 'Then ascend up the mountain with him till you reach its top, and see if he turns apostate (from his religion, well and good); otherwise throw him down from its top.' They took him, ascended up the mountain, and the boy said: 'O Allâh! Save me from them by anything You wish!' So the mountain shook and all of them fell down, and the boy came walking to the king. The king asked him: 'What did your companions do?' The boy said: 'Allâh has saved me from them.' The king then ordered

5. Of fire fed with fuel,

6. When they sat by it (fire),

7. And they witnessed what they were doing against the believers (i.e. burning them).

8. And they had no fault except that they believed in Allâh, the All-Mighty, the Worthy of all Praise!

9. To Whom belongs the dominion of the heavens and the earth! And Allâh is Witness over everything.

10. Verily, those who put into trial the believing men and the believing women (by torturing them and burning them), and then do not turn in repentance (to Allâh), then they will have the torment of Hell, and they will have the punishment of the burning Fire.

11. Verily, those who believe and do righteous good deeds, for them will be Gardens under which rivers flow (Paradise). That is the great success.

التَّارِكِينَ الْاَوَّلِينَ ﴿٥﴾

إِذْهُمْ عَنْهَا مُعْرِضُونَ ﴿٦﴾

وَهُمْ عَلَىٰ مَا يَفْعَلُونَ بِالْمُؤْمِنِينَ شُهُودٌ ﴿٧﴾

وَمَا تَنْقُصُوا مِنْهُمْ اِلَّا اَنْ يُقْسُوا بِاللّٰهِ الْعَظِيمِ

الْحَمِيدِ ﴿٨﴾

الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَاللّٰهُ عَلَىٰ كُلِّ شَيْءٍ

شَهِيدٌ ﴿٩﴾

اِنَّ الَّذِيْنَ فْتَنُوا الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ثُمَّ لَا يَتُوبُوْا فَلَهُمْ

عَذَابٌ جَهَنَّمُ وَلَهُمْ عَذَابُ الْحَرِيْمِ ﴿١٠﴾

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنَّٰتٌ

تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ذٰلِكَ الْقَوْلُ الْكَبِيْرُ ﴿١١﴾

some of his courtiers to take the boy on board a boat into the middle of the sea, saying, 'Then if he turns apostate (from his religion, well and good), otherwise cast him into the sea.' So they took him, and he said: 'O Allâh! Save me from them by anything You wish.' So the boat capsized, and (all the accompanying courtiers) were drowned. The boy then came walking to the king. The king said: 'What did your companions do?' The boy replied: 'Allâh saved me from them', and he further said to the king: 'You cannot kill me till you do what I command!' The king said: 'What is that (command of yours)?' The boy said: 'Gather all the people in an upland place, and fasten me to the stem (of a tree); then take an arrow from my quiver and fix it in the bow, and say: — In the Name of Allâh, the Lord of the boy, — and shoot (me). If you do that, you will kill me.' So the king gathered the people in an upland place, and fastened the boy to the stem, took an arrow from his quiver, fixed it in the bow, and said: 'In the Name of Allâh, the Lord of the boy', and shot the arrow. The arrow hit the temporal region of the skull of the boy, and the boy put his hand over the temporal region of his skull at the point where the arrow hit, and then died. The people proclaimed: 'We have believed in the Lord of the boy! We have believed in the Lord of the boy! We have believed in the Lord of the boy!' The king came, and it was said to him: 'That is the thing which you were afraid of. By Allâh! The thing which you were afraid of, has fallen upon you, the people have believed (in Allâh).' So he ordered (deep) ditches to be dug at the entrances of the roads, and it was done, then fire was kindled in those ditches, and the king ordered that whoever did not turn apostate (from his religion) be cast into the ditches, and it was done. Then there came a woman with her babe. She nearly retreated back from the ditch but the babe said (spoke): 'O mother! Be patient, you are on the Truth,' (So she threw herself in the ditch of the fire alongwith her child to be with the martyrs in Paradise)." (Sahîh Muslim, Vol. 4, Hadîth No. 7148).

12. Verily, (O Muhammad صلى الله عليه وسلم) the Seizure (punishment) of your Lord is severe and painful. [See V.11:102].

13. Verily, He it is Who begins (punishment) and repeats (punishment in the Hereafter) (or originates the creation of everything, and then repeats it on the Day of Resurrection).

14. And He is Oft-Forgiving, full of love (towards the pious who are real true believers of Islâmic Monotheism),

15. Owner of the throne, the Glorious,

16. (He is the) Doer of whatsoever He intends (or wills).

17. Has the story reached you of the hosts,

18. Of Fir'aun (Pharaoh) and Thamûd?

19. Nay! The disbelievers (persisted) in denying (Prophet Muhammad صلى الله عليه وسلم and his Message of Islâmic Monotheism).

20. And Allâh encompasses them from behind! (i.e. all their deeds are within His Knowledge, and He will requite them for their deeds).

21. Nay! This is a Glorious Qur'ân,

22. (Inscribed) in *Al-Lauh Al-Mahfûz* (The Preserved Tablet)!

**Sûrat At-Târiq (The
Night-Comer) LXXXVI**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the heaven, and *At-Târiq* (the night-comer, i.e. the bright star);

2. And what will make you to know what *At-Târiq* (the night-comer) is?

3. (It is) the star of piercing brightness;

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ١٢

إِنَّمَا يَبْدَأُ وَيُعِيدُ ١٣

وَهُوَ الْغَفُورُ الْكَرِيمُ ١٤

ذُو الْعَرْشِ الْمَجِيدُ ١٥

فَعَالِ الْيُسْرَى ١٦

هَلْ أَتَاكَ خَبْرُ الْيُونُسَ ١٧

فِرْعَوْنَ وَثَمُودَ ١٨

بَلِ الَّذِينَ كَفَرُوا فِي تَكْذِيبٍ ١٩

وَاللَّهُ مِنْ وَآلِهِمْ غَفُورٌ ٢٠

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ٢١

فِي لَوْحٍ مَحْفُوظٍ ٢٢



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ وَالطَّارِقِ ١

وَمَا أَدْرَاكَ مَا الطَّارِقُ ٢

النَّجْمُ الثَّاقِبُ ٣

4. There is no human being but has a protector over him (or her) (i.e. angels in charge of each human being guarding him, writing his good and bad deeds)^[1]

إِنَّ كُلَّ نَفْسٍ لَّعِندَنَا حَافِظٌ ﴿٤﴾

5. So let man see from what he is created!

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ﴿٥﴾

6. He is created from a water gushing forth,

خُلِقَ مِنْ مَّاءٍ دَافِقٍ ﴿٦﴾

7. Proceeding from between the backbone and the ribs.

يَخْرُجُ مِنْ بَيْنِ الصُّلْبِ وَالتَّرَائِبِ ﴿٧﴾

8. Verily, (Allâh) is Able to bring him back (to life)!

إِنَّا نَعْلَمُ بِمَا تَعْمَلُونَ ﴿٨﴾

9. The Day when all the secrets (deeds, prayers, fasting, etc.) will be examined (as to their truth).

يَوْمَ يُنْفَخُ السُّرُورُ ﴿٩﴾

10. Then he will have no power, nor any helper.

فَمَا لَهُ مِنْ قُوَّةٍ وَلَا نَاصِرٍ ﴿١٠﴾

11. By the sky (having rain clouds) which gives rain, again and again.

وَالسَّمَاءِ ذَاتِ الرَّجْعِ ﴿١١﴾

12. And the earth which splits (with the growth of trees and plants).

وَالْأَرْضِ ذَاتِ الصَّالِخِ ﴿١٢﴾

13. Verily, this (the Qur'ân) is the Word that separates (the truth from falséhood, and

إِنَّهُ لَقَوْلُ فَصْلٍ ﴿١٣﴾

^[1] (V.86:4) a) Whoever intended to do a good deed or a bad deed:.

Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم narrating about his Lord عز وجل said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually does it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times; and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually does it, then Allâh will write one bad deed (in his account)." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 498)

b) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: "Angels come (to you) in succession by night and day, and all of them get together at the time of the *Fajr* and 'Asr prayers. Then those who have stayed with you overnight, ascend to Allâh, Who asks them (and He knows the answer better than they): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet صلى الله عليه وسلم added: "If anyone of you says *Âmin* (during the prayer at the end of the recitation of *Sûrat Al-Fâtihah*), and the angels in heaven say the same, and the two sayings coincide, all his past sins will be forgiven." (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 446).

commands strict laws for mankind to cut the roots of evil).

14. And it is not a thing for amusement.

15. Verily, they are but plotting a plot (against you O Muhammad صلى الله عليه وسلم).

16. And I (too) am plotting a plot.

17. So give a respite to the disbelievers; deal gently with them for a while.

Sûrat Al-A'la
(The Most High) LXXXVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Glorify the Name of your Lord, the Most High,

2. Who has created (everything), and then proportioned it.

3. And Who has measured (preordainments for everything even to be blessed or wretched); and then guided (i.e. showed mankind the right as well as the wrong paths, and guided the animals to pasture).

4. And Who brings out the pasturage,

5. And then makes it dark stubble.

6. We shall make you to recite (the Qur'ân), so you (O Muhammad صلى الله عليه وسلم) shall not forget (it),

7. Except what Allâh may will. He knows what is apparent and what is hidden.

8. And We shall make easy for you (O Muhammad صلى الله عليه وسلم) the easy way (i.e. the doing of righteous deeds).

9. Therefore remind (men) in case the reminder profits (them).

10. The reminder will be received by him who fears (Allâh),

وَمَا لَهُمْ بِالْهَزْلِ ۝

إِنَّهُمْ يَكِيدُونَ كَيْدًا ۝

وَأَكِيدُ كَيْدًا ۝

فَتَهَيَّ السَّكِينُ آمِنًا لَهُمْ رُزُقًا ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَكَ اللَّهُمَّ الْعَلِيِّ ۝

الَّذِي خَلَقَ فَسَرَّى ۝

وَالَّذِي قَدَّرَ فَهَدَى ۝

وَالَّذِي أَخْرَجَ الْمَرْعَى ۝

فَجَعَلَهُ غُثَاءً أَحْوَى ۝

سَنُقَرِّئُكَ فَلَا تَنْسَى ۝

إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّنَا عَلِيمٌ خَبِيرٌ ۝

وَنُذِيرُكَ النَّاسَ يَ ۝

فَلَا تَزِرُ وَازِرَةٌ وِزْرَ الْأُخْرَى ۝

سَيَذَرُكَ مَنْ يُخَفَى ۝

11. But it will be avoided by the wretched,

12. Who will enter the great Fire (and will be made to taste its burning).

13. There he will neither die (to be in rest) nor live (a good living).

14. Indeed whosoever purifies himself (by avoiding polytheism and accepting Islâmic Monotheism) shall achieve success,

15. And remembers (glorifies) the Name of his Lord (worships none but Allâh), and prays (the five compulsory prayers and the Nawâfil — additional prayers).

16. Nay, you prefer the life of this world,

17. Although the Hereafter is better and more lasting.

18. Verily, this is in the former Scriptures —

19. The Scriptures of Ibrâhîm (Abraham) and Mûsâ (Moses) (عليهما السلام).

وَيَجْتَنِبُهَا الْأَشْقَى ①

الَّذِي صَلَّى النَّارَ الْكُبْرَى ②

ثُمَّ لَا يَمُوتُ فِيهَا وَلَا يَحْيَى ③

فَمَنْ أَفْلَحَ مَنْ تَزَكَّى ④

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى ⑤

بَلْ تُحِبُّونَ الْحَيَاةَ الدُّنْيَا ⑥

وَالْآخِرَةُ خَيْرٌ وَأَبْقَى ⑦

إِنْ هَذَا إِلَّا الصُّخُوفُ الْأُولَى ⑧

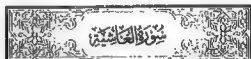
صُّخُوفُ إِبْرَاهِيمَ وَمُوسَى ⑨

Sûrat Al-Ghâshiyah (The Overwhelming) LXXXVIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Has there come to you the narration of the overwhelming (i.e. the Day of Resurrection)?

2. Some faces, that Day will be humiliated (in the Hell-fire, i.e. the faces of all disbelievers, Jews and Christians),^[1]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ حَدِيثُ الْقَيْسِيَّةِ ①

وَيَوْمَ يُؤْمَرُ بِحَضِيعةٍ ②

^[1] (V.88:2) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah عنه رضي الله عنه: Allâh's Messenger, صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without believing in the Message with which I have been sent (i.e. Islâmic Monotheism), but he will be from the dwellers of the (Hell) Fire." (Sahîh Muslim, the Book of Faith, Vol. 1, Chapter No. 240). See also the footnotes of (V.3:85) and (V.41:46).

3. Labouring (hard in the worldly life by worshipping others besides Allâh), weary (in the Hereafter with humility and disgrace).^[1]

4. They will enter in the hot blazing Fire.

5. They will be given to drink from a boiling spring,

6. No food will there be for them but a poisonous thorny plant,

7. Which will neither nourish nor avail against hunger.

8. (Other) faces that Day will be joyful,

9. Glad with their endeavour (for their good deeds which they did in this world, along with the true Faith of Islâmic Monotheism).^[2]

10. In lofty Paradise.

11. Where they shall neither hear harmful speech nor falsehood.

12. Therein will be a running spring.

13. Therein will be thrones raised high.

14. And cups set at hand.

15. And cushions set in rows.

16. And rich carpets (all) spread out.

17. Do they not look at the camels, how they are created?

18. And at the heaven, how it is raised?

19. And at the mountains, how they are rooted (and fixed firm)?

20. And at the earth, how it is outspread?

عَالِيَةً تَأْسِبُهَا ٢

نَصَبًا يَأَلُّهَا حَامِيَةٌ ٤

تَشْقَىٰ مِنْ عَيْنٍ عَاتِيَةٍ ٥

لَيْسَ لَهُمْ طَعَامٌ إِلَّا مِنْ صَرَجٍ ٦

لَا يَسْمِنُونَ وَلَا يُضَعُّونَ جُوعٍ ٧

وَجُوهٌ يَوْمَئِذٍ تَنَامٍ ٨

رَاضِيَةً رَاضِيَةً ٩

فِي جَنَّاتٍ عَالِيَةٍ ١٠

لَا تَسْمَعُ فِيهَا الْفِتْنَةَ ١١

فِيهَا عَيْنٌ جَارِيَةٌ ١٢

فِيهَا سُرُورٌ مُّزْمَجٌ ١٣

وَأَكْوَابٌ مَّوْضُوعَةٌ ١٤

وَنَضَارٌ مَّصْفُوفَةٌ ١٥

وَزَكَرِيُّ الْمَكِينِ ١٦

أَلَّا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ١٧

وَأَلَّا يَنْظُرُوا إِلَى السَّمَاءِ كَيْفَ رُفِعَتْ ١٨

وَأَلَّا يَنْظُرُوا إِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ١٩

وَأَلَّا يَنْظُرُوا إِلَى الْأَرْضِ كَيْفَ سُطِحَتْ ٢٠

[1] (V.88:3) Narrated 'Abdullâh بن مسعود رضي الله عنه "The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: 'Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).' And I said, 'Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.'" (Sahih Al-Bukhârî, Vol. 6, Hadîth No. 24).

[2] (V.88:9) See footnote of (V.18:104).

21. So remind them (O Muhammad صلى الله عليه وسلم) — you are only one who reminds.

22. You are not a dictator over them —

23. Except the one who turns away and disbelieves^[1].

24. Then Allâh will punish him with the greatest punishment.

25. Verily, to Us will be their return;

26. Then verily, for Us will be their reckoning.

Sûrat Al-Fajr (The Break of Day or the Dawn) LXXXIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the dawn;

2. By the ten nights (i.e. the first ten days of the month of Dhul-Hijjah)^[2],

3. And by the even and the odd (of all the creations of Allâh).^[3]

4. And by the night when it departs.

5. There are indeed in them (the above oaths) sufficient proofs for men of understanding (and that, they should avoid all kinds of sins and disbeliefs)!

6. Saw you (O Muhammad صلى الله عليه وسلم) not how your Lord dealt with 'Âd (people)

فَذَكِّرْ لَّهٗمَّ أَنْتَ مُذَكِّرٌ ﴿١﴾

لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ﴿٢﴾

إِلَّا مَنْ تَوَلَّى وَكَفَرَ ﴿٣﴾

فَعَذَابُ اللَّهِ أَكْبَرُ ﴿٤﴾

إِنَّ إِلَيْنَا إِيَابَتُهُمْ ﴿٥﴾

ثُمَّ لَنَا عِشَاءٌ حَسَابُهُمْ ﴿٦﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ﴿١﴾

وَالْأَيْدِي عَشِيرٍ ﴿٢﴾

وَالشَّعْءِ وَالْوَحْرِ ﴿٣﴾

وَالْأَيْلِ إِذَا تَسِيرٍ ﴿٤﴾

هَلْ فِي ذَلِكَ قَسَمٌ لِّذِي حَبْرِ ﴿٥﴾

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ﴿٦﴾

^[1] (V.88:23) See footnote of (V.8:39).

^[2] (V.89:2) Narrated Ibn 'Abbâs رضي الله عنهما : The Prophet صلى الله عليه وسلم said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet صلى الله عليه وسلم said, "Not even Jihâd?" He replied, "Not even Jihâd, except that of a man who does it by putting himself and his property in danger (for Allâh's sake) and does not return with any of those things." (Sahih Al-Bukhârî, Vol. 2, Hadîth No.86).

^[3] (V.89:3) "Even" and "Odd" is interpreted differently by different religious scholars. Some say: Even is the Day of Slaughtering of the Sacrifices, i.e. 10th of Dhul-Hijjah, and Odd is the Day of 'Arafah (Hajj), i.e. 9th of Dhul-Hijjah. Others say: Even is all the creatures and Odd is Allâh. Some say it is the compulsory congregational prayer, i.e. Maghrib is *Witr*, and the other four prayers are *Shaf'*.

7. Of Iram (who were very tall) like (lofty) pillars,

إِرَامَ كَاتِ الْإِيعَادِ ٧

8. The like of which were not created in the land?

أَلَيْسَ لَمْ يَخْلُقْ مِثْلَهَا فِي الْإِلَادِ ٨

9. And (with) Thamûd (people), who hewed out rocks in the valley (to make dwellings)?¹¹

وَتَمُودَ الَّذِينَ جَالُوا الصَّخْرَ بِالْوَادِ ٩

10. And (with) Fir'aun (Pharaoh) who had the stakes (to torture men by binding them to the stakes)?

وَفِرْعَوْنَ ذِي الْأَوْتَارِ ١٠

11. Who did transgress beyond bounds in the lands (in the disobedience of Allāh).

الَّذِينَ طَغَوْا فِي الْبِلَادِ ١١

12. And made therein much mischief.

فَاعْسَوْا فِيهَا الْفَسَادَ ١٢

13. So your Lord poured on them different kinds of severe torment.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سِوَا عَذَابٍ ١٣

14. Verily, your Lord is Ever Watchful (over them).

إِنَّ رَبَّكَ لَبَالْوَيْطَادِ ١٤

15. As for man, when his Lord tries him by giving him honour and bounties, then he says (in exultation): "My Lord has honoured me."

فَإِنَّمَا الْإِنْسَانُ إِذَا مَا أَنْعَمْنَا عَلَيْهِ رَبُّهُ فَكَسَى زُخْرًا وَتَعَمَّرَ
فَقُولَ رَبِّي أَهَنِ ١٥

16. But when He tries him by straitening his means of life, he says: "My Lord has humiliated me!"

وَأَنكَرَ إِذَا مَا أَكْنَعْنَا قَدْرَ رِزْقِهِ فَقَالَ رَبِّي أَهْنَى ١٦

17. Nay! But you treat not the orphans with kindness and generosity (i.e. you neither treat them well, nor give them their exact right of inheritance)!

كَلَّا لَئِنْ لَمْ يَنْزِلْ بِرَيْبِنَا ١٧

18. And urge not one another on the feeding of *Al-Miskîn* (the needy)!

وَلَا تَحْضُرُونَ عَلَى طَعَامِ الْمُسْكِينِ ١٨

19. And you devour the inheritance all with greed.

وَأَكْلَى لِيْنِ الْوَرَثَةِ أَهْلًا لَنَا ١٩

20. And you love wealth with much love.

وَيُحِبُّونَ الْمَالَ حُبًّا جَمًّا ٢٠

¹¹ (V.89:9) "And you hew out in the mountains, houses with great skill." [The Qur'an, Verse 26:149]

21. Nay! When the earth is ground to powder.

22. And your Lord comes with the angels in rows.

23. And Hell will be brought near that Day. On that Day will man remember, but how will that remembrance (then) avail him?

24. He will say: "Alas! Would that I had sent forth (good deeds) for (this) my life!"

25. So on that Day none will punish as He will punish.

26. And none will bind (the wicked, disbelievers and polytheists) as He will bind.

27. (It will be said to the pious — believers of Islamic Monotheism): "O (you) the one in (complete) rest and satisfaction!

28. "Come back to your Lord — well-pleased (yourself) and well-pleasing (to Him)!

29. "Enter you then among My (honoured) slaves,

30. "And enter you My Paradise!"

Sûrat Al-Balad (The City) XC

*In the Name of Allāh,
the Most Gracious, the Most Merciful.*

1. I swear by this city (Makkah);

2. And you are free (from sin, and to punish the enemies of Islām on the Day of the conquest) in this city (Makkah)^[1].

كَلَّا إِنْ كَانَتْ الْأَرْضُ دَكًّا

وَحِجَابَهُ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا

وَحِجَابَهُ يَوْمَ يَمُوتُ يَوْمَ لَا يَمُوتُ يَوْمَ تَذَكَّرُ الْإِنْسَانُ
وَأَنْتَ لَهُ الْآخِرُ

يَقُولُ يَلَيْتَنِي قَدَّمْتُ لِحَيَاتِي

فَيَوْمَ لَا يُعَذِّبُ عَذَابُهُ أَحَدًا

وَلَا يُؤْخَذُ وَفَاءَهُ أَحَدٌ

يُنَادِي النَّفْسَ الْمَطْمَئِنَّةَ

أَرْجِعِي إِلَىٰ رَبِّكِ رَاضِيَةً مَرْضِيَّةً

فَادْخُلِي فِي عِبَادِي

وَادْخُلِي جَنَّاتِي



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا أُقْسِمُ بِهَذَا الْبَلَدِ

وَأَنْتَ حَلَالٌ بِهَذَا الْبَلَدِ

[1] (V.90:2) a) Narrated Ibn 'Abbās رضي الله عنهما : On the day of the conquest of Makkah, Allāh's Messenger صلى الله عليه وسلم said, "Allāh has made this town a sanctuary. Its thorny bushes should not be cut, its game should not be chased, and its fallen things should not be picked up except by one who would announce them publicly." (Sahīh Al-Bukhārī, Vol. 2, Hadīth No. 657)

b) See the footnote of (V.2:191)

3. And by the begetter (i.e. Adam عليه السلام) and that which he begot (i.e. his progeny).

4. Verily, We have created man in toil.

5. Does he think that none can overcome him?

6. He says (boastfully): "I have wasted wealth in abundance!"

7. Does he think that none sees him?

8. Have We not made for him two eyes,

9. And a tongue and two lips?

10. And shown him the two ways (good and evil)?

11. But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).

12. And what will make you know the path that is steep?

13. (It is) freeing a neck (slave)^[1]

14. Or giving food in a day of hunger (famine),

15. To an orphan near of kin.

16. Or to a *Miskîn* (needy) cleaving to dust (out of misery).

17. Then he became one of those who believed (in the Islamic Monotheism) and recommended one another to perseverance and patience, and (also) recommended one another to pity and compassion.

18. They are those on the Right Hand (i.e. the dwellers of Paradise),

وَقَالُوا وَمَا وَلَدٌ ١٢

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي كَبَدٍ ١٣

أَلَيْسَبِ أَنْ لَّنْ يَغْدِرَ عَلَيْهِ وَاحِدٌ ١٤

يَقُولُ أَفْلَاحُكُمَا مَا لَآ أَفْلَاحُ ١٥

أَلَيْسَبِ أَنْ لَّنْ يَرَوْهُ وَاحِدٌ ١٦

أَلَمْ يَجْعَلْ لَهُ عَيْنَيْنِ ١٧

وَلِسَانًا وَمَفْصَلَيْنِ ١٨

وَهَدَيْنَاهُ النَّجْدَيْنِ ١٩

فَلَا اقْرَحْ مَسْعَاةً ٢٠

وَمَا أَدْرَاكَ مَا الْعَقَبَةُ ٢١

فَالْعَقَبَةُ ٢٢

أَوْ تَطْعَمُ فِي يَوْمٍ مُسْتَبْعٍ ٢٣

يَتِيمًا ذَا مَقْرَبَةٍ ٢٤

أَوْ يَسْكُنَ فِي بِنَاءٍ مُتَرَفٍ ٢٥

لَمَّا كَانُ مِنَ الَّذِينَ ءَامَنُوا وَقَالُوا بِمَا صَدَقُوا ٢٦

وَقَالُوا بِمَا كَانُوا فِيهِ يَمْتَرُونَ ٢٧

أُولَئِكَ أَصْحَابُ الْمَيْمَنَةِ ٢٨

[1] (V.90:13) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said: "Whoever frees a Muslim slave, Allâh will save all the parts of his body from the (Hell) Fire, as he has freed the body-parts of the slave." (Sahîh Al-Bukhârî, Vol.3, Hadîth No.693)

19. But those who disbelieved in Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.), they are those on the Left Hand (the dwellers of Hell).

20. The Fire will be shut over them (i.e. they will be enveloped by the Fire without any opening or window or outlet).^[1]

Sûrat Ash-Shams (The Sun) XCI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the sun and its brightness.
2. By the moon as it follows it (the sun).
3. By the day as it shows up (the sun's) brightness.
4. By the night as it conceals it (the sun).
5. By the heaven and Him Who built it.
6. By the earth and Him Who spread it.
7. By *Nafs* (Adam or a person or a soul), and Him Who perfected him in proportion;
8. Then He showed him what is wrong for him and what is right for him.
9. Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allâh ordered, by following the true Faith of Islâmic Monotheism and by doing righteous good deeds).
10. And indeed he fails who corrupts his ownself (i.e. disobeys what Allâh has ordered by rejecting the true Faith of Islâmic

وَالَّذِينَ كَفَرُوا بِآيَاتِنَا هُمْ أَصْحَابُ الْمَشْأَمَةِ ﴿١٩﴾

عَلَيْهِمْ نَارُ مُؤَصَّكَةٍ ﴿٢٠﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ وَضُحَاهَا ﴿١﴾

وَالْقَمَرِ إِذَا تَلَّهَا ﴿٢﴾

وَالنَّهَارِ إِذَا تَجَلَّىٰهَا ﴿٣﴾

وَاللَّيْلِ إِذَا يَغْشَىٰهَا ﴿٤﴾

وَالسَّمَاءِ وَمَا بَنَىٰهَا ﴿٥﴾

وَالْأَرْضِ وَمَا طَحَىٰهَا ﴿٦﴾

وَنَفْسٍ وَمَا سَوَّاهَا ﴿٧﴾

فَلَمَّسَهَا فَجُورُهَا وَقَوَّاهَا ﴿٨﴾

فَدَاخِلٌ مِّنْ رَّكَعِهَا ﴿٩﴾

وَقَدْ خَابَ مَن رَّكَعَهَا ﴿١٠﴾

[1] (V.90:20) "Therein breathing out with deep sighs and roaring will be their portion, and therein they will hear not." V.21:100)

**Ibn Mas'ûd رضى الله عنه recited this Verse and then said: "When those (who are destined to remain in the Hell-fire forever) will be thrown in the Hell-fire, each of them will be put in a separate *Tabût* (Box) of Fire, so that he will not see anyone punished in the Hell-fire except he himself." Then Ibn Mas'ûd recited this Verse (V.21:100). [Tafsîr Ibn Kathîr, At-Tabarî and Al-Qurtubî].

Monotheism or by following polytheism or by doing every kind of evil wicked deeds).

11. Thamûd (people) denied (their Prophet) through their transgression (by rejecting the true Faith of Islâmic Monotheism, and by following polytheism, and by committing every kind of sin).

12. When the most wicked man among them went forth (to kill the she-camel).

13. But the Messenger of Allâh [Sâlih عليه السلام] said to them: ["Be cautious! (Fear the evil end)]. That is the she-camel of Allâh! (Do not harm it) and (bar it not from having) its drink!"

14. Then they denied him and they killed it. So their Lord destroyed them because of their sin, and made them equal in destruction (i.e. all grades of people, rich and poor, strong and weak, etc.)!

15. And He (Allâh) feared not the consequences thereof.

Sûrat Al-Lail
(The Night) XCII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the night as it envelops.
2. By the day as it appears in brightness.
3. By Him Who created male and female.
4. Certainly, your efforts and deeds are diverse (different in aims and purposes);
5. As for him who gives (in charity) and keeps his duty to Allâh and fears Him,
6. And believes in *Al-Husnâ*.^[1]

كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ①

إِذْ أُنْمِطَتْ أَشْقَاهَا ②

فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ③

فَكَذَّبُوهُ فَعَبَّوْهُمَا فَذَمَّ اللَّهُ عَلَيْهِمْ زُجُجَهُمْ بِذُنُوبِهِمْ ④
فَسَوَّاهَا ⑤

وَلَا يَخَافُ عُقْبَاهَا ⑥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ إِذَا يَغْشَى ①

وَالنَّهَارِ إِذَا تَجَافَى ②

وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③

إِنْ سَعَى الْكَافِرُ التَّخَفَى ④

فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ⑤

وَصَدَّقَ بِالْحُسْنَى ⑥

^[1] (V.92:6) (A) *Al-Husnâ*: The Best (i.e. either *Lâ ilâha illallâh*: none has the right to be worshipped but Allâh) or a reward from Allâh (i.e. Allâh will compensate him for what he will spend in Allâh's Way or bless him with Paradise).

7. We will make smooth for him the path of ease (goodness).

فَسَيُسِّرُ اللَّهُ لَكَ الشَّرْكَ ٧

8. But he who is greedy miser and thinks himself self-sufficient.⁽¹⁾

وَأَنفَرَمِنْ حِيلٍ وَاسْتَفْتَحِ ٨

9. And denies *Al-Husnâ* (See the footnote of the Verse No: 6).

وَكَذَّبَ بِالْحُسْنَى ٩

10. We will make smooth for him the path for evil.

فَسَيُسِّرُ اللَّهُ لَكَ الشَّرَّ ١٠

11. And what will his wealth avail him when he goes down (in destruction)?

وَمَا بَقِيَ عَنْهُ مَالٌ إِذَا تَرَدَّى ١١

12. Truly! On Us (is to give) guidance.

إِنَّا عَلَيْنَا اللَّهُمَّتَا ١٢

13. And truly, to Us (belong) the last (Hereafter) and the first (this world).

وَأَنَّا لِلْآخِرَةِ وَالْأُولَى ١٣

14. Therefore I have warned you of a blazing Fire (Hell).

فَأَنذَرْتُكُمْ نَارًا تَلَظَّى ١٤

15. None shall enter it except the most wretched.

لَا يَدْخُلُهَا إِلَّا الْأَشْقَى ١٥

16. Who denies and turns away.

الَّذِي كَذَّبَ وَتَوَلَّى ١٦

17. And *Al-Muttaqûn* (the pious — See V.2:2) will be far removed from it (Hell).

وَسَيَجْزِيهَا الْآفَقَى ١٧

18. He who spends his wealth for increase in self-purification,

الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ١٨

19. And who has (in mind) no favour from anyone to be paid back,

وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ١٩

20. Except to seek the Countenance of his Lord, the Most High.

إِلَّا ابْتِغَاءَ وَجْهِ رَبِّهِ الْأَعْلَى ٢٠

21. He surely will be pleased (when he will enter Paradise).

وَأَسْوَفَ نَدَى ٢١

(B) See the footnote of (V.4:37).

⁽¹⁾ (V.92:8) Narrated 'All رضي الله عنه We were in the company of the Prophet صلى الله عليه وسلم and he said, "There is none among you but has his place written for him, either in Paradise or in the Hell-fire." We said, "O Allâh's Messenger! Shall we depend (on this fact and give up work)?" He replied, "No! Carry on doing good deeds, for everybody will find easy (to do) such deeds as will lead him to his destined place." Then the Prophet صلى الله عليه وسلم recited: "As for him who gives (in charity) and keeps his duty to Allâh and fear Him, and believes in *Al-Husnâ*. We will make smooth for him the path of ease ..." (V.92: 5-10) (*Sahîh Al-Bukhârî*, Vol.6, Hadîth No.472).

**Sûrat Ad-Duhâ (The Forenoon -
"After Sunrise") XCIII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the forenoon (after sunrise).^[1]
2. By the night when it darkens (and stands still).
3. Your Lord (O Muhammad صلى الله عليه وسلم) has neither forsaken you nor hates you.
4. And indeed the Hereafter is better for you than the present (life of this world).
5. And verily, your Lord will give you (all good) so that you shall be well-pleased.
6. Did He not find you (O Muhammad صلى الله عليه وسلم) an orphan and gave you a refuge?
7. And He found you unaware (of the Qur'ân, its laws and Prophethood) and guided you.
8. And He found you poor and made you rich (self-sufficient with self-contentment).
9. Therefore, treat not the orphan with oppression.
10. And repulse not the beggar.
11. And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالضُّحَىٰ ①

وَاللَّيْلِ إِذَا سَجَىٰ ②

مَا وَدَّكَ رَبُّكَ وَمَا فَعَلَىٰ ③

وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ ④

وَأَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ⑤

أَلَمْ يَجِدْكَ يَتِيمًا فَكَوَّنَ ⑥

وَوَعَدَكَ أَنَّ هَذَا ⑦

وَوَعَدَكَ أَنَّ هَذَا ⑧

فَأَمَّا الْيَتِيمَ فَلَا تَهْجُرْ ⑨

وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑩

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑪

[1] (V.93:1): a) Narrated Ibn Abî Lailâ: Only Umm Hant told us that she had seen the Prophet offering the *Duhâ* (Forenoon prayer). She said, "On the day of the conquest of Makkah, the Prophet صلى الله عليه وسلم took a bath in my house and offered eight *Raka'at*. I never saw him praying such a light prayer but he performed perfect prostrations and bowings". (*Sahîh Al-Bukhârî*, Vol.2, *Hadîth* No.207A).

b) Narrated Abu Hurairah رضي الله عنه: My friend (the Prophet) advised me to observe three things:

- (1) to fast three days a month;
- (2) to pray two *Raka'at* of *Duhâ* prayer (Forenoon prayer); and
- (3) to pray *Witr* before sleeping.

(*Sahîh Al-Bukhârî*, Vol.3, *Hadîth* No.202).

**Sûrat Ash-Sharh
(The Opening Forth) XCIV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Have We not opened your breast for you (O Muhammad صلى الله عليه وسلم)?

2. And removed from you your burden

3. Which weighed down your back?

4. And have We not raised high your fame?

5. Verily, along with every hardship is relief,

6. Verily, along with every hardship is relief (i.e. there is one hardship with two reliefs, so one hardship cannot overcome two reliefs).

7. So when you have finished (your occupation), devote yourself to Allâh's worship.

8. And to your Lord (Alone) turn (all your) intentions and hopes.

Sûrat At-Tin (The Fig) XCV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the fig, and the olive.

2. By Mount Sinai.

3. By this city of security (Makkah).^[1]

4. Verily, We created man in the best stature (mould).

5. Then We reduced him to the lowest of the low.

6. Except those who believe (in Islâmic Monotheism) and do righteous deeds. Then they shall have a reward without end (Paradise).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ①

وَوَضَعْنَا عَنكَ وِزْرَكَ ②

الَّذِي أَنقَضَ ظَهْرَكَ ③

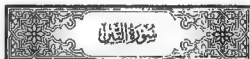
وَرَفَعْنَا لَكَ ذِكْرَكَ ④

إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑤

إِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥

فَإِذَا قُضِيَتِ الْفَاتَةُ ⑦

فَأِلَّا رِبَّكَ فَاتَّبِعِ ⑧



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونَ ①

وَطُورِ سِينِينَ ②

وَهَٰذَا الْبَلَدِ الْأَمِينِ ③

لَقَدْ خَلَقْنَا الْإِنسَانَ فِي أَحْسَنِ تَقْوِيمٍ ④

ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑤

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ

مَمْنُونٍ ⑥

^[1] (V.95:3) See footnote of (V.2:191).

7. Then what (or who) causes you (O disbelievers) to deny the Recompense (i.e. the Day of Resurrection)?

8. Is not Allâh the Best of judges?

Sûrat Al-'Alaq (The Clot) XCVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Read! In the Name of your Lord Who has created (all that exists).

2. He has created man from a clot (a piece of thick coagulated blood).

3. Read! And your Lord is the Most Generous.

4. Who has taught (the writing) by the pen.

5. He has taught man that which he knew not.

6. Nay! Verily, man does transgress (in disbelief and evil deed).

7. Because he considers himself self-sufficient.

8. Surely, to your Lord is the return.

9. Have you (O Muhammad صلى الله عليه وسلم) seen him (i.e. Abû Jahl) who prevents

10. A slave (Muhammad صلى الله عليه وسلم) when he prays?

11. Have you seen if he (Muhammad صلى الله عليه وسلم) is on the guidance (of Allâh)

12. Or enjoins piety?

13. Have you seen if he (Abû Jahl) denies (the truth, i.e. this Qur'ân) and turns away?

14. Knows he not that Allâh sees (what he does)?

فَمَا يَكْبُرُكَ بِقَدْرِ الَّذِينَ ٥

أَلَيْسَ اللَّهُ بِأَعْلَمَ الْكَاذِبِينَ ٥

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ ١

خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ٢

اقْرَأْ وَرَبُّكَ الْأَكْرَمُ ٣

الَّذِي عَلَّمَ بِالْقَلَمِ ٤

عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَم ٥

كَلَّا إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنَّا ٦

أَن رَّاهُ أَكْفَرًا ٧

إِنَّا إِلَىٰ رَبِّكَ لَارْجِعُونَ ٨

أَرَأَيْتَ الَّذِي يَنْهَى ٩

عَبْدًا إِذَا صَلَّى ١٠

أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ١١

أَنَّا نُرِيَّ الْفَلَاحَ ١٢

أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّىٰ ١٣

أَتَعْلَمُ بَأْنَ اللَّهِ يَرَىٰ ١٤

15. Nay! If he (Abû Jahl) ceases not, We will catch him by the forelock —

16. A lying, sinful forelock!

17. Then let him call upon his council (of helpers).

18. We will call out the guards of Hell (to deal with him)!

19. Nay! (O Muhammad صلى الله عليه وسلم) Do not obey him (Abû Jahl). Fall prostrate and draw near (to Allâh)!^[a]

Sûrat Al-Qadr (The Night of Decree) XCVII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Verily, We have sent it (this Qur'ân) down in the night of *Al-Qadr* (Decree).^[1]

2. And what will make you know what the night of *Al-Qadr* (Decree) is?

3. The night of *Al-Qadr* (Decree) is better than a thousand months (i.e. worshipping Allâh in that night is better than worshipping Him a thousand months, i.e. 83 years and 4 months).

4. Therein descend the angels and the *Rûh* [Jibrîl (Gabriel)] by Allâh's Permission with all Decrees,

5. (All that night), there is Peace (and Goodness from Allâh to His believing slaves) until the appearance of dawn.^[2]

كَلَّا لَئِنْ لَمْ يَنْتَهِ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٧﴾

نَاصِيَةٍ كَذِبَةٍ خَاطِعَةٍ ﴿١٨﴾

فَلْيَدْعُ نَادِيَهُ ﴿١٩﴾

سَنَدْعُ الزَّبَانِيَةَ ﴿٢٠﴾

كَلَّا لَا تُطْفِئُهَا وَاسْجُدْ وَاقْتَرِبْ ﴿٢١﴾



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ﴿١﴾

وَمَا أَنْزَلْنَاهُ مِنْ مِائَةِ الْقَدْرِ ﴿٢﴾

لَيْلَةِ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ﴿٣﴾

نَزَّلَ الْمَلَكُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِمَّنْ كُلِّ نَجْمٍ ﴿٤﴾

سَلَامٌ هِيَ حَتَّىٰ مَطْلَعِ الْفَجْرِ ﴿٥﴾

^[a] (V.96:19) Prostration (see Appendix 1).

^[1] (V.97:1) "Therein (that night) is decreed every matter of ordainments." (Verse 44:4) **

** i.e., the matters of deaths, births, provisions, calamities for the whole (coming) year as decreed by Allâh.

^[2] (V.97:5) Narrated 'Aishah رضي الله عنها Allâh's Messenger صلى الله عليه وسلم said, "Search for the Night of *Qadr* in the odd nights of the last ten nights of Ramadan." (Sahîh Al-Bukhârî, Vol 3, Hadîth No.234).

**Sûrat Al-Bayyinah (The
Clear Evidence) XCVIII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Those who disbelieve from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn*,^[1] were not going to leave (their disbelief) until there came to them the clear evidence.

2. A Messenger (Muhammad صلى الله عليه وسلم) from Allâh, reciting (the Qur'ân) purified pages [purified from *Al-Bâtîl* (falsehood)].

3. Wherein are correct and straight laws from Allâh.

4. And the people of the Scripture (Jews and Christians) differed not until after there came to them clear evidence (i.e. Prophet Muhammad صلى الله عليه وسلم and whatever was revealed to him).

5. And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform *As-Salât* (*Iqâmat-as-Salât*) and give *Zakât*, and that is the right religion.

6. Verily, those who disbelieve (in the religion of Islâm, the Qur'ân and Prophet Muhammad صلى الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and *Al-Mushrikûn* will abide in the Fire of Hell. They are the worst of creatures.^[2]

سُورَةُ الْبَيِّنَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لَا تَزِرُ كَيْفَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ
مُنْعَكِينَ ۚ إِنَّ تَأْيِيدَ اللَّهِ لَتَكُنَّ ۝١

رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً ۝٢

فِيهَا الْكُتُبُ وَالْحِسَابُ ۝٣

وَمَا تَنزِيلُ الْكِتَابِ إِلَّا مِنْ بَيْنِ يَدَيْهِ
مُنْجِلَةً لِلَّذِينَ كَفَرُوا ۝٤

وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ
حُنْفََةً وَيَقِمْوْا الصَّلَاةَ وَزَكُوا الزَّكَاةَ
وَذَلِكَ دِينُ الْقَيِّمَةِ ۝٥

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي
نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝٦

^[1] (V.98:1) *Al-Mushrikûn*: polytheists, pagans, idolaters and disbelievers in the Oneness of Allah and His Messenger Muhammad صلى الله عليه وسلم.

^[2] (V.98:6) It is obligatory to have Belief in the Messengership of the Prophet (Muhammad صلى الله عليه وسلم). Narrated Abu Hurairah رضى الله عنه: Allah's Messenger صلى الله عليه وسلم said: "By Him (Allâh) in Whose Hand Muhammad's soul is, there is none from amongst the Jews and Christians (of these present nations) who hears about me and then dies without

7. Verily, those who believe [in the Oneness of Allâh, and in His Messenger Muhammad (صلى الله عليه وسلم) including all obligations ordered by Islâm] and do righteous good deeds, they are the best of creatures.

8. Their reward with their Lord is 'Adh (Eden) Paradise (Gardens of Eternity), underneath which rivers flow. They will abide therein forever, Allâh will be pleased with them, and they with Him. That is for him who fears his Lord.

Sûrat Az-Zalzalah
(The Earthquake) XCIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When the earth is shaken with its (final) earthquake.

2. And when the earth throws out its burdens.

3. And man will say: "What is the matter with it?"

4. That Day it will declare its information (about all that happened over it of good or evil).

5. Because your Lord will inspire it.

6. That Day mankind will proceed in scattered groups that they may be shown their deeds.^[1]

7. So whosoever does good equal to the weight of an atom (or a small ant) shall see it.

8. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
هُمْ خَيْرُ الْبَرِيَّةِ ⑤

جَزَاءُ مَا عَمِلُوا رَبِّكَ عِنْدَ رَوْحِكُمْ عَلَيْكَ تَجَرِي مِنْ تَحْتِهَا
النَّهَارُ خَالِدِينَ فِيهَا أَلَمْ تَرَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَرَضُوهُ عَنْهُ
ذَٰلِكَ لِمَنْ خَشِيَ رَبَّهُ ⑥



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ①

وَأُخْرِجَتِ الْأَرْضُ كِفَاتَهَا ②

وَالْإِنْسَانُ سَأَلَهَا ③

يَوْمَئِذٍ تُخْبِتُ أَخْبَارَهَا ④

يَا أَيُّهَا النَّبِيُّ أَنْوَحْ لَهَا ⑤

يَوْمَئِذٍ يَصُدُّهَا إِلَهُهَا لِيَوْمَ أَعْمَلَكَمُ ⑥

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ⑦

وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

believing in the Message with which I have been sent (i.e. Islâmic Monotheism) but he will be from the dwellers of the (Hell) Fire." (*Sahîh Muslim*, the Book of Faith, Vol. 1, Chapter No.240). See also (V.3:85) and (V.3:116).

^[1] (V.99:6) See footnote of (V.11:18).

Sûrat Al-'Âdiyât
(Those That Run) C

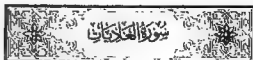
*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By the (steeds) that run, with panting.
2. Striking sparks of fire (by their hooves).
3. And scouring to the raid at dawn.
4. And raise the dust in clouds the while.
5. And penetrating forthwith as one into the midst (of the foe).
6. Verily, man (disbeliever) is ungrateful to his Lord.
7. And to that he bears witness (by his deeds).
8. And verily, he is violent in the love of wealth.
9. Knows he not that when the contents of the graves are poured forth (all mankind is resurrected)?
10. And that which is in the breasts (of men) shall be made known?
11. Verily, that Day (i.e. the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds and will reward them for their deeds).

Sûrat Al-Qâri'ah
(The Striking Hour) CI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Al-Qâri'ah (the striking Hour i.e. the Day of Resurrection).
2. What is the striking (Hour)?
3. And what will make you know what the striking (Hour) is?



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ ضَبْحًا ①

فَالْمُورِيَاتِ قَدْحًا ②

فَالْمُغِيرَاتِ صُبْحًا ③

وَأَنْزِلْنَ يُدْمِحًا ④

فَوْسَطْنَ يَوْمَ جَمْعًا ⑤

إِنَّا لَإِنْسَرُّنَ لِزُنُوجِكُمُودَ ⑥

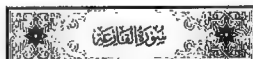
وَاللَّهُ عَلَى ذَلِكَ شَهِيدٌ ⑦

وَاللَّهُ رَاحِمٌ لِّخَيْرٍ لَّشَدِيدٌ ⑧

* أَفَلَا يَعْلَمُونَ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ ⑨

وُخْصِلَ مَا فِي الصُّدُورِ ⑩

إِنَّكُمْ بِرُؤُوسِكُمْ لَدُونَ ⑪



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْقَارِعَةُ ①

مَا الْقَارِعَةُ ②

وَمَا أَزْوَاجُ مَا الْقَارِعَةُ ③

4. It is a Day whereon mankind will be like moths scattered about.

5. And the mountains will be like carded wool.

6. Then as for him whose balance (of good deeds) will be heavy,¹¹

7. He will live a pleasant life (in Paradise).

8. But as for him whose balance (of good deeds) will be light,

9. He will have his home in *Hâwiyah* (pit, i.e. Hell).

10. And what will make you know what it is?

11. (It is) a fiercely blazing Fire!

***Sûrat At-Takâthur* (The Piling Up —The Emulous Desire) CII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. The mutual rivalry (for piling up of worldly things) diverts you,

2. Until you visit the graves (i.e. till you die).

3. Nay! You shall come to know!

4. Again nay! You shall come to know!

5. Nay! If you knew with a sure knowledge (the end result of piling up, you would not have been occupied yourselves in worldly things).

6. Verily, You shall see the blazing Fire (Hell)!

7. And again, you shall see it with certainty of sight!

يَوْمَ يَكُونُ النَّاسُ كَالْفَرَاشِ الْمَبْثُورِ ①

وَتَكُونُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوشِ ②

ثُمَّ لَمَّا تَرَ الْمَوَازِينُ ③

قَهْوِي عِشْقًا وَرَاضِيَةً ④

وَالثَّاقِنِ خَفَّتْ مَوَازِينُهُ ⑤

ثُمَّ لَهُ هَٰوِيَةٌ ⑥

وَمَا أَذْرَكَ مَاوِيَةً ⑦

ثُمَّ لَاحِيَةٌ ⑧



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْهَيْكُلَ الْكَائِنِ ①

حَتَّى زُرْتُمُ الْمَقَابِرَ ②

كَلَّا سَوْفَ تَعْلَمُونَ ③

كَلَّا سَوْفَ تَعْلَمُونَ ④

كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ ⑤

لَتَرَوُنَّ الْجَحِيمَ ⑥

وَلَتَرَوُنَّهَا عَيْنَ الْيَقِينِ ⑦

¹¹ (V.101:6) See footnote of (V.7:8).

8. Then on that Day you shall be asked about the delights^[1] (you indulged in, in this world)!

قُلْ لِّلْعَالَمِينَ يَوْمَئِذٍ نَّالْعَمِيرِ ۝٨

Sûrat Al-'Asr (The Time) CIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. By Al-'Asr (the time).

2. Verily, man is in loss,

3. Except those who believe (in Islâmic Monotheism) and do righteous good deeds, and recommend one another to the truth [i.e. order one another to perform all kinds of good deeds (*Al-Ma'rûf*) which Allâh has ordained, and abstain from all kinds of sins and evil deeds (*Al-Munkar*) which Allâh has forbidden], and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allâh's Cause during preaching His religion of Islâmic Monotheism or *Jihâd*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَصْرِ ۝١

إِنَّا لِلْإِنْسَانِ لَكَيُّ حَسْرٍ ۝٢

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَصَّوْا ۝٣

بِالْحَقِّ وَتَوَصَّوْا بِالْعَصْرِ ۝٤

[1] (V.102:8) Narrated Abu Hurairah رضى الله عنه Once during a day or a night Allâh's Messenger صلى الله عليه وسلم came out and found Abu Bakr and 'Umar رضى الله عنهما he said: "What has brought you out of your homes at this hour?" They replied: "Hunger, O Allâh's Messenger." He said: "By Him (Allâh) in Whose Hand my soul is, I too have come out for the same reason for which you have come out". Then he صلى الله عليه وسلم said to them (both): "Come along!" And he went along with them to a man from the *Ansâr* but they did not find him in his house. The wife of that man saw the Prophet صلى الله عليه وسلم and said: "You are welcome." Allâh's Messenger صلى الله عليه وسلم asked her (saying): "Where is so-and-so?" She replied: "He has gone to fetch some water for us." In the mean time the *Ansârî* man came, saw Allâh's Messenger صلى الله عليه وسلم with his two Companions and said: "All the praise and thanks be to Allâh: today there is none superior to me as regards guests." Then he went and brought a part of a bunch of date-fruit, having dates, some still green, some ripe and some fully ripe and requested them to eat from it. He then took his knife (to slaughter for them a sheep). Allâh's Messenger صلى الله عليه وسلم said to him: "Beware! Do not slaughter a milch sheep". So he slaughtered a sheep (prepared the meals from its meat). They ate from that sheep and that bunch of dates and drank water. After they had finished eating and drinking to their fill, Allâh's Messenger صلى الله عليه وسلم said to Abu Bakr and 'Umar رضى الله عنهما: "By Him in Whose Hand my soul is, you will be asked about this treat on the Day of Resurrection. He (Allâh) brought you out of your homes with hunger and you are not returning to your homes till you have been blessed with this treat." (*Sahîh Muslim*, Vol.6, The Book of Drinks, Chapter 20, Pages 116,117).

**Sûrat Al-Humazah
(The Slanderer) CIV**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

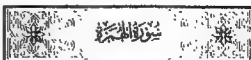
1. Woe to every slanderer and backbiter.^[1]
2. Who has gathered wealth and counted it.
3. He thinks that his wealth will make him last forever!
4. Nay! Verily, he will be thrown into the crushing Fire.
5. And what will make you know what the crushing Fire is?
6. The fire of Allâh kindled,
7. Which leaps up over the hearts,
8. Verily, it shall be closed upon them,
9. In pillars stretched forth (i.e. they will be punished in the Fire with pillars).

Sûrat Al-Fil (The Elephant) CV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Have you (O Muhammad صلى الله عليه وسلم) not seen how your Lord dealt with the owners of the Elephant? [The Elephant army which came from Yemen under the command of Abrahah Al-Ashram intending to destroy the Ka'bah at Makkah].

2. Did He not make their plot go astray?
3. And He sent against them birds, in flocks,
4. Striking them with stones of *Sijil* (baked clay).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ①

الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ ②

يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ ③

كَلَّا يَتَّخِذُ فِي الْعُقُتِ ④

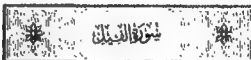
وَمَا أَدْرَاكَ مَا الْعُقُتُ ⑤

نَارُ اللَّهِ الْمَوْقُودَةُ ⑥

الَّتِي تَطَّلِعُ عَلَى الْأَفْئِدَةِ ⑦

إِنَّمَا عَلَيْهِمْ مُّصَدَّةٌ ⑧

فِي عَمَدٍ مُّمَدَّدَةٍ ⑨



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ①

الَّذِي جَعَلَ بَيْنَهُمْ بَحْرًا مُّزِيلًا ②

وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ③

تَرْمِيهِمْ بِحِجَارَةٍ مِّن سِجِّيلٍ ④

^[1] (V.104:1) See the footnotes A, B, C, of (V.49:12).

5. And He made them like (an empty field of) stalks (of which the corn) has been eaten up (by cattle).¹¹

Sûrat Quraish (Quraish) CVI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

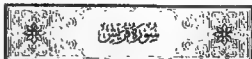
1. (It is a great Grace from Allâh) for the Protection of the Quraish,

2. (And with all those Allâh's Grace and Protections, We cause) the (Quraish) caravans to set forth safe in winter (to the south) and in summer (to the north without any fear),

3. So let them worship (Allâh) the Lord of this House (the Ka'bah in Makkah),

4. (He) Who has fed them against hunger, and has made them safe from fear.

بَعَثَهُمْ كَفِيفًا ؕ مَا كُنُوا يُعْلَمُونَ



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

لَا إِلٰهَ إِلَّا هُوَ ۚ قُرَيْشٌ

إِلَٰهُهُمْ رَحْلَةً ۚ أَلَيْسَ لَهِمُ الْقَبْرِ

قَلْبُهُمْ بَدُورٌ ۖ هَٰذَا الْبَيْتُ

الَّذِي أَطْعَمَهُم مِّنْ جُوعٍ وَآمَنَهُم مِّنْ

خَوْفٍ ۝١

¹¹ (V.105:5) The story of the army of the Elephants. This incident happened during the period of the birth-year of Prophet Muhammad صلى الله عليه وسلم. Abrahah Al-Ashram was the governor of Yemen on behalf of the king of Ethiopia (as Yemen was a part of the Ethiopian kingdom). He (Abrahah) thought to build a house (like the Ka'bah at Makkah) in San'a (the capital of Yemen) and call the Arabs to perform the pilgrimage there in San'a instead of the Ka'bah (Al-Bait Al-Harâm) in Makkah, with the intention of diverting the trade and benefits from Makkah to Yemen. He presented his idea to the king of Ethiopia who agreed to his idea. So the house (church) was built and he named it *Al-Qullais*; there was no church of its like at that time. Then a man from the Quraish tribe of Makkah came there and was infuriated by it, so he relieved his nature (stools and urine) in it, soiled its walls and went away. When Abrahah Al-Ashram saw that, he could not control his anger and raised an army to invade Makkah and demolish the Ka'bah. He had in that army thirteen elephants and amongst them was an elephant called Mahmûd which was the biggest of them. So that army proceeded and none amongst the Arab tribes that faced them (fought against them) but was killed and defeated, till it approached near Makkah. Then there took place negotiations between Abrahah Al-Ashram and the chief of Makkah (Abdul Muttalib bin Hâshim, the grandfather of the Prophet صلى الله عليه وسلم), and it was concluded that Abrahah would restore the camels of Abdul Muttalib which he had taken away, and then he (Abrahah Al-Ashram) would decide himself as regards the Ka'bah. Abdul Muttalib ordered the men of Makkah to evacuate the city and go to the top of the mountains along with their wives and children in case some harm should come to them from the invading oppressors. Then that army moved towards Makkah till they reached valley Muhassir. While the army was marching towards Makkah, in the middle of the valley, suddenly it was overtaken by flocks of birds, flocks after flocks, air-raiding that army with small stones slightly bigger than a lentil seed. There never fell a stone on a soldier except it dissolved his flesh and burst it into pieces. So they perished with a total destruction. Abrahah Al-Ashram fled away while his flesh was bursting into pieces till he died on the way (back to Yemen). Such was the victory bestowed by Allâh, (the All-Majestic, All-Powerful) to the people of Makkah and such was the protection provided by Him for His House (Ka'bah in Makkah). (See *Tafsîr Ibn Kathîr, Sûrah Al-Fil*).

**Sûrat Al-Mâ'ûn (The
Small Kindnesses) CVII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Have you seen him who denies the
Recompense?

2. That is he who repulses the orphan
(harshly),^[1]

3. And urges not on the feeding of
Al-Miskîn (the needy),^[2]

4. So woe to those performers of *Salât*
(prayers) (hypocrites),

5. Those who delay their *Salât* (prayers
from their stated fixed times).^[3]

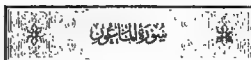
6. Those who do good deeds only to be
seen (of men),

7. And withhold *Al-Mâ'ûn* (small kindnesses
like salt, sugar, water).

**Sûrat Al-Kauthar (A River
in Paradise) CVIII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Verily, We have granted you (O
Muhammad صلى الله عليه وسلم) *Al-Kauthar* (a
river in Paradise).^[4]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالدِّينِ ۝

فَإِنَّكَ الَّذِي يُدْعُ آلَتَيْهِ ۝

وَلَا يَخْضَعُ غَلَّ طَعَامِ الْمُسْكِينِ ۝

فَوَيْلٌ لِلْمُصَلِّينَ ۝

الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ سَاهَوْنَ ۝

الَّذِينَ هُمْ بِرَأْوَنَ ۝

وَيَمْنَعُونَ الْمَاعُونَ ۝



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِنَّا أَنْعَمْنَا عَلَىكَ الْكَوْثَرَ ۝

^[1] (V.107:2) Narrated Sahl bin Sa'd رضي الله عنهما: The Prophet صلى الله عليه وسلم said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together. (*Sahîh Al-Bukhârî*, Vol.8, *Hadîth* No.34).

^[2] (V.107:3) Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The one who looks after a widow or a poor person is like a *Mujâhid* (fighter) who fights for Allâh's Cause, or like him who performs prayers all the night and fasts all the day." (*Sahîh Al-Bukhârî*, Vol.7, *Hadîth* No.265).

^[3] (V.107:5); see the footnote of (v.2:238)

^[4] (V.108:1) Narrated Anas رضي الله عنه: When the Prophet صلى الله عليه وسلم was made to ascend to the heavens. He صلى الله عليه وسلم said (after his return), "I came upon a river (in Paradise) the banks of which were made of tents of hollow pearls. I asked Jibrîl (Gabriel), 'What is this (river)?' He replied, 'This is *Al-Kauthar*.'" (*Sahîh Al-Bukhârî*, Vol.6, *Hadîth* No. 488).

2. Therefore turn in prayer to your Lord and sacrifice (to Him only).

3. For he who hates you (O Muhammad صلى الله عليه وسلم), he will be cut off (from posterity and every good thing in this world and in the Hereafter).¹¹

Sûrat Al-Kâfirûn (The Disbelievers) CIX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Say: (O Muhammad صلى الله عليه وسلم to these *Mushrikûn* and *Kafirûn*): "O *Al-Kâfirûn* (disbelievers in Allâh, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in *Al-Qadar*.):

2. I worship not that which you worship,

3. Nor will you worship that which I worship.

4. And I shall not worship that which you are worshipping,

5. Nor will you worship that which I worship.

6. To you be your religion, and to me my religion (Islâmic Monotheism)."

Sûrat An-Nasr (The Help) CX

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. When there comes the Help of Allâh (to you, O Muhammad صلى الله عليه وسلم against your enemies) and the conquest (of Makkah).

2. And you see that the people enter Allâh's religion (Islâm) in crowds.

3. So glorify the Praises of your Lord, and ask His Forgiveness. Verily, He is the One Who Ever accepts the repentance and Who forgives.

فَصَلِّ لِرَبِّكَ وَانْحَرْ ❶

إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ❷



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ❶

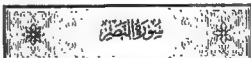
لَا أُعْبُدُ مَا تَعْبُدُونَ ❶

وَلَا أَنْتُمْ عِبُدُونَ مَا أُعْبُدُ ❷

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ❶

وَلَا أَنْتُمْ عِبُدُونَ مَا أُعْبُدُ ❷

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ❶



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ❶

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ❶

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ❶

كَانَ وَكَانَا ❷

¹¹ (V.108:3) Narrated Anas رضي الله عنه The Prophet صلى الله عليه وسلم said, "None of you will have Faith till he loves me more than his father, his children and all mankind. (Sahih Al-Bukhârî, Vol.1, Hadîth No.14).

Sûrat Al-Masad (The Palm Fibre) CXI

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

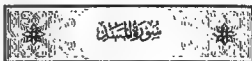
1. Perish the two hands of Abû Lahab (an uncle of the Prophet) and perish he!^[1]

2. His wealth and his children will not benefit him!

3. He will be burnt in a Fire of blazing flames!

4. And his wife, too, who carries wood (thorns of *Sa'dân* which she used to put on the way of the Prophet صلى الله عليه وسلم and used to slander him).^[2]

5. In her neck is a twisted rope of *Masad* (palm fibre).^[3]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَبَتْ يَدَايَ إِلَىٰ لَهَبٍ وَنَبَتْ ٥

مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ٥

سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ٥

وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ٥

فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ٥

^[1] (V.111:1) Narrated Ibn 'Abbâs رضي الله عنهما : "When the Verse, 'And warn your tribe (O Muhammad صلى الله عليه وسلم) of near kindred.' (V.26:214) was revealed, Allâh's Messenger صلى الله عليه وسلم went out, and when he had ascended As-Safâ mountain, he shouted, 'Yâ Sabâhâh!' The people said, 'What is that?' Then they gathered around him, whereupon he said, 'Do you see? If I inform you that cavalymen are proceeding up the side of this mountain, will you believe me?' They said, 'We have never heard you telling a lie.' Then he said, 'I am a plain warner to you of a coming severe punishment.' Abu Lahab said, 'May you perish! You gathered us only for this reason?' Then Abu Lahab went away. So [Sûrat Al-Masad] 'Perish the hands of Abu Lahab!' was revealed. (V.111:1). (Sahîh Al-Bukhârî, Vol. 6, Hadîth No. 495).

* "Yâ Sabâhâh!" is an Arabic expression used when one appeals for help or draws the attention of others to some danger.

^[2] (V.111:4) 'And his wife too, who carries wood.' Mujâhid said, 'Carries the wood' means that she used to slander (the Prophet صلى الله عليه وسلم) and goes about with calumnies.

^[3] (V.111:5) "In her neck is a twisted rope of palm fibre, [i.e. the chain which is in the Fire (of Hell)]." (Sahîh Al-Bukhârî, Vol.6, Chapter 356, Page 469).

[Imâm Qurtubî says in the *Tafsîr* of the (V.17:45)]:

Narrated Sa'îd bin Jubâir رضي الله عنه : "When Sûrah No.111 *Al-Masad* was revealed, the wife of Abu Lahab came looking out for the Prophet صلى الله عليه وسلم while Abu Bakr رضي الله عنه was sitting beside him. Abu Bakr said to the Prophet صلى الله عليه وسلم : 'I wish if you get aside (or go away) as she is coming, to us, she may harm you'. The Prophet said: 'There will be a screen set between me and her'. So she did not see him صلى الله عليه وسلم. She said to Abu Bakr: 'Your companion is saying poetry against me.' Abu Bakr said: 'By Allâh he does not say poetry.' She said: 'Do you believe that'. Then she left. Abu Bakr said, 'O Allâh's Messenger! She did not see you'. The Prophet صلى الله عليه وسلم said: 'An angel was screening me from her.' " [This Hadîth is quoted from *Musnad Abû ya'fâ*]

**Sûrat Al-Ikhlâs or Al-Tauhid
(The Purity) CXII**

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Say (O Muhammad صلى الله عليه وسلم):
"He is Allâh, (the) One.

2. Allâh-us-Samad (السيد الذى يصمد إليه فى) [Allâh — the Self-Sufficient Master, Whom all creatures need, (He neither eats nor drinks)].

3. He begets not, nor was He begotten.¹¹

4. And there is none co-equal or comparable to Him."

Sûrat Al-Falaq (The Daybreak) CXIII

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh), the Lord of the daybreak,



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ١

اللَّهُ الصَّمَدُ ٢

لَمْ يَلِدْ وَلَمْ يُولَدْ ٣

لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ٤



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ١

It is said that if the Verse [(17:45) The Qur'ân] is recited by a real believer (of Islâmic Monotheism) he will be screened from a disbeliever. (Allâh knows best). (Tafsir Al-Qurtubi, Vol.10, Page 269).

¹¹ (V.112:3) A) Narrated Mu'adh bin Jabal رضى الله عنه: The Prophet صلى الله عليه وسلم said, "O Mu'adh! Do you know what Allâh's Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet صلى الله عليه وسلم said, "Not to punish them (if they did so)." (Sahih Al-Bukhârî, Vol. 9, Hadith No. 470).

B) Narrated Abu Sa'îd Al-Khudrî رضى الله عنه A man heard another man reciting: 'Say (O Muhammad): "He is Allâh, (the) One." (112:1) And he recited it repeatedly. When it was morning, he went to the Prophet صلى الله عليه وسلم and informed him about that as if he considered that the recitation of that Sûrah by itself was not enough. Allâh's Messenger صلى الله عليه وسلم said, "By Him in Whose Hand my soul is, it is equal to one-third of the Qur'ân." (Sahih Al-Bukhârî, Vol. 9, Hadith No. 471).

C) Narrated 'Aishah رضى الله عنها The Prophet صلى الله عليه وسلم sent (an army unit) under the command of a man who used to lead his companions in the prayers and would finish his recitation with (the Sûrah 112): 'Say (O Muhammad): "He is Allâh, (the) One." (112:1). When they returned (from the battle), they mentioned that to the Prophet صلى الله عليه وسلم. He said (to them), "Ask him why he does so." They asked him and he said, "I do so because it mentions the Qualities of the Most Gracious and I love to recite it (in my prayer)." The Prophet صلى الله عليه وسلم said (to them). "Tell him that Allâh loves him." (Sahih Al-Bukhârî, Vol. 9, Hadith No. 472).

2. From the evil of what He has created,

3. And from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away),

4. And from the evil of those who practise witchcraft when they blow in the knots,

5. And from the evil of the envier when he envies."

Sûrat An-Nâs (Mankind) CXIV

*In the Name of Allâh,
the Most Gracious, the Most Merciful.*

1. Say: "I seek refuge with (Allâh) the Lord of mankind,^[1]

2. The King of mankind —^[2]

3. The *Ilâh* (God) of mankind,

4. From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allâh).^[3]

5. Who whispers in the breasts of mankind.

6. Of jinn and men."

مِنْ شَرِّ مَا خَلَقَ ①

وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ②

وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ③

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ④



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ①

مَلِكِ النَّاسِ ②

إِلَهِ النَّاسِ ③

مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④

الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ ⑤

مِنَ الْجِنَّةِ وَالنَّاسِ ⑥

^[1] (V.114:1) Narrated 'Āishah رضي الله عنها: Whenever Allâh's Messenger صلى الله عليه وسلم went to bed, he used to recite Sûrat Al-Ikhlâs (112), Sûrat Al-Falaq (113) and Sûrat An-Nâs (114) and then blow on his palms and pass them over his face and those parts of his body that his hands could reach. And when he fell ill, he used to order me to do like that for him. (Sahîh Al-Bukhârî, Vol. 7, Hadîth No. 644).

^[2] (V.114:2) The Statement of Allâh عز وجل: "The King of mankind."

Narrated Abu Hurairah رضي الله عنه: The Prophet صلى الله عليه وسلم said, "On the Day of Resurrection Allâh will grasp the whole (planet of) earth (by His Hand) and shall roll up the heaven with His Right Hand and say, 'I am the King. Where are the kings of the earth?'" (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 479).

^[3] (V.114:4) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The (Hell) Fire is surrounded by all kinds of desires and passions, while Paradise is surrounded by all kinds of disliked undesirable things." (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 494).

* Inordinate desires and animalistic passions lead to the Fire while self-control, perseverance, chastity and all other virtues, and the obedience to Allâh and His Messenger صلى الله عليه وسلم lead to Paradise. What leads to Hell is easy to do while what leads to Paradise is difficult to do.

LIST OF PROSTRATION PLACES IN THE QUR'ÂN

It is a good practice to prostrate at the following places while reciting the Qur'ân.

No.	Part No.	Name of Sûrah	Sûrah No.	Verse No.
1.	9	Al-A'râf	7	206
2.	13	Ar-Ra'd	13	15
3.	14	An-Nahl	16	50
4.	15	Al-Isrâ'	17	109
5.	16	Maryam	19	58
6.	17	Al-Hajj	22	18
7.	17	Al-Hajj	22	77*
8.	19	Al-Furqân	25	60
9.	19	An-Naml	27	26
10.	21	As-Sajdah	32	15
11.	23	Sâd	38	24
12.	24	Fussilat	41	38
13.	27	An-Najm	53	62
14.	30	Al-Inshiqâq	84	21
15.	30	Al-'Alaq	96	19

*In all, fourteen places of prostration are agreed upon by all Muslim religious scholars and 'Ulama, while Imâm Shâfi'î suggests prostration at this place also. The following invocation is usually recited during the prostration:

Sajada wajhiya lilladhi khalaqahu wa sawwarahu, wa shaqqa sam'ahu wa basarahu, tabarak-Allahu Ahsan-ul-Khaliqîn. [Sahîh Muslim, Vol. 4, Hadîth No.201].

سجد وجهي للذي خلقه وصوره وشق سمعه وبصره تبارك الله أحسن الخالقين. (صحيح مسلم)

PROPHETS MENTIONED IN THE QUR'AN

Names of the Prophets mentioned in the Qur'ân and their English equivalents:

S.No	Arabic	English
1.	Âdam آدم عليه السلام	Adam
2.	Alyasa' إلیسا عليه السلام	Elisha
3.	Ayyûb أيوب عليه السلام	Job
4.	Dâwûd داود عليه السلام	David
5.	Dhul-Kifl ذوالکفل عليه السلام	Dhul-kifl
6.	Hârûn هارون عليه السلام	Aaron
7.	Hûd هود عليه السلام	Hud
8.	Ibrâhîm إبراهيم عليه السلام	Abraham
9.	Idrîs إدريس عليه السلام	Enoch
10.	Iliyâs إلیاس عليه السلام	Elias
11.	'Îsâ عيسى عليه السلام	Jesus
12.	Ishâq إسحاق عليه السلام	Isaac
13.	Ismâ'îl إسماعيل عليه السلام	Ishmael
14.	Lût لوط عليه السلام	Lot
15.	Muhammad محمد أو أحمد ﷺ	Muhammad or Ahmad
16.	Mûsâ موسى عليه السلام	Moses
17.	Nûh نوح عليه السلام	Noah
18.	Sâlih صالح عليه السلام	Salih
19.	Shu'aib شعيب عليه السلام	Shuaib
20.	Sulaimân سليمان عليه السلام	Solomon
21.	Ya'qûb يعقوب عليه السلام	Jacob
22.	Yahyâ يحيى عليه السلام	John
23.	Yûnus يونس عليه السلام	Jonah
24.	Yûsuf يوسف عليه السلام	Joseph
25.	Zakariyyâ زكريا عليه السلام	Zechariah

GLOSSARY

This glossary has been taken from *Sahīh al-Bukhārī* for the benefit of the readers. It covers the words which are present in the Noble Qur'ān.

- '*Abd* : (العبد) A male slave, a slave of Allāh .
- '*Ād* : (عاد) An ancient tribe that lived after Nūh (Noah). It was prosperous, but disobedient to Allāh, so Allāh destroyed it with a violent destructive westerly wind .
- Adhān* : (الأذان) The call to *Salāt* (prayer) pronounced loudly to indicate that the time of praying is due. And it is as follows : *Allāhu Akbar, Allāhu-Akbar; Allāhu-Akbar, Allāhu-Akbar; Ash-hadu an lā ilāha illallāh, Ash-hadu an lā ilāha illallāh; Ash-hadu anna Muhammadan Rasūl-Ullāh, Ash-hadu anna Muhammadan Rasūl-Ullāh; Haiya 'alas-Salā(h), Haiya'alas-Salā(h); Haiya 'alal-Falāh, Haiya' alal-Falāh; Allāhu-Akbar, Allāhu-Akbar; Lā ilāha illallāh* . See *Sahīh Al-Bukhārī*, Vol.1, Page 334).
- Ahkām* : (الأحكام) "legal status". According to Islāmic law, there are five kinds of *ahkām*:
1. Compulsory (*Wājib* الواجب)
 2. Desirable but not compulsory (*Mustahabb* المستحب)
 3. Forbidden (*Muharram* المحرم)
 4. Disliked but not forbidden (*Makrūh* المكروه)
 5. Lawful and allowed (*Halāl* الحلال)
- Al-Ahzāb* : (الأحزاب) The Confederates. The term is used for the disbelievers of Quraish and the Jews residing at Al-Madīnah and some other Arab tribes who invaded the Muslims of Al-Madīnah but were forced to withdraw.
- '*Ajwah* : (المجوة) A kind of date.
- '*Ālim* : (العالِم) A knowledgeable person or a religious scholar in Islām.
- Allāhu-Akbar* : (الله أكبر) Allāh is the Most Great.
- '*Amah* : (الأمَة) A female slave.
- Al-'Amānah* : (الأمانة) The trust or the moral responsibility or honesty, and all the duties which Allāh has ordained .
- Āmīn* : (آمين) O Allāh, accept our invocation.

- Ansār* : (الأنصار) The Companions of the Prophet صلى الله عليه وسلم from the inhabitants of Al-Madīnah, who embraced Islām and supported it and who received and entertained the Muslim emigrants from Makkah and other places.
- Al-'Aqīq* : (العقيق) A valley in Al-Madīnah about seven kilometers west of Al-Madīnah.
- 'Aqīqah* : (العقيقة) It is the sacrificing of one or two sheep on the occasion of the birth of a child as a token of gratitude to Allāh. (See *Sahīh Al-Bukhārī*, The Book of 'Aqīqah, Vol. 7, Page No. 272).
- 'Aqrā Halqā* : (عقرى حلقى) It is an exclamatory expression . It expresses disapproval.
- 'Arafah* (day of) : (عرفة) The ninth day of the month of Dhul-Hijjah, on which the pilgrims stay in the 'Arafāt plain till sunset.
- 'Arafāt* : (عرفات) A famous place of pilgrimage on the southeast of Makkah about twenty-five kilometers from it.
- Arāk* : (الأراك) A tree from which *Siwāk* (سواك) (toothbrush) is made.
- Al-Arba'ah* : (الأربعة) The four compilers of *Ahadīth* — Abu Dāwūd, Nasā'i, Tirmidhī, Ibn Mājah.
- 'Arsh* : (الأرض) Compensation given in case of someone's injury caused by another person.
- 'Asabah* : (العصبة) All male relatives of a deceased person from the father's side.
- Ashāb As-Suffah* : (أصحاب الصفة) They were about eighty or more men who used to stay and have religious teachings in the Prophet's mosque in Al-Madīnah, and they were very poor people.
- Ashāb As-Sunan* : (أصحاب السنن) The compilers of the prophetic *Ahadīth* on Islamic jurisprudence.
- 'Āshûrâ'* : (العاشوراء) The 10th of the month of Muharram (the first month in the Islāmīc calendar).
- 'Asr* : (العصر) Afternoon, 'Asr prayer time.
- 'Aurah* : (المورة) That part of the body which is illegal to expose to others.
- Awuq* : (أوسق) Plural of *Wasq*, which is a measure equal to 60 *Sā'* = 135 kgms. (approx). It may be less or more.
- Āyāt* : (آيات) Proofs, evidences, verses, lessons, signs, revelations, etc.
- Āyat-ul-Kursī* : (آية الكرسي) Qur'ānic Verse No. 255 of *Sūrat Al-Baqarah*.
- Ayyām* : (أيام التشريق) It is a term used for the eleventh, twelfth and thirteenth of Dhul-Hijjah.
- At-Tashrīq*

- Ayyim* : (الأيام) A woman who already has had a sexual experience; she may be a widow or a divorcee.
- Az-Zihâr* : (الظهار) One's telling to his wife, "You are unlawful to me for cohabitation like my mother".
- 'Azl* : (الزمل) Coitus interruptus, i.e., pulling out the penis from vagina at the time of ejaculation of semen for the purpose of birth control.
- Azlâm* : (الأزلام) Literally means "arrows". Here it means arrows used to seek good luck or a decision, practised by the Arabs of Pre-Islamic Period of Ignorance.
- Badanah* : (بدنة) (Plural : *Budn*). A camel or a cow or an ox driven to be offered as a sacrifice, by the pilgrims at the sanctuary of Makkah.
- Badr* : (بدر) A place about 150 kilometers to the south of Al-Madînah, where the first great battle in Islâmic history took place between the early Muslims and the infidels of Quraish.
- Al-Bahirah* : (البحيرة) A milking she-camel, whose milk used to be spared for idols and other false deities.
- Bai' As-Salaf* : (بيع السلف) See *Salaf*
- Bai' As-Salam* : (بيع السلم) See *Salam*.
- Bai'ah* : (البيعة) A pledge given by the citizens to their *Imâm* (Muslim ruler) to be obedient to him according to the Islâmic religion.
- Bai'at-ur-Ridwân* : (بيعة الرضوان) The oath and pledge taken by the *Sahâbah* at Al-Hudaibiyah in the year 6 H to fight Quraish in case they harmed 'Uthmân رضى الله عنه who had gone to negotiate with them and reported to have been taken captive.
- Al-Bait-ul-Ma'mûr* : (البيت المعمور) Allâh's House over the seventh heaven.
- Bait-ul-Maqdis* : (بيت المقدس) *Bait* literally means 'House': a mosque is frequently called *Baitullâh* (the House of Allâh). *Bait-ul-Maqdis* is the famous mosque in Jerusalem which is regarded as the third sacred mosque in Islâm; the first and second being *Al-Masjid-al-Harâm* at Makkah and the mosque of the Prophet صلى الله عليه وسلم at Al-Madînah, respectively.
- Bait-ul-Midras* : (بيت المدراس) A place in Al-Madînah (and it was a Jewish centre).
- Bâlâm* : (بالام) Means an ox.
- Banû Al-Asfar* : (بنو الأصفر) The Byzantines.
- Baqi'* : (البقيع) The cemetery of the people of Al-Madînah; many of the Companions of the Prophet صلى الله عليه وسلم are buried in it.

- Barr* : (البر) Pious.
- Bid'ah* : (البدعة) Any innovated practice in religion.
- Bint Labûn* : (بنت لبون) A two-year-old she-camel.
- Bint Makhâd* : (بنت مخاض) One-year-old she-camel.
- Burâq* : (براق) An animal bigger than a donkey and smaller than a horse on which the Prophet صلى الله عليه وسلم went for the *Mi'raj*. (The Ascent of the Prophet صلى الله عليه وسلم to the heavens.)
- Dayyân* : (الديان) Allâh; it literally means the One Who judges people from their deeds after calling them to account.
- Dajjâl* : (الدجال) Pseudo Messiah (*Al-Masih-ad-Dajjâl*) or Antichrist. Literally a liar, quack, deceiver. (See the footnote of V.6:158 the Qur'ân and also *Hadith* No.649 and 650, Vol.4, *Sahih Al-Bukhârî*).
- Dhât-'Irq* : (ذات عرق) *Miqât* for the pilgrims coming from Iraq.
- Dhât-un-Nitâqain* : (ذات النطاقين) *Asmâ'*, the daughter of Abû Bakr رضي الله عنها. It literally means a woman with two belts. She was named so by the Prophet صلى الله عليه وسلم.
- Dhaw-ul-Arhâm* : (ذوو الأرحام) Relatives on the maternal side.
- Dhimmi* : (الذمي) A non-Muslim living under the protection of an Islâmic government.
- Dhûl-Mahram* : (ذو محرم) A man, whom a woman can never marry because of close relationship (e.g. a brother, a father, an uncle); or her own husband.
- Dhul-Farâ'id* : (ذوالفرائض) Those persons whose share of inheritance is described in the Qur'ân are called *Dhûl-Farâ'id* and the rest are '*Asabah* (المصبة).
- Dhul-Hijjah* : (ذوالحجة) The twelfth month in the Islâmic calendar.
- Dhûl-Hulafah* : (ذو الحليفة) The *Miqât* of the people of Al-Madînah now called 'Abyâr 'Alî.
- Dhûl-Khalasah* : (ذو الخلصة) Al-Ka'bah Al-Yamaniyyah. (A house in Yemen where idols used to be worshipped. It belonged to the tribe of Khath'am and Bujailah).
- Dhûl-Qa'dah* : (ذو القعدة) The eleventh month of the Islâmic calendar.
- Dhûl-Qarnain* : (ذو القرنين) A great ruler in the past who ruled all over the world, and was a true believer. His story is mentioned in the Qur'ân (V.18:83)
- Dhû-Tûwa* : (ذى طوى) It is one of the valleys (districts) of Makkah and there is a well-known well in it. In the lifetime of the

Prophet صلى الله عليه وسلم Makkah was a small city and this well was outside its precincts. Nowadays Makkah is a larger city and the well is within its boundaries.

- Dībāj* : (الديباج) Pure silk cloth.
- Dīnār* : (الدينار) An ancient gold coin.
- Dirham* : (الدرهم) A silver coin weighing 50 grains of barley with cut ends. It is equal to 1/12 of one *Uqīyyah* of gold in value.
- Dīyah* : (الدية) (Plural : *Dīyāt*) Blood money (for wounds, killing, etc.), as compensation paid by the killer to the relatives of the victim (in unintentional cases).
- Duḥa* : (الضحى) Forenoon.
- Fadak* : (فدك) A town near Al-Madīnah.
- Fāhish* : (الفاحش) One who talks evil.
- Fai'* : (الفيء) War booty gained without fighting.
- Fajr* : (الفجر) Dawn or early morning before sunrise, or morning *Salāt* (prayer).
- Faqīh* : (الفتية) A learned man who can give religious verdicts.
- Fard'id* : (الفرائض) Shares fixed for the relatives of a deceased. Such shares are prescribed in the Qur'ān (1/2, 1/4, 1/3, 1/6, 1/8, 2/3). (V.4:11, 12, 176)
- Fard 'Ain* : (فرض العين) It is an individual duty — an obligation essentially to be performed by each individual.
- Fard Kifāyah* : (فرض الكفاية) It is a collective duty — an obligation which, if performed by one person, suffices for the rest; as it does not have to be performed essentially by all.
- Faridah* : (الفريضة) (Plural : *Fard'id*) An enjoined duty.
- Fatāt* : (الفتاة) A female slave or a young lady.
- Al-Fātihah* : (الفاتحة) The first *Sūrah* in the Qur'ān.
- Fidyah* : (الفدية) Compensation for a missed or wrongly practised religious obligation (like in *Hajj*), usually in the form of money or foodstuff or offering (animal by slaughtering it).
- Fiqh* : (الفقه) Islamic jurisprudence.
- Al-Firdaus* : (الفردوس) The middle and the highest part of Paradise.
- Fitnah* : (الفتنة) (Plural : *Fitān*) Trials, persecution, confusion in the religion, conflicts and strifes among the Muslims.
- Ghairah* : (الغيرة) This word covers a wide meaning : jealousy as regards women, and also it is a feeling of great fury and anger when one's honour and prestige is injured or challenged.

- Ghâzî* : (الغزاة) A Muslim fighter returning after participation in *Jihâd* (Islamic holy fighting).
- Ghazwah* : (الغزوة) (Plural : *Ghazawât*). A holy battle or fighting in the Cause of Allâh consisting of a large army unit with the Prophet صلى الله عليه وسلم himself leading the army.
- Ghazwat-ul-Khandaq* : (غزوة الخندق) The name of a battle between the early Muslims and the infidels in which the Muslims dug a *Khandaq* (trench) round Al-Madinah to prevent any advance by the enemies.
- Ghulûl* : (الغلول) Stealing from the war booty before its distribution.
- Ghuraf* : (الغرف) Special abodes.
- Al-Ghurr-ul-Muhajjalûn* : (الفر المحجلون) A name that will be given on the Day of Resurrection to the Muslims because the parts of their bodies which they used to wash in ablution will shine then .
- Ghusl* : (الغسل) A ceremonial bath. This is necessary for one who is *Junub*, and also on other occasions. This expression 'taking a bath' is used in this book with the special meaning of *Ghusl* mentioned here.
- Habal-ul-Habala* : (حبل الحيلة) There were two forms of this trade called *Habal-ul-Habala*. The example of the first form is that to buy an offspring of an animal which itself is yet to be born by making the payment in advance. Second form is to sell an animal on condition to have the offspring of the sold animal. Both forms of this kind of transaction are prohibited.
- Al-Hadath* : (الحدث الأكبر) State of uncleanness because of sexual discharge.
- Al-Hadath* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Al-Asghar* : (الحدث الأصغر) Passing wind or urine or answering the call of nature.
- Hadîth* : (الحديث) (Plural: *Ahâdîth* أحاديث) The sayings, deeds and approvals accurately narrated from the Prophet صلى الله عليه وسلم
- Hady* : (الهدي) An animal (a camel, a cow, a sheep or a goat) offered as a sacrifice by the pilgrims.
- Hajj* : (الحج) Pilgrimage to Makkah.
- Hajj-al-Ifrâd* : (حج الإفراد) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing *Hajj* only.
- Hajj-al-Qirân* : (حج القران) In it a pilgrim enters in the state of *Ihrâm* with the intention of performing 'Umrah and *Hajj* together.
- Hajj Mabrûr* : (الحج المبرور) *Hajj* accepted by Allâh for being perfectly

- performed according to the Prophet's *Sunnah* and with legally earned money.
- Al-Hajj-al-Akbar* : (الحج الأكبر) The day of *Nahr* (i.e the 10th of Dhul-Hijjah).
- Al-Hajj-al-Asghar* : (الحج الأصغر) 'Umrah.
- Hajj-ut-Tamattu'* : (حج التمتع) In it a pilgrim enters in the state of *Ihrām* with the intention of performing 'Umrah and then after performing *Tawāf* and *Sa'y*, he comes out of his *Ihrām* . With the commencement of *Hajj* days, he enters in the state of *Ihrām* again and performs *Hajj*.
- Hajjat-ul-Wadd'* : (حجة الوداع) The last *Hajj* of the Prophet صلى الله عليه وسلم , the year before he died.
- Halāl* : (الحلال) Lawful.
- Hanif* : (الحنيف) Pure Islāmīc Monotheism (worshipping Allāh Alone and nothing else).
- Haram* : (الحرم) Sanctuaries of Makkah and Al-Madīnah .
- Harām* : (الحرام) Unlawful, forbidden and punishable from the viewpoint of religion.
- Hurbah* : (الحربة) A short spear.
- Harj* : (الهرج) Killing.
- Harrah* : (الحرّة) A well-known rocky place in Al-Madīnah covered with black stones.
- Al-Harūriyyah* : (الحرورية) A special unorthodox religious sect.
- Al-Hasbā'* : (الحصباء) A place outside Makkah where pilgrims go after finishing all the ceremonies of *Hajj*.
- Hawālah* : (الحوالة) The transference of a debt from one person to another. It is an agreement whereby a debtor is released from a debt by another becoming responsible for it.
- Hawāzin* : (هوازن) A tribe of Quraish.
- Hayā'* : (الحياء) This term covers a large number of concepts. It may mean 'modesty', 'self-respect', 'bashfulness', 'honour', etc . *Hayā'* is of two kinds: good and bad; the good *Hayā'* is to be ashamed to commit a crime or a thing which Allāh عز وجل and His Messenger صلى الله عليه وسلم have forbidden, and bad *Hayā'* is to be ashamed to do a thing, which Allāh and His Messenger صلى الله عليه وسلم ordered to do. (See *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No.8).
- Hibah* : (الهبة) It means to present something to someone as a gift for Allāh's sake.

- Al-Hidānah* : (الحضانة) The nursing and caretaking of children.
- Hijāb* : (الحجاب) A long dress prescribed for Muslim women to cover their whole body from head to feet.
- Al-Hijr* : (الحجر) The unroofed portion of the Ka'bah which at present is in the form of a compound towards the north of the Ka'bah.
- Hijrah* : (الهجرة) Literally it means 'migration'. This term is used for: (i) the migration of Muslims from an enemy land to a secure place for religious causes, (ii) the first Muslims migration from Makkah to Abyssinia (Ethiopia) and later to Al-Madīnah, (iii) the Prophet's migration journey from Makkah to Al-Madīnah, and (iv) the Islamic calendar year which started from the Prophet's migration journey from Makkah to Al-Madīnah.
- Hilāb* : (حلاب) A kind of scent .
- Hima* : (الحمى) A private pasture.
- Himyān* : (هميان) A kind of belt, part of which serves as a purse to keep money in it.
- Hinna* : (الحناء) (Henna) A kind of plant used for dyeing hair, etc.
- Hiqqah* : (الحقة) A three-year-old she-camel.
- Hirā'* : (حراء) A well-known cave in a mountain near Makkah.
- Hubal* : (هبل) The name of an idol in the Ka'bah in the Pre-Islāmic Period of Ignorance.
- Hublā* : (الحبلى) A kind of desert tree.
- Hudā'* : (الهداء) Chanting of camel-drivers keeping time of camel's walk.
- Al-Huduibiyah* : (الحديبية) A well-known place about 16 kilometers from Makkah on the way to Jeddah. At this place a treaty was made in 6 H. between the Prophet صلى الله عليه وسلم and the Quraish who stopped him and his Companions from performing 'Umrah.
- Hudūd* : (الحدود) (Plural of *Hadd*) Allāh's boundary limits for *Halāl* (lawful) and *Harām* (unlawful).
- Hujrah* : (الحجرة) Courtyard or a room .
- Hukm* : (الحكم) A judgement of legal decision (especially of Allāh)
- Hums* : (حمس) The tribe of Quraish, their offspring and their allies were called *Hums*. This word implies enthusiasm and strictness. The *Hums* used to say, "We are the people of

- Allâh and we shall not go out of the sanctuary of Makkah." They thought themselves superior to the other people.
- Hunain* : (حنين) A valley between Makkah and Tâ'if where the battle took place between the Prophet صلى الله عليه وسلم and Quraish pagans.
- Hûr* : (الحوور) Very fair females created by Allâh as such not from the offspring of Adam, with intense black irises of their eyes and intense white scleras. [For details see the book *Hâdi Al-Arwah* by Ibn Al-Qaiyim, Chapter 54, Page 147].
- 'Id-al-Adha* : (عيد الأضحي) The four days' festival of Muslims starting on the tenth day of Dhul-Hijjah (month).
- 'Id-al-Fitr* : (عيد الفطر) The three days' festival of Muslims starting from the first day of Shawwâl, the month that follows Ramadân. *Fitr* literally means 'breaking the *Saum* (fast).' Muslims observe *Saum* (fast) the whole of Ramadân, the ninth month of the Islâmic calendar and when Shawwâl comes, they break their *Saum* (fast).
- 'Iddah* : (العدة) Allâh's prescribed waiting period for a woman after divorce or death of her husband, after the expiry of which she can remarry another person. (See the Qur'ân, *Sûrah* 65).
- Idhkhir* : (الإذخر) It is a kind of grass which is used in the process of melting of the metals. The same is laid down on the roofs and floors of houses, and is also used in spreading in the graves.
- Ifâr* : (الإفطار) The opposite of *Saum* (fasting), (breaking the fast).
- Al-Ihdâd* : (الإحداد) Mourning for a deceased husband.
- Ihrâm* : (الإحرام) A state in which one is prohibited to practise certain deeds that are lawful at other times. The duties of 'Umrah and Hajj are performed during such state. When one assumes this state, the first thing one should do is to express mentally and orally one's intention to assume this state for the purpose of performing Hajj or 'Umrah. Then *Talbiyah* is recited, two sheets of unstitched clothes are the only clothes one wears, (1) *Izâr*: worn below one's waist; and the other (2) *Riddâ'*: worn round the upper part of the body.
- Ihsân* : (الإحسان) The highest level of deeds and worship, (perfection i.e. when you worship Allâh or do deeds, consider yourself as if you see Him and if you cannot achieve this feeling or attitude, then you must bear in mind that He sees you).

- Al-Ihtibâ'* : (الاحتباء) A sitting posture, putting one's arms around one's legs while sitting on the hips.
- Îlâ'* : (الإيلاء) The oath taken by a husband that he would not approach his wife for a certain period.
- Îlyâ'* : (إيلياء) Jerusalem.
- Imâm* : (الإمام) The person who leads others in the *Salât* (prayer) or the Muslim caliph (or ruler).
- Imân* : (الإيمان) Faith, Belief.
- 'Înah* : (العينة) A kind of transaction. One form of it is that if a person asks someone to lend him a certain amount of money, he refuses the money in cash, but instead offers him an article at a higher price than his demand of the required money, and later on buys the same article from him at a less price, i.e. equal to the money he wants. In this way he makes him indebted for the difference. It shows that two things are the causes of Muslim disgrace — one is giving up of *Jihâd* and the second is fraud and swindling.
- Iqâmah* : (الإقامة) The wording of *Adhân* is reduced so that the wording that is repeated twice in the *Adhân* is said once in *Iqâmah*, except the last phrase of *Allâhu Akbar*, and the prayer is offered immediately after the *Iqâmah*.
- Iqamat-as-Salât* : (إقامة الصلاة) The performing of *As-Salât* (the prayers). This is not understood by many Muslims. It means:
- (A) Every Muslim, male or female, is obliged to offer his *Salât* (prayers) regularly five times a day at the specified times; the male in the mosque in congregation and as for the female, it is better to offer them at home. As the Prophet صلى الله عليه وسلم has said: "Order your children to offer *Salât* (prayers) at the age of seven and beat them (about it) at the age of ten". The chief (of a family, town, tribe, etc.) and the Muslim ruler of a country are held responsible before Allâh in case of non-fulfillment of this obligation by the Muslims under his authority.
- (B) To perform the *Salât* (prayer) in a way just as Prophet Muhammad صلى الله عليه وسلم used to perform it with all its rules and regulations, i.e. standing, bowing, prostrating, sitting, etc. as he صلى الله عليه وسلم has said: "Perform your *Salât* (prayer) the way you see me performing it. [Original *Suhîh Al-Bukhârî Vol.9 Hadîth No.352*] Please see *Ahûdîth* Nos. 702, 703, 704, 723, 786, 787 Vol. 1, *Sahîh Al-Bukhârî* for the

- Prophet's way of offering *Salât* (prayer), in the Book of Characteristics of the *Salât* (prayer) and that the *Salât* (prayer) begins with *Takbîr* (*Allâhu-Akbar*) with the recitation of *Sûrat Al-Fatihah* etc. along with its various postures, standing, bowing, prostrations, sitting, etc. and it ends with *Taslîm*.
- 'Ishâ'* : (العشاء) Late evening *Salât* (prayer). Its time starts about one and a half hour after sunset, till the middle of the night.
- Istabraq* : (إستبرق) Thick *Dibâj* (pure silk cloth).
- Istihâdah* : (الاستحاضة) Any bleeding from the womb of a woman in between her normal periods. (See *Sahîh Al-Bukhârî*, Vol. 1, *Hadîth* No. 303 and Chapter No. 10, Page No. 183).
- Istikhârah* : (الاستخارة) A *Salât* (prayer) consisting of two *Rak'ah* in which the praying person appeals to Allâh to guide him on the right way, regarding a certain matter he wants to undertake. (See *Hadîth* No. 263, Vol. 2, *Hadîth* No.391, Vol. 8, *Hadîth* No. 487, Vol. 9, *Sahîh Al-Bukhârî*).
- Istisqâ'* : (الاستسقاء) A *Salât* (prayer) consisting of two *Rak'ah*, invoking Allâh for rain in seasons of drought.
- I'tikâf* : (الاعتكاف) Seclusion in a mosque for the purpose of worshipping Allâh only. The one in such a state should not have sexual relations with his wife, and one is not allowed to leave the mosque except for a very short period, and that is only for very urgent necessity, e.g. answering the call of nature or joining a funeral procession, etc.
- Izâr* : (الإزار) A sheet worn below the waist to cover the lower-half of the body.
- Jadha'ah* : (الجدعة) A four-year-old she-camel.
- Jahannam* : (جهنم) Hell-fire.
- Jâhiliya* : (الجاهلية) (i) Ignorance belonging to the period before the advent of the Prophet صلى الله عليه وسلم . (ii) Un-Islamic practices which either existed or were inherited from the era before the advent of the Prophet. صلى الله عليه وسلم
- Jalsat-ul-Istirâhah* : (جلسة الاستراحة) The brief sitting between rising up from a prostration position to the standing position in a prayer.
- Jam'* : (الجمع) Al-Muzdalifah, a well-known place near Makkah.
- Jamrah* : (الجمرة) A small stone-built pillar in a walled place. There are three *Jamrahs* situated at Mina. One of the ceremonies of *Hajj* is to throw pebbles at these *Jamrahs* on the four days of *'Îd-al-Adha* at Mina.

- Jamrat-al-'Aqabah* : (جمرة العقبة) One of the three stone-built pillars situated at Mina. It is situated at the entrance of Mina from the direction of Makkah.
- Janâbah* : (الجنابة) The state of a person after having sexual intercourse with his wife or after having a sexual discharge in a wet dream. A person in such a state should perform *Ghusl* (i.e. have a bath) or do *Tayammum*, if a bath is not possible.
- Janâzah* : (الجنابة) (Plural: *Janâ'iz* الجنائز) Funeral.
- Jannah* : (الجنة) Paradise.
- Al-Ji'rânah* : (الجعرانة) A place few kilometers from Makkah. The Prophet صلى الله عليه وسلم distributed the war booty of the battle of Hunain there, and from there he assumed the state of *Ihrâm* to perform 'Umrah.
- Jihâd* : (الجهاد) Holy fighting in the Cause of Allâh or any other kind of effort to make Allâh's Word (i.e. Islâm) superior. *Jihâd* is regarded as one of the fundamentals of Islâm. See the footnote of (V.2:190), The Noble Qur'ân.
- Jimâr* : (الجمار) Plural of *Jamrah*.
- Jinn* : (الجن) A creation, created by Allâh from fire, like human beings from dust, and angels from light.
- Jizyah* : (الجزية) Head tax imposed by Islâm on all non-Muslims living under the protection of an Islâmic government. [See *Sahîh Al-Bukhârî*, Vol. 4, Page No. 251, Chapter 21, and *Ahâdîth* No. 384, 385 and 386.]
- Al-Juhfah* : (الjuhfa) The *Miqât* of the people of Shâm.
- Jumu'ah* : (الجمعة) Friday.
- Junub* : (الجنب) A person who is in a state of *Janâbah*.
- Jurhum* : (جرهم) Name of an Arab tribe.
- Ka'bah* : (الكمة) A square stone building in *Al-Masjid-al-Harâm* (the great mosque at Makkah) towards which all Muslims face in *Salât* (prayer).
- Kafâlah* : (الكفالة) The pledge given by somebody to a creditor to guarantee that the debtor will be present at a certain specific place to pay his debt or fine, or to undergo a punishment, etc.
- Kaffârah* : (الكفارة) Making atonement for uttering or committing an unlawful thing in Islâm.
- Kâfir* : (الكافر) (Plural: *Kuffâr* الكفار). The one who disbelieves in

- Allâh, His Messengers, all the angels, all the holy Books, Day of Resurrection and in the *Al-Qadar* (Divine Preordainments).
- Kanz* : (الكنز) Hoarded up gold, silver and money, the *Zakât* of which has not been paid. (See the Qur'ân V. 9:34).
- Katm* : (الكتم) A plant used for dyeing hair.
- Kauthar* : (الكوثر) See *Al-Kauthar*.
- Al-Kauthar* : (الكوثر) A river in Paradise (see the Qur'ân, *Sûrah* No.108).
- Khaibar* : (خيبر) An oasis and date-growing village, about 100 kilometers from Al-Madīnah. During the Prophet's time, it was inhabited by a Jewish tribe called Banu Nadīr. It was conquered by the Muslims in 5 H.
- Khulifāh* : (الخليفة) (Plural :*Khulafā'* الخلفاء) Caliph, a successor, an Islamic term used for the first four rulers after the death of the Prophet صلى الله عليه وسلم .
- Khalīl* : (الخليل) The one whose love is mixed with one's heart and it is superior to a friend or beloved. The Prophet صلى الله عليه وسلم had only one *Khalīl*, i.e. Allāh, but he had many friends.
- Khamisah* : (الخميصه) A black woollen square blanket with marks on it.
- Khamr* : (الخمر) Wine, Alcohol, intoxicant, etc.
- Al-Khumsah* : (الخمسه) The five compilers of *Ahādīth* — Abu Dāwūd, Nasā'ī, Tirmidhī, Ibn Mājah and Ahmad.
- Kharāj* : (الخراج) *Zakât* imposed on the yield of the land (1/10 th or 1/20 th).
- Khawārij* : (الخوارج) The people who dissented from the religion and disagreed with the rest of the Muslims.
- Khazīr* or *Khazīrah* : (الخنزير، الخنزيرة) A special type of dish prepared from barley-flour, meat-soup, fat, etc.
- Khilāfah* : (الخلافه)(i) Succession. (ii) Islamic leadership.
- Khimār* : (الخمار) A piece of cloth with which a woman covers her head and neck area.
- Khuff* : (الخف) Leather socks.
- Khul'* : (الخلع) A kind of divorce in which a wife seeks divorce from her husband by giving him a certain compensation, or returning back the *Mahr* which he gave her.
- Khumrah* : (الخمره) A small mat just sufficient for the face and the hands [on prostrating during *Salāt* (prayers)].

- Khumus* : (الخمس) One-fifth of war booty given in Allāh's Cause (The Qur'ān, V.8:41).
- Khushū'* : (الخشوع) Humility before Allāh.
- Khusūf* : (الخبسوف) Lunar eclipse.
- Khutbah* : (الخطبة) Religious talk (sermon).
- Khutbat-un-Nikāh* : (خطبة النكاح) A speech delivered at the time of concluding the marriage contract.
- Khuzā'ah* : (خزاعة) Banu Khuzā'ah, an Arabian tribe.
- Kūfah* : (الكوفة) A town in 'Irāq.
- Kufr* : (الكفر) It is basically disbelief in any of the articles of Islāmic Faith and they are: to believe in Allāh (God), His angels, His Messengers, His revealed Books, the Day of Resurrection, and *Al-Qadar* (i.e. Divine Preordainments, whatever Allāh has ordained must come to pass).
- Kuhl* : (الكحل) Antimony eye powder.
- Kunyah* : (الكنية) Calling a man, 'O father of so-and-so!' or calling a woman, 'O mother of so-and-so!' This is a custom of the Arabs.
- Kusūf* : (الخبسوف) Solar eclipse.
- Lā ilāha illallāh* : (لا إله إلا الله) None has the right to be worshipped but Allāh.
- Labbaika wa sa'daika* : (لبيك وسعديك) I respond to your call and I am obedient to your orders.
- Lailat-ul-Qadr* : (ليلة القدر) One of the odd last ten nights of the month of *Saum* (fasting) (i.e. Ramadān), Allāh تعالى describes it as better than one thousand months, and the one who worships Allāh during it by performing optional prayers and reciting the Noble Qur'ān, etc., will get a reward better than that of worshipping Him for one thousand months (i.e. 83 years and four months). [See the Qur'ān *Sūrat* 97 (VV.97: 1-5)]. (See *Sahīh Al-Bukhārī*, Vol. 3, *Hadīth* No. 231 and Chapter No.2).
- Lāt & 'Uzza* : (اللات والعزى) Well-known idols in Hijāz which used to be worshipped during the Pre-Islāmic Period of Ignorance.
- Li'ān* : (اللعان) An oath which is taken by both the wife and the husband when the husband accuses his wife of committing illegal sexual intercourse. (The Qur'ān, *Sūrat An-Nūr*, 24 : 6,7,8,9).
- Luqatah* : (اللقة) Article or a thing (a pouch or a purse tied with a string) found by somebody other than the owner who has lost it.

- Ma'āfirī* : (معافري) A type of garment of Yemen origin.
- Mā shā' Allāh* : (ما شاء الله) An Arabic expression meaning literally, "What Allāh wills," and it indicates a good omen.
- Al-Madīnah* : (المدينة) Well-known city in Saudi Arabia, where the Prophet's mosque is situated. It was formerly called Yathrib.
- Maghāfir* : (المغافير) A bad smelling gum.
- Al-Maghāzī* : (الغزوي) Plural of *Maghza*, i.e. holy battle; or the place where the battle took place; or the deeds and virtues of *Ghāzī* (fighters in Allāh's Cause)
- Maghrih* : (المغرب) Sunset, evening *Salāt* (prayer).
- Mahr* : (المهر) Bridal money given by the husband to the wife at the time of marriage.
- Mahram* : (المحرم) See *Dhu-Mahram*.
- Makrūh* : (المكروه) Not approved of, undesirable from the point of view of religion, although not punishable.
- Mamlūk* : (المملوك) A male slave.
- Munāsik* : (مناسك الحج والمعرة) Acts connected with Hajj like *Ihrām*; *Tuwāf* of the Ka'bah and *Sa'y* of As-Safa and Al-Marwah; stay at 'Arafāt, Muzdalifah and Mina; *Ramy* (throwing pebbles) of *Jamarāt*; slaughtering of *Hady* (animal), etc. For details, see The Book of Hajj and 'Umrah, *Sahīh Al-Bukhārī*, Vol.2-3.
- Manihah* : (المنيحة) (Plural: *Manā'ih*) A sort of gift in the form of a she-camel or a sheep which is given to somebody temporarily so that its milk may be used and then the animal is returned to its owner.
- Maqām Ibrāhīm* : (مقام إبراهيم) The stone on which Ibrāhīm (Abraham) عليه السلام stood while he and Ismā'īl (Ishmael) عليه السلام were building the Ka'bah.
- Maqām-Mahmūd* : (المقام المحمود) The highest place in Paradise, which will be granted to Prophet Muhammad صلى الله عليه وسلم and none else. (See *Hadīth* No. 242, Vol.6, *Sahīh Al-Bukhārī*).
- Al-Marwah* : (المروة) A mountain in Makkah, neighbouring *Al-Masjid-al-Harām*.
- Al-Mash'ar-Harām* : (المشعر الحرام) See *Muzdalifah*.
- Al-Masīh-ad-Dajjāl* : (المسيح الدجال) Pseudo Messiah or Antichrist (see the footnote of V.6:158 the Qur'ān and also *Hadīth* No.649 and 650, Vol.4, *Sahīh Al-Bukhārī*).

- Al-Masjid-al-Harâm* : (المسجد الحرام) The most Sacred Mosque in Makkah. The Ka'bah is situated in it.
- Al-Masjid-al-Aqsa*: (المسجد الأقصى) The most sacred mosque in Jerusalem.
- Mathânî* : (المثنائي) Oft repeated Verses of the Qur'ân, and that is *Sûrat Al-Fâtihah*, recited repeatedly in the *Salât* (prayer).
- Matras* : (مترس) A Persian word meaning "don't be afraid".
- Maulâ* : (المولى) It has many meanings. Some are: a manumitted slave, or a patron, protector, supporter, or master or the *Rabb* [Lord (Allâh)].
- Maulâya* : (مولاي) My lord, my master (an expression used when a slave addresses his master) (also used for a freed slave).
- Mauqûdhah* : (الموقوذة) An animal beaten to death with a stick, a stone or the like without proper slaughtering.
- Mawâlî* : (الموالي) Non-Arabs and originally former slaves.
- Mayâthir* : (المياثر) Silk cushions.
- Mi'râj* : (المعراج) The Ascent of the Prophet صلى الله عليه وسلم to the heavens (by soul and body). (See *Hadîth* No. 345, Vol. 1, *Hadîth* No. 429, Vol.4 and *Hadîth* No.227, Vol 5, *Sahîh Al-Bukhârî*). [Also see (V.53:12) the Qur'ân]
- Mihjan* : (المحجن) A walking stick with a bent handle.
- Mijanna* : (المجنّة) A place at Makkah.
- Mina* : (منى) A pilgrimage place outside Makkah on the road to 'Arafât. It is eight kilometers away from Makkah and about sixteen kilometers from 'Arafât.
- Mîqât* : (الميقات) (Plural : *Mawâqit* المواقيت) One of the several places specified by the Prophet صلى الله عليه وسلم for the people to assume *Ihrâm* at, on their way to Makkah, when intending to perform *Hajj* or 'Umrah.
- Miswāk* : (المسواك) A toothbrush made of *Arâk*-tree roots.
- Mithqâl* : (المثقال) A special kind of weight (equals $4\frac{2}{7}$ grams approx., used for weighing gold). It may be less or more. [20 *Mithqâl* = 94 grams approx.]
- Mu'arras* : (المعرس) A place nearer to Mina than Ash-Shajarah.
- Mu'awwidhât* : (المعوذات) i.e. *Sûrat Al-Falaq* (113) and *Sûrat An-Nâs* (114). [The Qur'ân].
- Mu'takif* : (المعتكف) One who is in a state of *I'tikâf*.
- Mu'adhhdhin* : (المؤذن) A call-maker who pronounces the *Adhân* loudly - calling people to come and perform the *Salât* (prayer).

- Mu'allafat-ul-Qulūb* : (مؤلفة القلوب) New Muslims who were given *Sadaqah* by the Prophet صلى الله عليه وسلم to keep them firm in the fold of Islam.
- Mubashshirāt* : (المبشرات) Glad tidings. [See the footnote of (V. 10:64, *Sahih Al-Bukhārī*, Vol. 9, *Hadīth* No. 119].
- Mūbiqāt* : (الموبقات) Great destructive sins.
- Mudabbar* : (المدبى) A slave who is promised by his master to be manumitted after the latter's death.
- Mudd* : (المد) A measure of two-thirds of a kilogram (approx.) It may be less or more.
- Mufasssal or Mufasssalāt* : (المفصل، المفصلات) The *Sūrah*s starting from *Qāf* to the end of the Noble Qur'ān (i.e. from No. 50 to the end of the Qur'ān, No. 114).
- Muhājir* : (المهاجر) Anyone of the early Muslims who had migrated from any place to Al-Madīnah in the lifetime of the Prophet صلى الله عليه وسلم before the conquest of Makkah and also the one who emigrates for the sake of Allāh and Islām and also the one who quits all those things which Allāh has forbidden.
- Muhāqala* : (المحاقة) It is selling unharvested grain in the field with already harvested grain like wheat.
- Muharram* : (المحرم) The first month of the Islāmic calendar.
- Al-Muhassab* : (المحصب) A valley outside Makkah sometimes called Khaif Banī Kinanah.
- Muhkam* : (المحكم) Qur'ānic Verses the contents of which are not abrogated.
- Muhrim* : (المحرم) One who assumes the state of *Ihrām* for the purpose of performing the *Hajj* or 'Umrah.
- Muhrimah* : (المحرمة) A female in the state of *Ihrām*.
- Muhsar* : (المحصر) A *Muhrim* who intends to perform the *Hajj* or 'Umrah but cannot because of some obstacle.
- Mujāhid* : (المجاهد) (Plural: *Mujāhidūn*) A Muslim fighter in *Jihād*.
- Mujuzziz* : (المجزز) A *Qā'if* : a learned man who reads the foot and hand marks.
- Mujtahidūn* : (المجتهدون) Independent religious scholars who do not follow religious opinions except with proof from the Qur'ān and the Prophet's *Sunnah*.
- Mukātab* : (الكتاب) A slave (male or female) who makes an agreement with the master to pay a certain ransom for his (or her) freedom.

- Mukhadram* : (المخضرم) (Plural : *Mukhadramun*) A person who became a Muslim during the Prophet's lifetime but did not see him.
- Mulâ'anah* : (الملاعنة) The act of performing *Li'dn*.
- Mulhidûn* : (الملحدون) Heretics.
- Musallâ* : (المصلى) A praying place.
- Mushrikûn* : (المشركون) Polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.
- Mustahadah* : (المستحاضة) A woman who has bleeding from the womb in between her normal periods.
- Mut'ah* : (المتعة) A temporary marriage which was allowed in the early period of Islâm when one was away from his home, but later on it was cancelled (abrogated).
- Mutafahhish* : (المتفحش) A person who conveys evil talk.
- Mutashâbihât* : (المتشابهات) Qur'ânic Verses which are not clear and are difficult to understand.
- Muttafaq 'Alaih* : (متفق عليه) Meaning 'Agreed upon'. The term is used for such *Ahâdith* which are found in both the collections of *Ahâdith: Bukhari* and *Muslim*.
- Muttaqûn* : (المتقون) the pious believers of Islamic Monotheism who fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
- Muwatta'* : (الموطأ) A *Hadith* book compiled by Imâm Mâlik ibn Anas, one of the four *Fiqh Imâms*.
- Muzdabanah* : (المزبانة) The sale of fresh dates for dried dates by measure, and the sale of fresh grapes for dried grapes by measure. In both cases the dried fruits are measured while the fresh ones are only estimated as they are still on the trees.
- Muzdalifah* : (المزدلفة) A place between 'Arafât and Mina where the pilgrims while returning from 'Arafât, have to stop and stay for the whole night or greater part of it (the night), between the ninth and tenth of Dhul-Hijjah and to perform the *Maghrib* and '*Ishâ*' prayers (together) there.
- Nahr* : (النحر) (Literal: slaughtering of the camels only and is done by cutting the carotid artery at the root of the neck); the day of *Nahr* is the tenth of Dhul-Hijjah on which pilgrims slaughter their sacrificial animals.

- An-Najāshi* : (النجاشي) (Title for the) king of Ethiopia (Abyssinia) — Negus.
- An-Najsh* : (النجش) A trick (of offering a very high price) for something without the intention of buying it but just to allure and cheat somebody else who really wants to buy it although it is not worth such a high price.
- An-Najwā* : (النجوى) The private talk between Allāh and each of His slaves on the Day of Resurrection. It also means a secret counsel or conference or consultation. [See the Qur'ān (VV.58: 7-13), and also see the footnote of (V.11:18)]. (See *Sahīh Al-Bukhārī*, Vol.3 'Hadīth No. 621).
- Naqīb* : (النقيب) A person heading a group of six persons in an expedition; a tribal chief.
- Nash* : (النش) A measure of weight equals to ½ *Uqiyah* (64 grams approximately).
- Nawāfil* : (النوافل) (Plural of *Nāfila*) Optional practice of worship in contrast to obligatory (*Farīdah*).
- Nikāh* : (النكاح) Marriage (wedlock) according to Islāmic law.
- Nisāb* : (النصاب) Minimum amount of property liable to payment of the *Zakāt* e.g. *Nisāb* of gold is twenty (20) *Mithqāl* i.e. approx. 94 grams; *Nisāb* of silver is two hundred (200) dirhams, i.e. approx. 640 grams; *Nisāb* of food-grains and fruit is 5 *Awsuq* i.e. 673.5 kgms. *Nisāb* of camels is 5 camels; *Nisāb* of cows is 5 cows; and *Nisāb* of sheep is 40 sheep.
- Nūn* : (نون) Fish.
- Nusub* : (النصب) *An-Nusub* were stone alters at fixed places or graves, etc., whereon sacrifices were offered during fixed periods of occasions and seasons in the name of idols, jinn, angels, pious men, saints, in order to honour them, or to expect some benefit from them.
- Qadar* : (القدر) Divine Preordainment.
- Qādi* : (القاضي) A Muslim judge.
- Qalīb* : (القليب) A well.
- Qārī'* : (القارئ) Early Muslim religious scholars were called *Qurra'* (plural of *Qārī'* — this word is also used for a person who knows the Qur'ān by heart). The plural is *Qurra'*. The *Qurra'* were teachers of the early Muslims.
- Qārīn* : (القارن) One who performs *Hajj-al-Qirān*.
- Qarn-al-Manāzil* : (قرن المنازل) The *Miqāt* of the people of Najd. It is situated on the way to Makkah. (Now it is known as As-Sail-al-Kabeer)

- Qasab* : (القصب) Pipes made of gold, pearls and other precious stones.
- Qattifa* : (القطيفة) Thick soft cloth.
- Qattât* : (القاتات) A person who conveys information from someone to another with the intention of causing harm and enmity between them. (*Sahih Al-Bukhârî*, Vol. 8, *Hadith* No.82).
- Qiblah* : (القبلة) The direction towards which all Muslims face in *Salât* (prayers) and that direction is towards the Ka'bah in Makkah (Saudi Arabia).
- Qil wa Qâl* : (قيل وقال) Sinful, useless talk (e.g. backbiting, lies, etc.).
- Qintâr* : (القنطار) A weight-measure for food-grains, etc., e.g. wheat, maize, oat, barley.
- Qîrât* : (القيراط) A special weight; sometimes a very great weight like Uhud mountain. 1 *Qîrat* = 1/2 *Dâniq* & 1 *Dâniq* = 1/6 Dirham.
- Al-Qisâs* : (القصاص) Laws of equality in punishment for wounds, etc. in retaliation .
- Qissf* : (القسي) A kind of cloth containing silk; some say it is called so because it is manufactured in Egypt at a place called *Qissr*.
- Qithâm* : (القثام) A plant disease which causes fruit to fall before ripening.
- Qiyâm* : (القيام) The standing posture in *Salât* (prayer) .
- Qiyâs* : (القياس) Verdicts and judgements given by the Islâmic religious scholars. These are given on the following proofs respectively:- (A) From the Qur'ân; (B) From the Prophet's *Sunnah*. (C) From the unanimously accepted verdict of the *Mujtahidûn*; (D) *Qiyâs*; i.e. the verdict given by a *Mujtahid* who considered the case similar in comparison with a case judged by the Prophet صلى الله عليه وسلم. *Qiyâs* is not to be practised except if the judgement of the case is not found in the first three above-mentioned proofs, A, B and C.
- Qubâ'* : (قباء) A place on the outskirts of Al-Madînah. The Prophet صلى الله عليه وسلم established a mosque there, which bears the same name. A visit to that mosque on Saturday forenoon and offering a two *Rak'ah Salât* (prayer) is regarded as a performance of 'Umrah in reward according to the Prophet's saying.
- Qumqum* : (قمقم) A narrow - headed vessel.
- Qunût* : (القنوت) An invocation in the *Salât* (prayer).
- Quraish* : (قريش) One of the greatest tribes in Arabia in the Pre-Islâmic Period of Ignorance. Prophet Muhammad صلى الله عليه وسلم belonged to this tribe, which had great powers spiritually and financially both before and after Islâm.

- Qurashi* : (قرشي) A person belonging to Quraish (well-known Arab) tribe.
- Rabb* : (الرب) There is no proper equivalent for *Rabb* in English language. It means the One and the Only Lord for all the universe, its Creator, Owner, Organizer, Provider, Master, Planner, Sustainer, Cherisher, and Giver of security. *Rabb* is also one of the Names of Allāh. We have used the word "Lord" as nearest to *Rabb*. All occurrences of "Lord" actually mean *Rabb* and should be understood as such..
- Rabbuka* : (ربك) Your Lord, Your Master.
- Rabi'-ul-Awwal* : (ربيع الأول) The third month of the Islāmic calendar .
- Rāhilah* : (الراحلة) A she-camel used for riding. (Literally means: a mount to ride).
- Rahn* : (الرهن) According to *Shari'ah*, *Ar-Rahn* (mortgage) means to give some property or belonging to a creditor as a security for payment of a loan or debt.
- Rayyān* : (الريان) The name of one of the gates of Paradise through which the people who often observe *Saum* (fasts) will enter.
- Rajah* : (رجب) The seventh month of the Islāmic calendar.
- Ar-Raj'ah* : (الرجعة) The bringing back of a wife by the husband after the first or second divorce.
- Ar-Rajm* : (الرجم) To stone to death those married persons who commit the crime of illegal sexual intercourse.
- Rak'ah* : (الركعة) The *Salāt* (prayer) of Muslims consists of *Rak'āt* (singular-*Rak'ah*, which is a unit of prayer and consists of one standing, one bowing and two prostrations).
- Ramadān* : (رمضان) The month of observing *Saum* (fasts). It is the ninth month of the Islamic calendar. In it the Noble Qur'ān started to be revealed to our Prophet صلى الله عليه وسلم and in it occurs the night of *Qadr* and in it also occurred the great decisive battle of Badr.
- Ramal* : (الرمل) Fast walking accompanied by the movements of the arms and legs to show one's physical strength. This is to be observed in the first three rounds of the *Tawāf* around the Ka'bah, and is to be done by the men only and not by the women.
- Ramy* : (الرمي) The throwing of pebbles at the *Jimār* at Mina.
- Riba* : (الربا) Usury, which is of two major kinds: (a) *Riba An-Nasi'ah*, i.e. interest on lent money; (b) *Riba Al-Fadl*, i.e. taking a

superior thing of the same kind of goods by giving more of the same kind of goods of inferior quality, e.g., dates of superior quality for dates of inferior quality in greater amount. Islām strictly forbids all kinds of usury.

Ridā' : (الرداء) A piece of cloth (sheet) worn around the upper part of the body.

Rikāz : (الركان) Buried wealth.

Rūh-ullah : (روح الله) According to the early religious scholars from among the Companions of the Prophet صلى الله عليه وسلم and their students and the *Mujtahidūn*, there is a rule to distinguish between the two nouns in the genitive construction:

(A) When one of the two nouns is Allāh, and the other is a person or a thing, e.g., (i) Allāh's House (*Bait-ullah* بيت الله), (ii) Allāh's Messenger; (iii) Allāh's slave (*'Abdullah* عبد الله); (iv) Allāh's spirit (*Rūh-ullāh* روح الله), etc, the rule of the above words is that the second noun, e.g., House, Messenger, slave, spirit, etc. is created by Allāh and is honourable with Him and similarly Allāh's spirit may be understood as the spirit of Allāh, in fact, it is a soul created by Allāh, i.e. 'Isā (Jesus), and it was His Word: "Be!" — and he was created (like the creation of Adam).

(B) But when one of the two is Allāh and the second is neither a person nor a thing, then it is not a created thing but is a quality of Allāh, e.g., (i) Allāh's Knowledge (*'Ilmulāh* علم الله) (ii) Allāh's Life (*Hayatullāh* حياة الله); (iii) Allāh's Statement (*Kalāmullāh* كلام الله); (iv) Allāh's Self (*Dhātullāh* ذات الله) etc.

Ruqbi : (رقبي) It is the house which is gifted to someone for lifetime only to live at, and not as a belonging.

Ar-Ruqyah : (الرقية) Divine Speech recited as a means of curing disease. (It is a kind of treatment, i.e. to recite *Sūrat Al-Fātiḥah* or any other *Sūrah* of the Qur'ān and then blow one's breath with saliva over a sick person's body-part).

Sā' : (الصاع) A measure that equals four *Mudd* (3kg. Approx.).

Sa'dān : (السعدان) A thorny plant suitable for grazing animals.

Sa'y : (السمي) The going for seven times between the mountains of *As-Safā* and *Al-Marwah* in Makkah during the performance of *Hajj* and *'Umrah*.

As-Sā'ibah : (السانية) A she-camel which used to be let loose for free

- pastures in the name of idols, gods, and false deities. (See the Noble Qur'ân V.5:103).
- As-Sab'a-al-Mathâni* : (السبع المثاني) The seven repeatedly recited Verses i.e. *Sûrat Al-Fâtihah*. [See the Noble Qur'ân (V.15:87)]
- As-Sab'ah* : (السبعة) The seven compilers of *Ahâdîth* — Bukharî, Muslim, Abû Dâwûd, Nasâ'î, Tirmidhî, Ibn Mâjah, and Ahmad.
- Sabûhah* : (صباحه) An exclamation indicating an appeal for help.
- Sâbi'ûn* : (الصائبون) A people who lived in 'Irâq and used to say *Lâ ilâha illallâh* (none has the right to be worshipped but Allâh) and used to read *Az-Zabûr* (the Psalms of the *Sâbi'ûn*) and they were neither Jews nor Christians.
- Sadaqah* : (الصدقة) Anything given in charity.
- Safa and Marwah* : (الصفا والمروة) Two mountains at Makkah neighbouring *Al-Masjid-al-Harâm* (the sacred mosque) to the east. One who performs 'Umrah and Hajj should walk seven times between these two mountains and that is called *Sa'y*.
- Sahbâ'* : (صهبا) A place near Khaibar.
- Sahîhân* : (الصحيحان) The two *Hadîth* books of Imam Bukharî and Muslim.
- Sahûr* : (السحور) A meal taken at night before the *Fajr* (morning) prayer by a person observing *Saum* (fast).
- Sahw* : (السهو) Forgetting (here it means forgetting how many *Rak'at* a person has prayed in which case he should perform two prostrations of *Sahw*).
- Sakinah* : (السكينة) Tranquillity, calmness, peace and reassurance.
- Salah* : (السلب) Belongings (arms, horse, etc.) of a deceased warrior killed in a battle.
- As-Salât* : (الصلاة) See *Iqâmat-as-Salât*.
- Sami' Allâhu liman hamidah* : (سمع الله لمن حمده) Allâh hears him who praises Him.
- Samur* : (السمر) A kind of tree.
- Sarîf* : (سَرْف) A place about ten kilometers away from Makkah .
- Sariyyah* : (السرية) A small army-unit sent by the Prophet صلى الله عليه وسلم for *Jihâd*, without his participation in it.
- As-Saum* : (الصوم) The fasting i.e., not to eat or drink or have sexual relations from the *Adhân* of the *Fajr* (early morning) prayer till the sunset.

- Sawīq* : (السويق) A kind of mash made of powdered roasted wheat or barley grain (also with sugar and dates).
- Sha'bān* : (شعبان) The eighth month of the Islāmic calendar .
- Ash-Shahādah* : (الشهادة) (i) Testimony of Faith. (ii) "None has the right to be worshipped but Allāh, and Muhammad صلى الله عليه وسلم is the Messenger of Allāh".
- Shawwāl* : (شوال) The tenth month of the Islāmic calendar.
- Shighār* : (الشغار) A type of marriage in which persons exchange their daughters or sisters in marriage without *Mahr*.
- Ash-Shiqāq* : (الشقاق) Difference between husband and wife or any two persons.
- Shirk* : (الشرك) Polytheism and it is to worship others along with Allāh.
- Shuf'ah* : (الشفعة) Pre-emption.
- Siddīq and Siddiqūn* : (الصديق والصديقون) Those followers of the Prophets who were first and foremost to believe in them (See the Qur'ān, V.4:69) .
- Sidr* : (السدر) Lote tree (or *Nabīq* tree).
- Sidrat-ul-Muntaha* : (سدرة المنتهى) A *Nabīq* tree over the seventh heaven near Paradise (the lote tree of the utmost boundary)
- Siffin* (battle of) : (صفين) A battle that took place at Siffin between 'Alī's followers and Mu'āwiyah's followers after the killing of 'Uthmān. رضى الله عنه
- As-Sihāh* : (الصحاح الستة) The six books of *Ahādīth*: compiled by Bukharī, Muslim, Abū Dāwūd, Nasā'ī, Tirmidhī and Ibn Mājah.
- As-Sittah* : (المصراط) *Sirāt* originally means 'a road'; it also means the bridge that will be laid across Hell-fire for the people to pass over on the Day of Judgement. It is described as sharper than a sword and thinner than a hair. It will have hooks over it to snatch the people.
- As-Sittah* : (الستة) The six compilers of *Ahādīth* — Bukharī, Muslim, Abū Dāwūd, Nasā'ī, Tirmidhī, ibn Mājah; and their six collections are called *As-Sihāh As-Sittah*.
- Subhān Allāh* : (سبحان الله) Glorified is Allāh.
- Sundus* : (السندس) A kind of silk cloth.
- Sunnah* : (السنه) The legal way or ways, orders, acts of worship and statements of the Prophet صلى الله عليه وسلم that have become models to be followed by the Muslims.

- Sutrah* : (السترة) An object like a pillar, a wall, a stick, a spear, etc., the height of which should not be less than a foot and it should be in front of a person offering *Salât* (prayer) to act as a symbolical barrier between him and the others.
- Tā'if* : (الطائف) A well-known town near Makkah.
- Tābah* : (طابة) Another name for Al-Madīnah Al-Munawwarah.
- Tābi'i* : (التابعي) One who has met or accompanied any companion of the Prophet صلى الله عليه وسلم .
- Tabūk* : (تبوك) A well-known town about 700 kilometers north of Al-Madīnah.
- Tāghūt* : (الطاغوت) The word *Tāghūt* covers a wide range of meanings: it means anything worshipped other than the Real God (Allāh), i.e. all the false deities. It may be Satan, devils, idols, stones, sun, stars, angels, human beings, e.g. Messengers of Allāh, who were falsely worshipped and taken as *Tāghūt* .Likewise saints, graves, rulers, leaders are falsely worshipped, and wrongly followed. [See *Tafsīr Ibn Kathīr*, Vol. 1, page 512; and (V.2:51)].
- Tahajjud* : (التهججد) Night optional prayer offered at any time after 'Ishā' prayer and before the *Fajr* prayer.
- Tahnīk* : (التحنīك) It is the Islāmic customary process of chewing a piece of date and putting a part of its juice in the child's mouth and pronouncing *Adhān* in child's ears. (See *Sahīh Al-Bukhārī*, the Book of 'Aqīqah, Vol. 7, Page No. 272).
- Taiiba* : (طيبة) One of the names of Al-Madīnah city.
- Takbīr* : (التكبير) Saying *Allāhu-Akbar* (Allāh is the Most Great).
- Takhīrah* : (التكبيره) A single utterance of *Allāhu-Akbar*.
- Talbīnah* : (التلبينه) A dish prepared from flour and honey.
- Talbiyah* : (التلبية) Saying *Labbaik, Allāhumma Labbaik* (O Allāh! I am obedient to Your Orders, I respond to Your Call).
- At-Tan'im* : (التنعم) A place towards the north of Makkah outside the sanctuary from where Makkans may assume the state of *Ihrām* to perform 'Umrah.
- Taqlīd* : (التقليد) Putting coloured garlands around the necks of *Budn* (animals for sacrifice).
- Tarāwīh* : (التراويح) Optional *Salāt* (prayers) offered after the 'Ishā' prayers on the nights of Ramadān. These may be performed individually or in congregation.

- Tarjī'** : (الترجيم) Repetition of the words of the *Adhān* twice by the *Mu'adhdhin* call-maker).
- Tashahhud** : (التشهد) The recitation of the invocation :*At-tahiyātu lillāhi...* (up to) ... *wa ash-hadu anna Muhammadan Rasūl-ullāh*", while in *Qu'ūd*, i.e. sitting posture in *Salāt* (prayer). [See *Sahīh Al-Bukhārī*, Vol. 1, *Hadīth* No. 794, and it also means: to testify *Lā ilāha illallāh Muhammadun Rusūl Allāh* (none has the right to be worshipped but Allāh and Muhammad is the Messenger of Allāh).
- Taslīm** : (التسليم) On finishing the *Salāt* (prayer), one turns one's face to the right and then to the left saying *Assalamu 'Alaikum wa Rahmatullāh* (Peace and Mercy of Allāh be on you).
- Tauhīd** (Islāmic Monotheism) : (التوحيد) *Tauhīd* is to believe in 1 Allāh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allāh ordained must come to pass), and to act on the five principles of Islam, i.e. 1 to testify that *La ilāha illallāh wa anna Muhammad-ur Rasūl Allāh* (None has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, 2 to offer the (five compulsory congregational) prayers (*Iqamat as-Salat*), 3 to pay *zakat*, 4 to perform *Hajj* (i.e. pilgrimage to Makkah), 5 to observe fast during the month of *Ramadan*. To believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects:
- (A) Oneness of the Lordship of Allāh; *Tauhīd-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe, and He is its Creator, Organizer, Planner, Sustainer, and the Giver of security and that is Allāh.
- (B) Oneness of the worship of Allāh; *Tauhīd-al-Ulūhiyyah*: To believe that none has the right to be worshipped [e.g. praying, invoking, asking for help (from the unseen), swearing, slaughtering sacrifices, giving charity, fasting, pilgrimage, etc.] but Allāh.
- (C) Oneness of the Names and the Qualities of Allāh; *Tauhīd-al-Asmā' was-Sifāt*: To believe that : (i) we must not name or qualify Allāh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him; (ii) none can be named or qualified with the Names or

Qualifications of Allāh; e.g. *Al-Karīm*; (iii) we must believe in all the qualities of Allāh which Allāh has stated in his Book (The Qur'ān) or mentioned through His Messenger (Muhammad ﷺ) without changing their meaning or ignoring them completely or twisting the meanings or giving resemblance to any of the created things; e.g. Allāh is present over His Throne as mentioned in the Qur'ān. (V.20: 5): "The Most Gracious (i.e. Allāh) rose over (*Istawa*) the (Mighty) Throne" over the seventh heaven; and He comes down over the first (nearest) heaven (to us) during the last third part of every night and also during the day of 'Arafah (*Hajj*, i.e. 9th Dhul-Hijjah) as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal Self (*Bi-Dhātihī*), "There is nothing like Him, and He is the All-Hearer, the All-Seer." (The Qur'ān, V. 42:11).

This Noble Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to others; and likewise He also says:

"To one whom I have created with Both My Hands," (V. 38:75); and He also says:

"The Hand of Allāh is over their hands.": (V. 48:10, the Qur'ān). This confirms two Hands for Allāh, but there is no similarity for them.

This is the Faith of all true believers, and was the Faith of all the Prophets of Allāh from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and 'Īsā (Jesus) till the last of the Prophets, Muhammad ﷺ. It is not as some people think that Allāh is present everywhere, here, there and even inside the breasts of men.

These three aspects of *Tauhid* are included in the meanings of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh's Messenger Muhammad ﷺ : *Wujūb Al-Ittibā'* and it is a part of *Tauhid-al-Uluhiyyah*. This is included in the meaning: "I testify that Muhammad ﷺ is the Messenger of Allāh" and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ". [See the Qur'ān (V. 59:7) and (V. 3:31)].

- Tawâf-al-Ifâdah* : (طواف الإفاضة) The circumambulation of the Ka'bah by the pilgrims after they come from Mina on the tenth day of Dhul-Hijjah. This *Tawâf* is one of the essential ceremonies (*Rukn*) of the *Hajj*.
- Tawâf-ul-Wadâ'* : (طواف الوداع) The *Tawâf* made before leaving Makkah after performing *Hajj* or '*Umrah*.
- Tayammum* : (التيمم) To put or strike lightly the hands over clean earth and then pass the palm of each on the back of the other, blow off the dust and then pass them on the face. This is performed instead of ablution (*Wudû'*) and *Ghusl* (in case of *Janâba*).
- Thaniyyat-al-Wadâ'* : (ثنية الوداع) A place near Al-Madînah.
- Ath-Thalâthah* : (الثلاثة) The three compilers of *Ahâdîth* — Abû Dâwûd, Nasâ'î, and Tirmidhî.
- Tharîd* : (التريد) A kind of meal, prepared from meat and bread.
- Thaur* : (ثور) A well-known mountain in Al-Madînah.
- Tulaqâ'* : (الطلاق) Those persons who had embraced Islâm on the day of the conquest of Makkah.
- Tûr* : (الطور) A mountain.
- Uhud* : (أحد) A well-known mountain in Al-Madînah. One of the great battles in the Islâmic history took place at its foot. This battle is called *Ghazwat Uhud*.
- 'Umrah* : (العمرة) A visit to Makkah during which one performs the *Tawâf* around the Ka'bah and the *Sa'y* between As-Safâ and Al-Marwah. It is also called '*lesser Hajj*'. (See *Sahîh Al-Bukhârî*, Vol. 3, Page 1).
- 'Urfut* : (العرفط) The tree which produces *Maghâfir*.
- 'Ushr* : (العشر) One-tenth of the yield of land to be levied for public assistance (*Zakât*). (See *Sahîh Al-Bukhârî*, Vol. 2, *Hadîth* No. 560).
- Wahy* : (الوحي) The Revelation or Inspiration of Allâh to His Prophets.
- Waihaka* : (ويحك) 'May Allâh be Merciful to you'.
- Wailaka* : (ويلك) 'Woe upon you'!
- Walâ'* : (الولاء) *Al-Walâ'* is a right to inherit the property of a freed slave by the person who has freed him. *Ahâdîth* have made it clear that *Walâ'* is a part like a lineage. It cannot be sold or gifted, so selling it or offering it as a gift is prohibited.
- Walî* : (الولي) (Plural: *Auliya'*) Protector, guardian, supporter, helper, friend.

- Walimah* : (الوليمة) The marriage feast.
- Waqf* : (الوقف) Religious endowment.
- Wars* : (الورس) A kind of shrub used for colouring yellow.
- Wasāyā* : (الوصايا) Wills or testaments. (Singular : *Wasiyyah* الوصية)
- Al-Wāsil* : (الواصل) One who keeps good relations with his kith and kin.
- Wasflah* : (الوسيلة) The means of approach or achieving closeness to Allāh by getting His favours.
- Wasq* : (الوسق) (Plural : *Awsāq* or *Awsuq*) A measure equals to 60 *Sā'* = 135 kg. approx. It may be less or more.
- Wisāl* : (الوصال) Observing *Saum* (fast) for more than one day continuously.
- Witr* : (الوتر) An odd number of *Rak'āt* with which one finishes one's *Salāt* (prayers) at night after the night prayer or the '*Ishā* prayer.
- Wudū'* : (الوضوء) Ablution, which is washing the face and the hands up to the elbows, wiping the head and ears with wet fingers, and washing the feet up to ankles for the purpose of offering prayers or doing circumambulation round the Ka'bah.
- Yalamlam* : (يللم) The *Miqāt* of the people of Yemen.
- Yaqīn* : (اليقين) Perfect absolute Faith.
- Yarmūk* : (اليرموك) A place in Shām.
- Yathrib* : (يثرب) One of the names of Al-Madīnah.
- Yaum An-Nafr* : (يوم النفر) The 12th or 13th of Dhul-Hijjah when the pilgrims leave Mina after performing all the ceremonies of *Hajj* at 'Arafāt, Al-Muzdalifah and Mina.
- Yaum An-Nahr* : (يوم النحر) The day of slaughtering the sacrificial animals, i.e., the 10th of Dhul-Hijjah.
- Yaum Ar-Ru'ūs* : (يوم الرؤوس) Meaning 'the day of heads'. It is the name of the day following the '*Īd* day' ('*Īd-al-Adha*).
- Yaum At-Tarwiyah* : (يوم التروية) The eighth day of the month of Dhul-Hijjah, when the pilgrims leave Makkah for Mina.
- Zakāt* : (الزكاة) A certain fixed proportion of the wealth and of every kind of the property liable to *Zakāt* of a Muslim to be paid yearly for the benefit of the poor in the Muslim community. The payment of *Zakāt* is obligatory as it is one of the five pillars of Islām. *Zakāt* is the major economic means for establishing social justice and leading the Muslim society to prosperity and security..

- Zakât-ul-Fitr* : (زكاة الفطر) An obligatory *Sadaqa* to be given by Muslims before the prayer of *ʿĪd-al-Fitr* (See *Sahîh Al-Bukhârî*, Vol. 2, The Book of *Zakât-al-Fitr*, Page No. 339).
- Zamzam* : (زمزم) The sacred well inside the *Haram* (the grand mosque) at Makkah.
- Zanâdiqah* : (الزنادقة) Atheists.
- Zarnab* : (زرنب) A kind of sweet-smelling grass.
- Zuhr* : (الظهر) Noon, mid-day *Salât* (prayer) is called *Zuhr* prayer.

THE END OF GLOSSARY

APPENDIX II

*In the name of Allah,
the Most Gracious, the Most Merciful.*

WHY ALLAH SENT PROPHETS AND MESSENGERS? عليهم السلام

Ever since people innovated the dogma of *Shirk* (i.e. joining others in worship along with Allāh), Allāh had been sending Prophets and Messengers to his devotees in order to invite them to the worship of Allāh and Allāh Alone, to order them not to ascribe partners to Him and bring them out of the darkness of polytheism into the light of Monotheism. All the Prophets preached *Tauhid* (i.e. Monotheism, the Belief in the Oneness of Allāh, the Glorious, the Elevated). The following verses from the Noble Qurān illustrate this fact :

"Indeed We sent Nūh (Noah) to his people, and he said : 'O my people ! Worship Allāh ! You have no other *Ilāh* (God) but Him. (*Lā illaha illallah*, none has the right to be worshipped but Allāh). Certainly, I fear for you the torment of a great Day !" (V. 7:59).

"And to 'Ād (people, We sent) their brother Hūd. He said : 'O my people ! Worship Allāh ! You have no other *Ilāh* (God) but Him. (*Lā illaha illallah*, none has the right to be worshipped but Allāh). Will you not fear (Allāh) ?" (V.7:65).

"And to (the people of) Madyan, (We sent) their brother Shu'aib. He said: O my people ! Worship Allāh you have no other *Ilāh* (God) but Him. (*Lā illaha illallah*, none has the right to be worshipped but Allāh). Verily, a clear proof (sign) from your Lord has come to you, so give full measure and full weight and wrong not men in their things, and do not make mischief on the earth after it has been set in order, that will be better for you, if you are believers." (V.7:85)

"And to Thamūd (people, We sent) their brother Sāliḥ. He said: 'O my people! Worship Allāh ! You have no other *Ilāh* (God) but Him. (*Lā illaha illallah*, none has the right to be worshipped but Allāh).'" (V.7:73)

"And verily, We have sent among every *Ummah* (community, nation) a Messenger (proclaiming) : Worship Allāh (Alone) and avoid (or keep away from) *Tāghūt*¹¹ (all false deities, i.e. do not worship *Tāghūt* besides Allāh)." (V. 16:36)

Every Prophet was sent to his own nation for their guidance, but the message of Prophet Muhammad صلى الله عليه وسلم was general for all mankind and jinn. As in

¹¹ *Tāghūt* : See Glossary.

Surat al A' rāf (Allāh addresses His Messenger صلى الله عليه وسلم):

“Say (O Muhammad صلى الله عليه وسلم): ‘O mankind! Verily, I am sent to you all as the messenger of Allāh.’ ” (V.7:158).

So the aim of sending these Prophets and Mesengers to mankind and jinn was only that they should worship Allāh Alone as Allāh تعالى said :

“And I (Allāh) created not the jinn and mankind except that they should worship Me (Alone)” (V.51:56).

And to worship Allāh means to obey Him and to do all that He has ordained,—and to fear Him by abstaining from all He has forbidden.

Then those who obey Allāh will be rewarded in Paradise, but those who will disobey Him will be punished in Hell-fire

TAUHĪD — (ISLAMIC MONOTHEISM)

Tauhid (Islamic Monotheism) is to believe in 1 Allāh, 2 His Angels, 3 His Messengers, 4 His revealed Books, 5 Day of Resurrection, 6 and Al-Qadar (Divine Preordainment i.e. whatever Allāh ordained must come to pass), and to act on the five principles of Islam, i.e. , 1 to testify that La illāha illallāh wa anna Muhammad-ur Rasūl Allāh (None has the right to be worshipped but Allāh and that Muhammad is the Messenger of Allāh, 2 to offer the (five compulsory congregational) prayers (Iqamat as-Salat), 3 to pay zakat, 4 to perform Hajj (i.e. pilgrimage to Makkah), 5 to observe fast during the month of Ramadan. To believe in Allāh means declaring Allāh to be the only God in the heavens and the earth and all that exists. It has three aspects:

(A) The Oneness of the Lordship of Allāh; *Tauhid-ar-Rubūbiyyah*: To believe that there is only one Lord for all the universe, Who is its Creator, Organizer, Planner, Sustainer, and the Giver of security, etc., and that is Allāh.

(B) The Oneness of the Worship of Allāh; *Tauhid-al-Ulūhiyyah*: To believe that none has the right to be worshipped (e.g. praying, invoking, asking for help from the unseen, swearing, offering sacrifice, giving charity, fasting, pilgrimage) but Allāh.

(C) The Oneness of the Names and the Qualities of Allāh; *Tauhid-al-Asmā' was-Sifāt*: To believe that:

(i) We must not name or qualify Allāh except with what He or His Messenger صلى الله عليه وسلم has named or qualified Him;

(ii) None can be named or qualified with the Names or Qualifications of Allāh; e.g. *Al-Karīm*;

(iii) We must believe in all the qualities of Allāh which Allāh has stated in His Book (the Qur'ān) or mentioned through His Messenger (Muhammad صلى الله عليه وسلم) without changing their meaning or ignoring them completely or twisting the meanings or likening them (giving resemblance) to any of the created things e.g. Allāh is present over His Throne as mentioned in the Qur'ān (V. 20:5):

"The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)," over the seventh heaven; and He comes down over the first (nearest) heaven to us on the day of 'Arafah (*Hajj*, i.e. the 9th of Dhul-Hijja), and also during the last third part of the night as mentioned by the Prophet صلى الله عليه وسلم, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātih*).

It is not as some people think that Allāh is present everywhere — here, there and even inside the breasts of men.

Also Allāh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer" (V.42:11).

This holy Verse proves the quality of hearing and the quality of sight for Allāh without likening them (or giving resemblance) to any of the created things) and likewise He ﷺ also says:

"To one whom I have created with Both My Hands," (V.38:75);

and He also says:

"The Hand of Allāh is over their hands." (V.48:10).

This confirms two Hands for Allāh, but there is no similarity for them. This is the belief of all true believers, and was the belief of all the Prophets of Allāh, from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses) and 'Isā (Jesus) till the last of the Prophets, Muhammad ﷺ .

These three aspects of *Tauhīd* are included in the meaning of *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).

It is also essential to follow Allāh's Messenger, Muhammad ﷺ : *Wujūb al-Ittibā'* and it is a part of *Tauhīd-al-Ulūhiyyah*.

This is included in the meaning, "I testify that Muhammad ﷺ is Allāh's Messenger," and this means, "None has the right to be followed after Allāh's Book (the Qur'ān), but Allāh's Messenger ﷺ."

Allāh says:

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it, and whatsoever he forbids you, abstain (from it)." (V.59:7)

And also Allāh says:

"Say (O Muhammad ﷺ to mankind), 'If you (really) love Allāh then follow me [i.e. accept Islāmic Monotheism, follow the Qur'ān and the *Sunnah* (legal ways of the Prophet ﷺ)], Allāh will love you and forgive you of your sins.' " (V.3:31)

SHAHĀDAH — CONFESSION OF A MUSLIM

لا إله إلا الله محمد رسول الله

Lā ilāha illallāh, Muhammad-ur- Rasūl-Allāh

(None has the right to be worshipped but Allāh,

and Muhammad صلى الله عليه وسلم is the Messenger of Allāh).

It has been noticed that most mankind, who embrace Islam, do not understand the reality of the meaning of the first fundamental principle of Islam, i.e. *Lā ilāha illallāh, Muhammad-ur-Rasūl-Allāh* (none has the right to be worshipped but Allāh, and Muhammad صلى الله عليه وسلم is the Messenger of Allāh). So it is essential to explain something of the meanings of this great sentence (principle) in some detail:

لا إله إلا الله محمد رسول الله

Lā ilāhu illallāh, Muhammad-ur- Rasūl-Allāh

"None has the right to be worshipped but Allāh... and Muhammad صلى الله عليه وسلم is the Messenger of Allāh" has three aspects: a, b and c.

a. It is that you have to pledge a covenant with (Allāh), the Creator of the heavens and earth, the Ruler of all that exists, the Lord of Majesty and Highness, on four points (or conditions):

Point I: A confession with your heart that the Creator (of everything) is Allāh; it is that you have to say: "I testify that the Creator of all the universe including the stars, the planets, the sun, the moon, the heavens, the earth with all its known and unknown forms of life, is Allāh. He is the Organizer and Planner of all its affairs. It is He Who gives life and death, and He (i.e. Allāh Alone) is the Sustainer, and the Giver of security." And this is called (your confession for the) "Oneness of the Lordship of Allāh," — *Tauhid-ur-Rubūhiyyah*.

Point II: A confession with your heart that: "I testify that none has the right to be worshipped but Allāh Alone." The word "worship" (i.e. *'ibādah*) carries a great number of meanings in the Islamic terminology: it conveys that all kinds of worship are meant for Allāh Alone (and none else, whether it be an angel, Messenger, Prophet 'Isā (Jesus) – son of Maryam (Mary), 'Uzair (Ezra), Muhammad, saint, idol, the sun, the moon and all other kinds of false deities.) So pray to none but Allāh, invoke none but Allāh, ask for help from none (unseen) but Allāh, swear by none but Allāh, offer an animal as sacrifice to none but Allāh,...etc, and that means, — all that Allāh and His Messenger Muhammad صلى الله عليه وسلم order you to do, in the Qur'ān and in the *Sunnah* (legal ways of Prophet Muhammad صلى الله عليه وسلم) you must do, and all that Allāh and His Messenger Muhammad صلى الله عليه وسلم forbid you, you must not do. And this is called (your confession for the) "Oneness of the worship of Allāh", — *Tauhid-ul-Uhiyyah*. And that you (mankind) worship none but Allāh.

Point III: A confession with your heart that: "O Allāh! I testify that all the best of names and the most perfect qualities with which You have named or qualified Yourself in Your Book (i.e. the Qur'ān) or as Your Prophet Muhammad ﷺ has named or qualified You, with his statement, I believe that all those (names and qualities) are for You without changing their meanings or neglecting them completely or likening them (giving resemblance) to others." As Allāh says:

"There is nothing like Him and He is the All-Hearer, the All-Seer." (V. 42:11).

This holy Verse confirms the quality of hearing and the quality of sight for Allāh without likening them (giving resemblance) to others, and He also says:

"To one whom I have created with Both My Hands," (V.38:75)

and He also says:

"The Hand of Allāh is over their hands." (V.48:10)

This confirms two Hands for Allāh, but there is no similarity for them. Similarly Allāh says:

"The Most Gracious (Allāh) rose over (*Istawa*) the (Mighty) Throne (in a manner that suits His Majesty)." (V.20:5).

So He rose over the Throne really in a manner that suits His Majesty. And Allāh is over His Throne over the seventh heaven, as the slave-girl pointed towards the heavens, when Allāh's Messenger (Muhammad ﷺ) asked her as to where Allāh is. He comes down over the first (nearest) heaven to us during the last third part of every night and also on the day of 'Arafah (*Hajj*, i.e. the 9th of Dhul-Hijjah), as mentioned by the Prophet ﷺ, but He is with us by His Knowledge, not by His Personal-Self (*bi-Dhātihī*). It is not, as some people say that Allāh is present everywhere — here, there, and even inside the breasts of men. He sees and hears all that we do or utter. And this is called (your confession for the) "Oneness of the Names and Qualities of Allāh," — *Tauhid-al-Asmā' was-Sifāt* and this is the right belief, the belief which was followed by the Messengers of Allāh [from Nūh (Noah), Ibrāhīm (Abraham), Mūsā (Moses), Dāwūd (David), Sulaimān (Solomon), 'Īsā (Jesus) to Muhammad ﷺ and the Companions of Prophet Muhammad ﷺ] and the righteous followers of these Messengers. عليهم السلام

Point IV: A confession with your heart: "O Allāh! I testify that Muhammad ﷺ is Your Messenger". That means that none has the right to be followed after Allāh, but the Prophet Muhammad ﷺ as he is the last of His Messengers. As Allāh says:

"Muhammad (ﷺ) is not the father of any man among you, but he is the Messenger of Allāh and the last (end) of the Prophets. And Allāh is Ever All-Aware of everything." (V.33:40).

"And whatsoever the Messenger (Muhammad ﷺ) gives you, take it and whatsoever he forbids you, abstain from it," (V.59:7).

And Allāh says:

"Say (O Muhammad ﷺ to mankind): 'If you (really) love Allāh, then follow me (i.e. accept Islamic Monotheism, follow The Qur'ān and The Sunnah).'" (V.3:31)

As for others than Muhammad ﷺ, their statements are to be taken or rejected as to whether these are in accordance with Allāh's Book (i.e. the Qur'ān) and with the *Sunnah* legal ways, orders, acts of worship, statements) of the Prophet Muhammad ﷺ or not. As the Divine revelation has stopped after the death of Prophet Muhammad ﷺ and it will not resume except at the time of the Descent of 'Isā (Jesus) — son of Maryam (Mary) and he (i.e. Jesus) will rule with justice according to the Islamic laws, during the last days of the world as it has been mentioned in the authentic *Hadīth* (i.e. narration of Prophet Muhammad ﷺ). (*Sahih-Al-Bukhari*, Vol. 3, *Hadīth* No. 425).

b. It is essential to utter: *Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh* (none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh.) As it has come in the statement of the Prophet Muhammad ﷺ to his uncle Abū Tālib at the time of the latter's death: "O uncle, if you utter it) *Lā ilāha illallāh, Muhammad-ur-Rasūl Allāh*, none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh), then I shall be able to argue on your behalf before Allāh, on the Day of Resurrection." Similarly, when Abū Dharr Al-Ghifārī embraced Islam, he went to *Al-Masjid-ul-Harām* and he proclaimed it loudly in front of the Quraish infidels until he was beaten severely.

c. It is essential that the limbs and all the other parts and organs of one's body testify to it, and this is very important as regards its meaning (i.e., the meaning of *Lā ilāha illallāh Muhammad Rasul Allāh* — none has the right to be worshipped but Allāh, and Muhammad ﷺ is the Messenger of Allāh). So whoever has confessed this (to his Lord), he shall not commit sins like robbing, killing, stealing, illegal sexual intercourse, eating pig meat, drinking alcoholic beverages, taking undue advantage of orphan's property, cheating in trade, bribery and earning money through illegal means, telling lies, backbiting or otherwise the limbs and all the other parts and organs of his body will testify against him that he was a liar in his words which he pledged to Allāh. In case he commits the above sins, he should know that it is a sin that obliges him to repent to Allāh, and

ask His Forgiveness, as (his) body parts (i.e. skin; private parts, hands, tongue, ears) will testify to the above mentioned crimes (i.e. actions) against himself on the Day of Resurrection.

And with the confession of this great sentence (i.e. principle) a person enters in the fold of the Islamic religion accordingly, it is essential for him to believe in all the Messengers of Allāh and not to differentiate between them. As it is mentioned in His Book. Allāh says:

“Do then those who disbelieve think that they can take My slaves [i.e. the angels; Allāh’s Messengers; ‘Isā (Jesus), son of Maryam (Mary)] as *Auliya’* (lords, gods, protectors) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allāh — Islamic Monotheism).

“Say (O Muhammad ﷺ): ‘Shall We tell you the greatest losers in respect of (their) deeds?’ “Those whose efforts have been wasted in this life, while they thought they were acquiring good by their deeds! “They are those who deny the *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So their works are in vain, and on the Day of Resurrection, We shall not give them any weight. “That shall be their recompense, Hell; because they disbelieved and took My *Ayat* (proofs, evidences, verses, lessons, revelations, etc.) and My Messengers by way of jest and mockery. “Verily! Those who believe (in the Oneness of Allāh — Islamic Monotheism), and do righteous deeds, shall have the Gardens of *Al-Firdaus* (Paradise) for their entertainment. Wherein they shall dwell (forever). No desire will they have to be removed therefrom. “Say (O Muhammad ﷺ to mankind): If the sea were ink for (writing) the Words of my Lord, surely the sea would be exhausted, before the Words of my Lord would be finished even if we brought (another sea) like it for its aid”. Say (O Muhammad ﷺ): I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God, — i.e. Allāh). So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (V. 18:102-110).

This introduction is necessary for anyone who wishes to embrace Islam. After this confession he (or she) should take a bath (i.e. *Ghusl*) and then offer a two *Rak'at* prayer, and act upon the five principles of Islam, as narrated by Ibn ‘Umar رضي الله عنه in *Sahih Al-Bukhari*, Vol. I *Hadith* No.7:-

Narrated Ibn ‘Umar رضي الله عنه : Allāh’s Messenger ﷺ said: Islam is based on the following five (principles):

1. To testify *Lā ilāha illallāh wa anna Muhammad-ur-Rasul-Allāh* (none has the right to be worshipped but Allāh and that Muhammad is The Messenger of Allāh).

2. To perform (*Iqāmat*) *As-Salāt* ^[1].
3. To pay *Zakāt* ^[2].
4. To perform *Hajj* (i.e. pilgrimage to Makkah).
5. To observe *Saum* (fast) during the month of Ramadān.

and must believe in the six articles of Faith, i.e. to believe in:

(1) Allāh, (2) His angels, (3) His Messengers, (4) His revealed Books, (5) the Day of Resurrection, and (6) *Al-Qadar* (Divine Preordainments i.e. whatever Allāh has ordained must come to pass)

IMPORTANT NOTE:-

The acceptance of the righteous deeds depends on the following two basic conditions which must be fulfilled:

(1) The intentions while doing such deeds must be totally for Allāh's sake only without any show off or gaining praise or fame, etc.

(2) Such a deed must be performed in accordance with the *Sunnah* (legal ways, orders, acts of worship, statements) of Allāh's Messenger Muhammad ibn 'Abdullah, the last (end) of all the Prophets and the Messengers . عليهم السلام

^[1] See the Glossary.

^[2] See the Glossary.

*Ash-Shirk and Al-Kufr***POLYTHEISM AND DISBELIEF****Salvation of all mankind from the greatest sin against Allāh**

It is essential to mention here some details of the greatest sin which will not be forgiven by Allāh. This unpardonable sin is *Shirk*

Shirk implies ascribing partners to Allāh or ascribing divine attributes to others besides Allāh and believing that the source of power, harm and blessings comes from others besides Allāh.

Almighty Allāh says:

"Verily, Allāh forgives not that partners should be ascribed to Him (in worship), but He forgives except that (anything else) to whom He pleases; and whoever ascribes partners to Allāh (in worship), has indeed invented a tremendous sin." (V. 4:48).

Almighty Allāh says:

"Then when the Trumpet is blown, there will be no kinship among them on that Day, nor will they ask of one another.

"Then those whose scales (of good deeds) are heavy, — these! they are the successful.

"And those whose scales (of good deeds) are light, — they are those who lose their own selves; in Hell will they abide."

"The Fire will burn their faces, and they will grin with displaced lips (disfigured)."

"(It will be said) 'Were not My Verses (this Qur'ān) recited to you and then you used to deny them?'

"They will say: 'Our Lord! Our wretchedness overcame us and we were an erring people.

"Our Lord! Bring us out of this; if ever we return (to evil) then indeed we shall be *Zālimūn* (polytheists, oppressors, unjust, and wrongdoers).'

"He (Allāh) will say: 'Remain you in it with ignominy! And speak you not to Me!' " (V. 23:101-108).

"And whoever invokes (or worships) besides Allāh, any other *ilāh* (god), of whom he has no proof, then his reckoning is only with his Lord. Surely! *Al-Kāfirūn* (disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful." (V. 23:117).

*Ash-Shirk***POLYTHEISM AND ITS VARIOUS MANIFESTATIONS**

Definition: *Shirk* basically is polytheism, i.e., the worship of others along with Allāh. It also implies attributing divine attributes to any other besides Allāh. It particularly implies associating partners in worship with Allāh or believing that the source of power, harm or blessings is from others besides Allāh.

Types: There are three types of *Shirk*, namely:

- (1) *Ash-Shirk al-Akbar*, i.e. major *Shirk*
- (2) *Ash-Shirk al-Asghar*, i.e. minor *Shirk*
- (3) *Ash-Shirk al-Khafi*, i.e. inconspicuous *Shirk*.

Manifestations: (1) *Ash-Shirk al-Akbar* (The major *Shirk*): The major and serious polytheistic form, has four aspects:

(a) *Shirk ad-Du'd'*, i.e. invocation. This aspect implies invoking, supplicating or praying to other deities besides Allāh.

Almighty Allāh says:

"And when they embark on ships they invoke Allāh, making their Faith pure for Him only, but when He brings them safely to land, behold, they give a share of their worship to others," (V.29:65)

(b) *Shirk an-Niyyah wal-Irādah wal-Qasd*. This aspect implies intentions, purpose and determination in acts of worship or religious deeds, not for the sake of Allāh but directed towards other deities.

Almighty Allāh says:

"Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do." (V. 11:15,16)

(c) *Shirk at-Tā'ah*. This aspect implies rendering obedience to any authority against the Order of Allāh. Almighty Allāh says:

"They (Jews and Christians) took their *Rabbis* and their monks to be their lords besides Allāh (by obeying them in things which they made lawful or unlawful according to their own desires without being ordered by Allāh), and (they also took as their lord) Messiah, son of Maryam (Mary), while they (Jews and Christians) were commanded (in the Torah and the Gospel) to worship none but One *Ilāh* (God i.e., Allāh), *Lā ilāha illā Huwa* (none has the right to be

worshipped but He). Glorified is He (far above is He) from having the partners they associate (with Him)." (V.9:31).

Once, while Allāh's Messenger صلى الله عليه وسلم was reciting the above Verse, 'Adī ibn Hātim said, "O Allāh's Prophet! They do not worship them (*rabbis* and monks)." Allāh's Messenger said, "They certainly do. They (i.e. *Rabbis* and monks) made legal things illegal, and illegal things legal, and they (i.e. Jews and Christians) followed them; and by doing so they really worshipped them." (Narrated by Ahmad, At-Tirmidhī, and Ibn Jarīr). (*Tafsīr At-Tabarī*, Vol.10, Page No. 114).

(d) *Shirk al-Mahabbah*. This implies showing the love which is due to Allāh Alone to others than Him.

Almighty Allāh says:

"And of mankind are some who take (for worship) others besides Allāh as rivals (to Allāh). They love them as they love Allāh. But those who believe, love Allāh more (than anything else). If only those who do wrong could see, when they will see the torment, that all power belongs to Allāh and that Allāh is Severe in punishment." (V. 2:165)

(2) *Ash-Shirk al-Asghar Ar-Riyā'* (The minor *Shirk*, i.e. acts performed to show off). Any act of worship or any religious deed done in order to gain praise, fame or for worldly benefit, falls under this category.

Almighty Allāh says:

"Say (O Muhammad صلى الله عليه وسلم): 'I am only a man like you, it has been revealed to me that your *Ilāh* (God) is One *Ilāh* (God — i.e. Allāh). So whoever hopes for the meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.' " (V. 18:110)

(3) *Ash-Shirk al-Khafī* (The inconspicuous *Shirk*). This type implies being inwardly dissatisfied with the inevitable condition that has been ordained for one by Allāh; conscientiously lamenting that had you done or not done such and such or had you approached such and such you would have had a better status, etc.

The Noble Prophet Muhammad صلى الله عليه وسلم said:

"*Ash-Shirk al-Khafī* in the Muslim nation is more inconspicuous than the creeping of a black ant on a black rock in the pitch-darkness of the night." And this inconspicuous *Shirk* is expiated by saying thrice the following sentences every day: "O Allāh! I take Your refuge from that I should ascribe anything as partner in Your worship, being conscious of that, and I beg Your pardon for that sin which I am not aware of."

Al-Kufr

DISBELIEF AND ITS VARIOUS MANIFESTATIONS

Kufr is basically disbelief in any of the articles of Faith in Islam.

The articles of Faith are: to believe in —

- (1) Allāh,
- (2) His angels,
- (3) His Messengers,
- (4) His revealed Books,
- (5) The Day of Resurrection, and
- (6) *Al-Qadar*, Divine Preordainments (i.e. whatever Allāh ﷻ has ordained must come to pass).

There are two aspects of disbelief:

(1). **The major disbelief (*Al-Kufr al-Akbar*)**: This aspect excludes one completely from the fold of Islam. There are five types (of this major disbelief):

(a) *Kufr at-Takdhīb*. This implies disbelieving the divine truth or denying of any of the articles of Faith.

Almighty Allāh says:

"Then who does more wrong than one who utters a lie against Allāh and denies the truth [this Qur'ān, the Prophet (Muhammad ﷺ), the Islamic Monotheism] when it comes to him. Is there not in Hell an abode for the disbelievers?" (V. 39:32)

(b) *Kufr al-Ibd' wal-Takabbur ma'at-Tasdiq*. This implies rejection and arrogance to submit to Allāh's Commandments after conviction of their truth.

Almighty Allāh says:

"And (remember) when We said to the angels: 'Prostrate yourselves before Adam.' And they prostrated except *Iblīs*, he refused and was proud and was one of the disbelievers (disobedient to Allāh)." (V. 2:34).

(c) *Kufr ash-Shakk waz-Zann*. This implies doubting or lacking of conviction in the six articles of Faith.

Almighty Allāh says:

"And he went into his garden while in a state (of pride and disbelief) unjust to himself. He said: 'I think not that this will ever perish. And I think not the Hour

will ever come, and if indeed I am brought back to my Lord (on the Day of Resurrection) I surely shall find better than this when I return to Him.' His companion said to him during the talk with him: 'Do you disbelieve in Him Who created you out of dust (i.e. your father, Adam), then out of *Nutfah* (mixed semen drops of male and female discharge), then fashioned you into a man? But as for my part (I believe) that He is Allāh, my Lord, and none shall I associate as partner with my Lord.' " (V.18:35-38)

(d) *Kufr al-I'rad*. This implies turning away from the truth knowingly or deviating from the obvious signs which Allāh has revealed.

Almighty Allāh says:

"We created not the heavens and the earth and all that is between them except with truth and for an appointed term. But those who disbelieve turn away from that whereof they are warned." (V.46:3)

(e) *Kufr an-Nifāq*. This implies hypocritical disbelief.

Almighty Allāh says:

"They have made their oaths a screen (for their hypocrisy). Thus they hinder (men) from the Path of Allāh. Verily, evil is what they used to do. That is because they believed, then disbelieved, therefore their hearts are sealed, so they understand not." (V.63:2-3)

(2) **The minor disbelief (*Al-Kufr al-Asghar*):** This aspect of disbelief does not exclude one from the fold of Islam. It is also termed *Kufrān-Ni'mah*. This implies disbelief manifesting itself in ungratefulness for Allāh's Blessings or Favours.

Almighty Allāh says:

'And Allāh puts forward the example of a township (Makkah), that dwelt secure and well-content; its provision coming to it in abundance from every place, but it (its people) denied the Favours of Allāh (with ungratefulness). So Allāh made it taste extreme of hunger (famine) and fear, because of that (evil, i.e. denying Prophet Muhammad صلى الله عليه وسلم) which they (its people) used to do." (V.16:112).

*An-Nifâq***HYPOCRISY AND ITS VARIOUS MANIFESTATIONS**

Hypocrisy is of two types, namely:

(A) Hypocrisy in Belief.

(B) Hypocrisy in deeds and actions.

(A) Hypocrisy in Belief

There are six aspects of hypocrisy in Belief:

1. To deny the Messenger (Muhammad ﷺ).
2. To deny some of all that was brought by the Messenger (Muhammad ﷺ) (e.g. the Qur'ân, the *Sunnah*, laws and principles of Islam).
3. To hate the Messenger (Muhammad ﷺ).
4. To hate some of that which was brought by the Messenger (Muhammad ﷺ) e.g. Islamic Monotheism, etc.
5. To feel happy at the disgrace of or the set-back for the religion of Allâh's Messenger (Muhammad ﷺ).
6. To dislike that the religion of Allâh's Messenger (Islamic Monotheism) becomes victorious (not being pleased at the victory of Islam).

A person having these six types (of hypocrisy) will be in the lowest depths (grade) of the Fire (Hell). (See V. 4: 145).

(B) Hypocrisy in deeds and actions

There are five aspects of hypocrisy in deeds and actions, and their proof is from the statement of Allâh's Messenger ﷺ: The signs of a hypocrite are these:

1. Whenever he speaks, he tells a lie.
2. Whenever he promises, he always breaks it (his promise).
3. If you trust him, he proves to be dishonest (if you keep something as trust with him, he will not return it).
4. (And in another narration of the Prophet ﷺ) Whenever he quarrels, he behaves in a very imprudent, evil, insulting manner.
5. Whenever he makes a covenant, he proves himself treacherous.

JESUS AND MUHAMMAD
(peace be upon them)
IN THE BIBLE AND THE QUR'AN

**BIBLICAL EVIDENCE OF JESUS BEING A SERVANT OF GOD AND
HAVING NO SHARE IN DIVINITY**

INTRODUCTION

All praise is to the One to Whom all Dignity, Honour and Glory are due; the Unique with perfect attributes, Who begets not, nor is He begotten. He has no equal but He is the Almighty, Omnipotent. He sent His Messengers and Prophets to guide humanity towards monotheism; to worship Him Alone, the only One Worthy of worship, and to warn them of the eternal dire consequences of polytheism, associating partners with One Allāh and the worship of creatures.

Peace and Blessings of Allāh be upon all the Prophets and Messengers, especially on Muhammad, the last of the Prophets, and on all who follow him in righteousness until the Day of Recompense.

JESUS AND THE DEVIL IN THE BIBLE

In the New Testament of the Bible, in the fourth chapter of the Gospel according to Matthew, the sixth and seventh verses clearly indicate that Jesus is an obedient mortal and God is the Master and Lord according to his saying in the seventh verse:

“It is written again, Thou shalt not tempt the Lord, thy God.”

In this chapter we read that the Devil actually carried the Messiah, and took him from place to place. How can the Devil carry God? Glory be to Allāh; He is above such blasphemy!

Then the Devil orders him to prostrate before him and worship him, even tempting him with worldly possessions. How can the Devil even dare such an audacity with God? When the Devil wanted Jesus to comply with his orders, he (Jesus) replied by saying that it was written (in the previous Books):

“Thou shalt worship the Lord, thy God; And Him only shalt thou serve.”

— Matthew 4:10.

CHILDREN OF GOD

Jesus never called himself *Son of God* but he used to call himself the 'Son of Man' (Mark 2:10) although he heard himself being called by that name he did not object — as assumed in the Bible — and did not consider the title exclusively for him.

According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'Son of God'. In Matthew 5:9 we read:

"Blessed are the peace-makers, for they shall be called the children of God."

In Matthew 5:45 —

"That ye may be children of your Father which is in heaven..."

GOD THE FATHER

In Matthew 5:48 —

"Be ye therefore perfect, even as your Father which is in heaven is perfect."

In Matthew 6:1 —

"... otherwise ye have no reward of your Father which is in heaven."

Matthew 7:21 —

"Not every one that sayeth unto me (Jesus), Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father, which is in heaven."

N.B. The word 'Lord' here was translated as *Rabb* in the Arabic version of the Bible so that people may be convinced that Jesus is God! But if one studies the rest of the verse, one will note that the verse bears testimony to the subservience (to God's Will) of the Messiah (Jesus). Therefore the correct translation should be:

"Not every one that sayeth to me, O my Master, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven."

It is obvious from the above readings from the Bible that the term 'Father' is used for God in numerous places in the Bible. It is never used exclusively for Jesus,

Matthew 11:25 —

"At that time Jesus answered and said, 'I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent and has revealed them unto babes.'"

JESUS THE WORSHIPPER

Matthew 14:23 —

“And when he had sent the multitudes away, he went up into a mountain apart to pray.....”

If Jesus is God or a part of God then why did he pray? In fact, prayer is always from a submitting, needy and dependent one for the Mercy of Almighty Allāh as mentioned in the Qur’ān:

“O mankind! It is you who stand in need of Allāh but Allāh is the Rich (Free of all wants and needs), the Worthy of all praise” (V.35:15).

And in V.19:93 of the Qur’ān:-

“There is none in the heavens and the earth but comes to the Most Gracious (Allāh) as a slave.”

A BIBLICAL STORY

Matthew 15:22-28 —

“And, behold, a woman of Canaan came out of the same coasts and cried unto him, saying, ‘Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil.’ But he answered her not a word. And his disciples came and besought him, saying; ‘Send her away, for she crieth after us.’ But he answered and said, ‘I am not sent but unto the lost sheep of the house of Israel.’

Then came she and worshipped him, saying, ‘Lord, help me.’ But he answered and said, ‘It is not meet to take the children’s bread and to cast it to dogs.’

And she said, ‘Truth, Lord: yet the dogs eat of the crumbs which fall from their masters’ table.’

Then Jesus answered and said unto her, ‘O woman, great is thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.’ ”

In this story about a woman from Canaan there are noteworthy points:

- (1) Lack of mercy and love charged against Jesus (if the incident is reported correctly),
- (2) Degraded discrimination in regard to the uplifting of his tribe and not for the others.
- (3) Tribal pride of descendance and prejudice against others and calling them dogs.
- (4) An ignorant polytheist woman debated with him and won him over.

JESUS: A PROPHET OF ALLĀH.

Matthew 19:16-17 —

"And behold, one came and said unto him, 'Good master, what good thing shall I do that I may have eternal life?' And he said unto him, 'Why callest thou me good? (There is) none good but one, (i.e.) God, but if thou wilt enter into life, keep the commandments.'"

In the above verses note this acknowledgment of his submissiveness (to Allāh's Will).

Matthew 21:45-46 —

"And when the chief priests and pharisees had heard his parable, they perceived that he spoke of them. But when they sought to lay hands on him, they feared the multitude because they took him for a Prophet."

Here it is proved that all those who believed in Jesus during his life-time did not believe in him being God or the Son of God or one in the doctrine of Trinity; but they believed in him as being a Prophet only. This is indeed one of the strongest points of evidence against those who believe in the Divinity of Jesus (Incarnation of God) if only they pondered.

JESUS: A SERVANT OF ALLĀH.

Matthew 23:8 —

'But be not ye called Rabbi: for one is your master, even Jesus, and all ye are brethren."

Here it is clearly proved that Jesus was servant of Allāh, and that there is only One Master and He is Allāh. In the Arabic version of the Bible this verse has been translated so that Jesus is meant to be the master whereas the English rendering is nearer the original sense.

Matthew 23:9 —

"And call no man your father upon the earth: for one is your Father which is in heaven."

From this you will note that fatherhood and sonship is meant to be the relationship between the Lord and His servants: it is meant in a general sense and not specifically for Jesus.

Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."

This is a definite proof that the Final Hour is unknown to any but Allāh, thus Jesus' knowledge is imperfect like all other men; Allāh Alone is All-Knowing, Omniscient.

Matthew 26:39 —

"And he (Jesus) went a little farther, and fell on his face and prayed, saying, 'O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as Thou wilt.' "

We note here that the person speaking is unaware of Allāh's Will and realizes the fact that he is a servant of Allāh. He (Allāh) Alone can cause the change.

THE COMPILATION OF THE BIBLE

Matthew 27:7-8 —

"And they took counsel and bought with them the potter's field to bury strangers in. Wherefore that field was called the Field of Blood, unto this day."

From these verses we understand that the Bible (the New Testament) was not written during Jesus' life-time but long after the occurrence of the events described, having been retained in the memory of the people.

Matthew 27:46 —

"And about the ninth hour Jesus cried with a loud voice, saying, 'Eli, Eli, lama sabachthani? (My God, My God, why hast Thou forsaken me?)"

This is according to their (Christians') assumption that Jesus cried in a loud voice saying the above words while he was being crucified. This is a great insult as such words could only come from unbelievers in Allāh. Further, it is incredible that such words should come out from a Prophet of Allāh because Allāh never breaks His Promise and His Prophets never complained against His Promise.

JESUS: PREACHER OF MONOTHEISM (TAUHĪD)

In John 17:3 —

"And this is life eternal, that they might know Thee, the only true God, and Jesus Christ whom Thou has sent."

In Mark 12:28-30 —

"And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, 'Which is the first commandment of all?' And Jesus answered him: 'The first of all the commandments is; hear O Israel, the Lord thy God is One Lord: and thou shalt love the Lord, thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.' "

In Mark 12:32 —

"And the scribe said unto him, 'Well, Master, thou hast said the truth: for there is One God; and there is none other but He.' "

In Mark 12:34 —

"...he (Jesus) said unto him, 'Thou art not far from the kingdom of God...' "

In these verses, Jesus (peace be upon him) himself had testified that Allāh is the One God, there is none other than Him, and that whoever believes in His Oneness, he is near the Kingdom of Allāh. Therefore whoever associates partners with Allāh or believes in the Trinity is far away from the Kingdom of Allāh, and whoever is far away from the Kingdom of Allāh he is the enemy of Allāh.

In Matthew 24:36 —

"But of that day and hour knoweth no man, no, not the angels of the heaven, but my Father only."

A similar text was quoted from Matthew which is exactly as proclaimed by the Qur'ān in that none knows when the Hour will come except Allāh. This establishes the fact that Jesus was subservient to Allāh and that he had no share in Divinity: that he was an incarnation of God, was an innovation by the people of Canaan.

In John 20:16 —

"Jesus said unto her, 'Mary'. She turned herself, and sayeth unto him, 'Rabboni', which is to say, Master, Jesus saith unto her, 'Touch me not: For I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God.' Mary Magdalene came and told the disciples that she has seen the Lord, and that He had spoken these things unto her."

In the above narrative Jesus clearly testified that Allāh is his God and their God, making no difference between him and them in the worship of the One Allāh. Whoever believes that Jesus is God has indeed blasphemed against Allāh and betrayed Jesus and all the Prophets and Messengers of Allāh.

BIBLICAL PROPHECY ON THE ADVENT OF MUHAMMAD (peace be upon him صلى الله عليه وسلم)

John 14:15-16 —

"If you love me, keep my commandments. And I will pray the Father and He shall give you another Comforter that he may abide with you forever."

Muslim theologians have said that "another Comforter" is Muhammad, the

Messenger of Allâh; and him to "abide forever" means the perpetuity of his laws and way of life (*Shari'ah*) and the Book (*Qur'ân*) which was revealed to him.

John 15:26-27 —

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: And ye also shall bear witness, because ye have been with me from the beginning."

John 16:5-8 —

"But now I go my way to Him that sent me and none of you asketh me 'Whither goest thou?' But because I have said these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and approve righteousness and judgment."

John 16:12-14 —

"I have yet many things to say unto you, but you cannot bear them now. How be it when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and he shall shew it unto you."

John 16:16 —

"A little while and ye shall not see me: and again a little while, ye shall see me, because I go to the Father."

Muslim theologians have stated that the person who is described by Jesus to come after him — in the above verses — does not comply with any other person but Muhammad صلى الله عليه وسلم the Messenger of Allâh. This 'person' whom Jesus prophesied will come after him is called in the Bible 'Parqaleeta' This word was deleted by later interpreters and translators and changed at times to 'Spirit of Truth', and at other times, to 'Comforter' and sometimes to 'Holy Spirit'. The original word is Greek and its meaning is 'one whom people praise exceedingly.' The sense of the word is applicable to the word 'Muhammad' (in Arabic).

FINALITY OF PROOFS ON THE FABRICATION OF THE STORY OF THE CROSS

(1) The Bible testifies to the fact that Jesus was known among the Jews; he used to preach and deliver sermons in the Temple of Solomon in Jerusalem. It was therefore, unnecessary to hire a Jew for thirty pieces of silver to direct them to him as related in Matthew.

(2) It is related that one of the twelve disciples named Judas Iscariot was hired to direct the Jews to Jesus. They then sentenced him after which Judas was greatly ashamed and dissociated himself from their act and then committed suicide. All this took place within twenty four hours. The contradictions are obvious.

(3) The clearest proof which alone is sufficient to discredit this story is when the Jews passed the sentence of death against Jesus and intended to get the approval of the governor, Pontius Pilate.

Matthew 27:11-14 —

'And Jesus stood before the governor: The governor asked him, saying, 'Art thou the king of the Jews?' And Jesus said unto him, 'Thou sayest': And when he was accused of (by) the chief priests and elders he answered nothing. Then said Pilate unto him, 'Hearest thou not how many things they witness against thee?' And he answered him never (to) a word..."

The Christians will interpret the above verse to mean that Jesus wanted to die on the Cross for the redemption of mankind and for the forgiveness of their sins. If so, then why did he ask to turn away that cup from him (i.e. death)? Why did he cry out while on the Cross (as they assume): "O Lord, why hast Thou forsaken me?" How could he have remained silent when the truth was being challenged? He was known for his soul-inspiring sermons challenging the learned Jewish *Rabbis*. No sane person can believe in this. If the story of the Cross is disproved then the very foundation on which Christianity is based, will be demolished.

Muslims believe that Jesus was not crucified by the Jews as revealed in the Holy Qur'ân by Allâh in a crystal clear manner: V. 4:157, 158.—

"And because of their saying (in boast): 'We killed Messiah Jesus, son of Mary, the Messenger of Allâh'; — but they killed him not, nor crucified him, but it appeared so to them [the resemblance of Jesus was put over another man (and they killed that man)], and those who differ therein are full of doubts. They have no (certain) knowledge, they follow nothing but conjecture. For surely, they killed him not (i.e., Jesus, son of Mary). But Allâh raised him (Jesus) up (with his body and soul) unto Himself (and he عليه السلام in the heavens).. And Allâh is Ever All-Powerful, All-Wise."

The Jews themselves, together with the entire Christian world, believe that he was crucified. As proofs against their views and to prove the truth of the Muslim verdict through the Bible, I prepared the following set of questions based on the Book of Matthew in the New Testament of the Bible. (Chapters 26 and 27):

(1) Did those who captured Jesus (according to their assumption) know him in person? or did they not know him?

Matthew testifies that they did not know him.

(2) Was it during the day or night that he was captured?

Matthew says — it was during the night.

(3) Who was the one that directed them to him?

Matthew says: He was one of his twelve disciples called Judas Iscariot.

(4) Did he direct them free of charge or for a fixed reward which they specified for him?

Matthew says: He directed them to him for a fixed reward of thirty pieces of silver.

(5) What was the condition of Jesus during that night?

Matthew says: He was fearful and prostrated in prayer saying: "O God, if it is possible for You to let this cup pass from me, then let it pass." It is incredible that such words could come from a believer in God, let alone a Prophet of God, because all believers believe that God has power over all things.

(6) What was the condition of his eleven disciples?

Matthew says: Sleep overcame them that night together with their teacher (according to their assumption) out of fear.

(7) Was Jesus contented with their condition?

Matthew says (verses 40-46): He was not satisfied. He used to come to them to wake them up saying: "Watch and pray, that ye enter not into temptation; the spirit indeed is willing but the flesh is weak." Then he would come again to find them asleep and he would again wake them up and say the same thing. This weakness could not have been spoken of righteous pupils even if they were pupils of an ordinary pious teacher, let alone the disciples of Jesus, son of Mary.

(8) Did they help him when those ruffians captured him?

Matthew says: They forsook him and fled.

(9) Did Jesus have confidence in his disciples that night?

Matthew says: Jesus informed them that they will all forsake him. Then Jesus said unto them: "Verily I say unto thee that this night before the cock crows, thou shall deny me — thrice." Peter said unto him, "Although I should die with thee, yet will I not deny thee." Likewise also said all the disciples. And so it happened.

(10) How did those ruffians capture him?

Matthew says: They came to him with swords and staves after they were directed to him by a Jew, then they captured him as described in verse 57:

"And they that had laid hold on Jesus, led him away to Caiaphas the high priest, where the elders were assembled."

There they passed the sentence of death on him. The ruffians then took him away, spat on his face and struck him with their hands after which they stripped him of his clothes and clad him in scarlet robes, then placed a crown of thorns on his head and took him about, teasing and mocking him. They said to him: 'You are the king of Israel according to your claim.' They severely degraded him.

(11) Who finally decided to pass the death sentence against him?

Matthew says: He was Pontius Pilate, who was at that time the governor of Palestine.

(12) When the ruffians brought that man before the governor and informed him that the priest of the Jews passed the sentence of death by crucifixion according to their law (Torah), did he believe in them without investigation?

Matthew says: He did not believe them but asked that man: "Is it true what they have said?" He remained silent. The question was repeated and he continued to remain silent. He remained silent in view of the truth; it was essential for him even if he was not a Prophet to clarify the truth and deny the false accusation of the Jews. The governor's wife went to the governor and she said to him: "Have thou nothing to do with that just man? for I have suffered many things this day in a dream because of him."

The Bible states that Jesus delivered lengthy speeches to the Jews rebuking and warning them which amounted to defaming them. Then why was he silent that day? The governor's intention for asking him was to stand for the truth.

(13) How was he crucified according to their assumption?

Matthew says: They crucified him between two thieves both of whom abused him by saying to him, "If you are truthful then save yourself."

(14) This was a great calamity. What did he say while on the cross (according to their assumption)?

Matthew says (27:46):

Jesus cried with a loud voice, saying, "Eli, Eli, lama sabachthani? (that is to say,) my God, my God, why hast Thou forsaken me?"

This is a blatant declaration of disbelief according to all theological authorities. Whoever relates it to a Prophet is a disbeliever according to the revealed religions.

Almighty Allāh, in the Qur'ān warns, the Jews and the Christians against their blasphemy; that Jesus is an incarnation of God (Allāh) or the son of God (Allāh) or in rejecting him totally; and that they must believe in him as a Messenger of Allāh only:

“And there is none of the people of the Scripture (Jews and Christians) but must believe in him (Jesus, son of Mary, as only a Messenger of Allāh and a human being) before his (Jesus عليه السلام or a Jew's or a Christian's) death (at the time of the appearance of the angel of death). And on the Day of Resurrection, he (Jesus) will be a witness against them.” (V.4:159).

Appendix III

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

رَوَايَةُ هَذَا الْمَصْحَفِ وَمُصْطَلَحَاتُ رَسْمِهِ وَضَبْطُهُ وَعَدُّ آيِهِ

كُتِبَ هَذَا الْمَصْحَفُ الْكَرِيمُ، وَضُبُّهُ عَلَى مَا يُوَافِقُ رَوَايَةَ حَفِصِ بْنِ سُلَيْمَانَ بْنِ الْمَغِيرَةِ
الْأَسَدِيِّ الْكُوفِيِّ لِقِرَاءَةِ عَاصِمِ بْنِ أَبِي النَّجُودِ الْكُوفِيِّ التَّابِعِيِّ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ
ابْنِ جَبْرِ السَّامِيِّ عَنْ عُثْمَانَ بْنِ عَفَّانَ، وَعَلَى ابْنِ أَبِي طَالِبٍ، وَزَيْدِ بْنِ ثَابِتٍ، وَأُتِيَ
ابْنُ كَعْبٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَأُخِذَ بِهَجَاؤِهِ بِمَارَوَاهُ عُلَمَاءُ الرَّسْمِ عَنِ الْمَصَاحِفِ الَّتِي بَعَثَ بِهَا الْخَلِيفَةُ الرَّاشِدُ
عُمَانُ بْنُ عَفَّانَ «رَضِيَ اللَّهُ عَنْهُ» إِلَى مَكَّةَ، وَالْبَصْرَةَ، وَالْكُوفَةَ، وَالشَّامِ،
وَالْمَصْحَفِ الَّذِي جَعَلَهُ لِأَهْلِ الْمَدِينَةِ، وَالْمَصْحَفِ الَّذِي اخْتَصَّ بِهِ نَفْسُهُ،
وَعَنِ الْمَصَاحِفِ الْمُنْتَسَخَةِ مِنْهَا، وَقَدَّرُوهُ فِي ذَلِكَ مَا نَقَلَهُ الشَّيْخَانُ: أَبُو عَتْرٍو
الدِّائِي، وَأَبُو دَاوُدَ سُلَيْمَانُ بْنُ جَعْفَرٍ مَعَ تَرْجِيحِ الثَّانِي عِنْدَ الْاِخْتِلَافِ غَالِبًا،
وَقَدْ يُؤْخَذُ بِقَوْلِ غَيْرِهِمَا.

هَذَا، وَكُلُّ حَرْفٍ مِنْ حُرُوفِ هَذَا الْمَصْحَفِ مُوَافِقٌ لِتَطْبِيقِهِ فِي الْمَصَاحِفِ
الْعُثْمَانِيَّةِ السَّابِقِ ذِكْرُهَا.

وَأُخِذَتْ طَرِيقَةُ ضَبْطِهِ بِمَا قَرَّرَهُ عُلَمَاءُ الضَّبْطِ عَلَى حَسَبِ مَا وَرَدَ فِي كِتَابِ
«الْفِطْرَانِ عَلَى ضَبْطِ الْحَرَّازِ» لِلْإِمَامِ النَّبَسِيِّ، وَغَيْرِهِ مِنَ الْكُتُبِ، مَعَ اخْتِذِ بَعَلَامَاتِ

لخليل بن أحمد، وأتباعه من المشاركة غالباً بدلاً من علامات الأندلسيين والمخاربة.
وانتفعت في عدة آياته طريقة الكوفيين عن أبي عبد الرحمن عبد الله بن حبيب الشلمي
عن علي بن أبي طالب «رضي الله عنه» وعدد أي القرآن على طريقتهم «٦٢٣٦» آية.

وقد اعتمد في عدة الآي على ما ورد في كتاب «البيان» للإمام أبي عمرو الداني
و«ناظمة الزهر» للإمام الشاطبي، وشرحتها للعلامة أبو عبيد رضوان المخلداني
والشيخ عبد الفتاح القاضى، و«تحقيق البيان» للشيخ محمد المتولى وما ورد في
غيرها من الكتب المدونة في علم الفواصل.

وأخذ بيان أجزاءه الثلاثين، وأجزابه الستين، وأنصافها وأرباعها من كتاب
«غيث النفع» للعلامة الصفاهسي، وغيره من الكتب.

وأخذ بيان مكّيّه، ومدنيّه في الجدول الملحق بأخير المصحف من كتب التفسير
والقراءات.

ولم يذكر المكي، والمدني بين دفتي المصحف أول كل سورة اتباعاً لإجماع السلف
على تجريد المصحف مما سوى القرآن الكريم، حيث نقل الأمر بتجريد المصحف
مما سوى القرآن عن ابن عمر، وابن مسعود، والنخعي، وابن سيرين: كما في «المحكم»
للداني، و«كتاب المصاحف» لابن أبي داود وغيرهما، ولأن بعض السور مختلف في
مكّيّتها ومدنيّتها، كما لم تذكر الآيات المستثناة من المكي والمدني، لأن الرّاجح أن
ما نزل قبل الهجرة، أو في طريق الهجرة فهو مكّي، وإن نزل بغير مكة، وأن ما نزل
بعد الهجرة فهو مدني وإن نزل بمكة، ولأن المسألة فيها خلاف محله كتب التفسير
وعلم القرآن الكريم.

وَأُخِذَ بَيَانُ وَقُوفِهِ بِمَقَارَرَتِهِ الدَّجَنَةَ الْمُشْرِفَةَ عَلَى مُرْاجَعَةِ هَذَا الْمُصْحَفِ عَلَى حَسَبِ مَا اقْتَضَتْهُ الْمَعَانِي مُسْتَرْشِدَةً فِي ذَلِكَ بِأَقْوَالِ الْمُفَسِّرِينَ وَعُلَمَاءِ الْوَقْفِ وَالْإِبْتِدَاءِ: كَالَّذِي فِي كِتَابِهِ «الْمُكْفَى فِي الْوَقْفِ وَالْإِبْتِدَاءِ» وَأَرْجَعُ النَّحَاسِ فِي كِتَابِهِ «الْقَطْعُ وَالْإِثْنَانِ» وَمَاطِعَ مِنَ الْمَصَاحِفِ سَابِقًا.

وَأُخِذَ بَيَانُ السَّجَدَاتِ، وَمَوَاضِعُهَا مِنْ كُتُبِ الْحَدِيثِ وَالْفَقْهِ عَلَى خِلَافٍ فِي خَمْسٍ مِنْهَا بَيْنَ الْأَيْمَةِ الْأَرْبَعَةِ، وَلَمْ تَتَعَرَّضِ الدَّجَنَةُ لِذِكْرِ غَيْرِهِمْ وَفَاقًا أَوْ خِلَافًا، وَهِيَ السَّجْدَةُ الثَّانِيَةُ بِسُورَةِ الْحَجِّ، وَالسَّجَدَاتُ الْوَارِدَةُ فِي السُّورَةِ الْآتِيَةِ: ص، وَالنَّجْمِ، وَالْإِنْشِقَاقِ، وَالْعَلَقِ.

وَأُخِذَ بَيَانُ مَوَاضِعِ السَّكَنَاتِ عِنْدَ حَفِصٍ مِنَ «الشَّاطِئِيَّةِ» وَشُرُوحِهَا وَتَعْرِفُ كَيْفِيَّتُهَا بِالتَّلَقِّيِّ مِنْ أَفْوَاهِ الشُّيُوخِ.

لُصْطِلَاخَاتُ الضَّبِيطِ

وَضَعُ دَائِرَةَ خَالِيَةِ الْوَسْطِ هَكَذَا «و» فَوْقَ أَحَدِ أَحْرَفِ الْعِلَّةِ الثَّلَاثَةِ الزَّيْدَةِ رَسْمًا يَدُلُّ عَلَى زِيَادَةِ ذَلِكَ الْحَرْفِ، فَلَا يُنْطَقُ بِهِ فِي الْوَصْلِ وَلَا فِي الْوَقْفِ نَحْوُ: (ءَامِنُوا) (يَتْلُوا صُحُفًا) (لَا أَذْبَحْنَهُ) (أُولَئِكَ) (مِنْ نَبِيَّيِ الْمُرْسَلِينَ) (بَنِيْنَهَا بِأَيْتِدٍ).

وَوَضَعُ دَائِرَةَ قَائِمَةِ مُسْتَطِيلَةِ خَالِيَةِ الْوَسْطِ هَكَذَا «و» فَوْقَ أَلِفٍ بَعْدَهَا مَتَحَرِّكٌ يَدُلُّ عَلَى زِيَادَتِهَا وَصَلًا وَلَا وَفْقًا نَحْوُ: (أَنَا خَيْرٌ مِنْهُ) (لَيْكَا هُوَ اللَّهُ رَبِّي) (وَأَهْمَلَتِ الْأَلِفُ الَّتِي بَعْدَهَا سَاكِنٌ نَحْوُ: (أَنَا النَّذِيرُ) مِنْ وَضْعِ الْعَلَامَةِ السَّابِقَةِ

فَوْقَهَا ، وَإِنْ كَانَ حُكْمُهَا مِثْلَ الَّذِي بَعْدَهَا مَتَحَرَّكَ فِي أَنَّهَا سَقَطُ وَضَلَا ، وَتَبَيَّنَتْ وَقَفًا لِعَدَمِ تَوَهُيمِ ثُبُوتِهَا وَضَلَا .

وَوَضَعَ رَأْسَ خَاءٍ صَغِيرَةٍ بِدُونِ نُقْطَةٍ هَكَذَا « ٥ » فَوْقَ أَيِّ حَرْفٍ يَدُلُّ عَلَى سُكُونِ ذَلِكَ الْحَرْفِ وَعَلَى أَنَّهُ مُظْهَرٌ بِحَيْثُ يَقْرَعُهُ اللِّسَانُ نَحْوُ : (مِنْ خَيْرٍ) (أَوْ عَظَتْ) (قَدْ سَمِعَ) (نَضِبَتْ جُلُودُهُمْ) (وَلِإِذْ صَرَفْنَا)

وَتَعْرِيبُهُ الْحَرْفِ مِنْ عِلَامَةِ السُّكُونِ مَعَ تَشْدِيدِ الْحَرْفِ التَّالِي تَدُلُّ عَلَى إِدْغَامِ الْأَوَّلِ فِي الثَّانِي إِدْغَامًا كَامِلًا بِحَيْثُ يَذْهَبُ مَعَهُ ذَاتُ الْمُدْغِمِ وَصِفَتُهُ ، فَالتَّشْدِيدُ يَدُلُّ عَلَى الْإِدْغَامِ ، وَالتَّعْرِيبُ تَدُلُّ عَلَى كَمَالِهِ ، نَحْوُ : (مِنْ لَيْسَةٍ) ، (مِنْ رَبِّكَ) (مِنْ نُورٍ) (مِنْ مَاءٍ) (أُجِيبَتْ دَعْوَتُكُمَا) (عَصَاوَا وَكَانُوا) (وَقَالَتْ طَالِيفَةٌ) (بَلْ رَفَعَهُ اللَّهُ إِلَيْنَا) وَكَذَا قَوْلُهُ تَعَالَى : (أَلَمْ تَخْلُقْهُمْ) .

وَتَعْرِيبُهُ مَعَ عَدَمِ تَشْدِيدِ التَّالِي تَدُلُّ عَلَى إِدْغَامِ الْأَوَّلِ فِي الثَّانِي إِدْغَامًا نَاقِصًا بِحَيْثُ يَذْهَبُ مَعَهُ ذَاتُ الْمُدْغِمِ مَعَ بَقَاءِ صِفَتِهِ نَحْوُ : (مَنْ يَقُولُ) (مِنْ وَالٍ) ، (فَرَطُشْ) (بَسَطْتُ) (أَحَطْتُ) ، أَوْ تَدُلُّ عَلَى إِخْفَاءِ الْأَوَّلِ عِنْدَ الثَّانِي ، فَلَا هُوَ مُظْهَرٌ حَتَّى يَقْرَعَهُ اللِّسَانُ ، وَلَا هُوَ مُدْغِمٌ حَتَّى يُقَلِّبَ مِنْ جَنَسِ تَالِيهِ سَوَاءٌ أَكَانَ هَذَا الْإِخْفَاءُ حَقِيقِيًّا نَحْوُ : (مِنْ تَحِيَّاتِهَا) أَمْ شَفَوِيًّا نَحْوُ : (جَاءَهُمْ بِالْحَقِّ) عَلَى مَا جَرَى عَلَيْهِ أَكْثَرُ أَهْلِ الْأَدَاءِ مِنْ إِخْفَاءِ الْمِيمِ عِنْدَ الْبَاءِ .

وَتَرْكِيبُ الْحَرَكَتَيْنِ « حَرَكَةُ الْحَرْفِ وَالْحَرَكَةُ الدَّالَّةُ عَلَى النَّوْنِ » سَوَاءٌ أَكَانَتَا صَمَتَيْنِ ، أَمْ فَتَحَتَيْنِ ، أَمْ كَسْرَتَيْنِ هَكَذَا (هـ = ي) يَدُلُّ عَلَى إِظْهَارِ النَّوْنِ نَحْوُ : (حَرِيصٌ عَلَيْكُمْ) (حَلِيمًا غَفُورًا) (وَلِكُلِّ قَوْمٍ هَادٍ) .

وَتَتَابُعُهُمَا هَكَذَا: (22 م) مَعَ تَشْدِيدِ التَّالِي يَدُلُّ عَلَى الإِدْغَامِ الْكَامِلِ نَحْوُ:
(لَرْوُفٌ رَجِيمٌ) (مُبْصِرَةٌ لَبَّتَغُوا) (يَوْمِيذٌ نَاعِمَةٌ) .

وَتَتَابُعُهُمَا مَعَ عَدَمِ تَشْدِيدِ التَّالِي يَدُلُّ عَلَى الإِدْغَامِ النَاقِصِ نَحْوُ:
(رَجِيمٌ وَدُودٌ) (وَأَنْهَزَا وَسُبُلَا) (فِي جَنَّتٍ وَعَيْوُنٍ) أَوْ عَلَى الإِخْفَاءِ نَحْوُ:
(يَسْهَابٌ نَاقِبٌ) (سِرَاعَا ذَلِكَ) (عَلَى كُلِّ شَيْءٍ قَدِيرٌ) .

فَتَرْكِبُ الْحُرُوكَيْنِ بِمَنْزِلَةِ وَضْعِ الشُّكُونِ عَلَى الْحَرْفِ، وَتَتَابُعُهُمَا بِمَنْزِلَةِ تَعْرِيتِهِ عَنْهُ
وَوَضْعُ مِيمٍ صَغِيرَةٍ هَكَذَا: «م» بَدَلَ الْحُرْكِهِ الثَّانِيَةِ مِنَ اللُّنُونِ، أَوْ فَوْقَ
الثُّنُونِ السَّادِكَةِ بَدَلَ الشُّكُونِ، مَعَ عَدَمِ تَشْدِيدِ الْبَاءِ الثَّالِيَةِ يَدُلُّ عَلَى قَلْبِ
الثُّنُونِ أَوْ الثُّنُونِ السَّادِكَةِ مِيمًا نَحْوُ: (عَلِيمٌ يَذَاتِ الصُّدُورِ) (جَزَاءُ يَمَا
كَانُوا) (كَرَامٌ بَرِّقَ) (أَنْثِيَتُهُمْ) (وَمِنْ بَعْدُ) .

وَالْحُرُوفُ الصَّغِيرَةُ تَدُلُّ عَلَى أَعْيَانِ الْحُرُوفِ الْمَتْرُوكَةِ فِي خَطِّ الْمَصَاحِفِ
الْعُثْمَانِيَّةِ مَعَ وَجُوبِ النُّطْقِ بِهَا نَحْوُ: (ذَلِكَ أَلْكِتُبُ) (دَاوُدَ) ،
(يَلُونُ أَلْسِنَتُهُمْ) (يُنْحِي عَوْيُمِيثُ) (إِنْ رَبَّهُ وَكَانَ بِهِ بَصِيرًا)
(إِنْ وَلَيْتِي اللَّهُ) (إِلَيْهِ لَفِيهِمْ) (وَكَذَلِكَ نُشِجِي الْمُؤْمِنِينَ) .

وَكَانَ عُلَمَاءُ الصَّبِطِ يُلْحِقُونَ هَذِهِ الْأَحْرُفَ حَمَاءً بِقَدْرِ حُرُوفِ الْكِتَابَةِ
الْأَصْلِيَّةِ وَلَكِنْ تَعَذَّرَ ذَلِكَ فِي الْمَطَابِعِ أَوَّلَ ظُهُورِهَا، فَكَفَيْ بِتَصْغِيرِهَا
لِلدَّلَالَةِ عَلَى الْمَقْصُودِ لِلْفَرْقِ بَيْنَ الْحَرْفِ الْمُدْحَقِ وَالْحَرْفِ الْأَصْلِيِّ .

وَالآنَ إلْحَاقُ هَذِهِ الْأَحْرُفِ بِالْحُمْرَةِ مُتَيَسِّرٌ وَلَوْضِطَتِ الْمَصَاحِفِ
بِالْحُمْرَةِ وَالصُّفْرِ وَالْخَضَرَةِ وَفِي التَّفْصِيلِ الْمَعْرُوفِ فِي عِلْمِ الضَّبْطِ لَكَانَ

لِذَلِكَ سَلَفَ صَحِيحٌ مَقْبُولٌ، فَبَقِيَ الضَّبْطُ بِاللَّوْنِ الْأَسْوَدِ لِأَنَّ الْمُسْلِمِينَ اعْتَادُوا عَلَيْهِ.
وَإِذَا كَانَ الْحَرْفُ الْمَتْرُوكُ لَهُ بَدَلٌ فِي الْكِتَابَةِ الْأَصْلِيَّةِ عُوِلَ فِي النُّطْقِ عَلَى الْحَرْفِ الْمُدْحَقِ
لَا عَلَى الْبَدَلِ نَحْوُ: (الْصَّلَاةُ) (كَمْشَكُور) (الرِّيَا) (وَإِذَا اسْتَسْقَى مُوسَى لِقَوْمِهِ).
وَوَضَعَ السَّيْنُ فَوْقَ الصَّادِ فِي قَوْلِهِ تَعَالَى: (وَاللَّهُ يُقْبِضُ وَيَبْصِطُ) (فِي الْخَلْقِ
بَصْطَةً) يَدُلُّ عَلَى قِرَاءَتِهَا بِالسَّيْنِ لَا بِالصَّادِ لِحَقِيقِصِ مِنْ طَرِيقِ الشَّاطِئِيَّةِ.
فَإِنْ وُضِعَتِ السَّيْنُ تَحْتَ الصَّادِ دَلَّ عَلَى أَنَّ النُّطْقَ بِالصَّادِ أَشْهَرُ، وَذَلِكَ
فِي كَلِمَةِ (الْمُصَيِّطُرُونَ). أَمَّا كَلِمَةُ (بُصَيِّطِي) بِسُورَةِ الْغَاشِيَةِ
فَبِالصَّادِ فَقَطْ لِحَقِيقِصِ أَيْضًا مِنْ طَرِيقِ الشَّاطِئِيَّةِ.

وَوَضَعَ هَذِهِ الْعَلَامَةَ «س» فَوْقَ الْحَرْفِ يَدُلُّ عَلَى لَزُومِ مَدِّهِ مَدًّا زَائِدًا عَلَى
الْمَدِّ الطَّبِيعِيِّ الْأَصْلِيِّ: (الْم) (الطَّائِمَةُ) (قُرُوعِي) (سَيِّئُ بِهِمْ) (شَفَعُوا)
(وَمَا يَعْلَمُونَ إِلَهَهُ إِلَّا اللَّهُ) (إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا) (يَمَا أَنْزَلَ)
عَلَى تَفْصِيلٍ يُعْلَمُ مِنْ فَنِّ التَّجْوِيدِ.

وَلَا اسْتَعْمَلَ هَذِهِ الْعَلَامَةَ لِلذَّلَالَةِ عَلَى أَلِفٍ مَحْذُوفَةٍ بَعْدَ أَلِفٍ مَكْتُوبَةٍ وَمِثْلُ:
(أَمْنُوا) كَمَا وَضَعَ غَلَطًا فِي بَعْضِ الْمَصَاحِفِ، بَلْ تَكْتُبُ (ءَأْمَنُوا)
بِهَمْزَةٍ وَأَلِفٍ بَعْدَهَا.

وَوَضَعَ نُقْطَةً كَبِيرَةً مَطْمُوسَةً الْوَسْطِ هَكَذَا «•» تَحْتَ الْحَرْفِ بَدَلًا مِنْ
الْفَتْحَةِ يَدُلُّ عَلَى الْإِمَالَةِ وَهِيَ الْمُسَمَّاءُ بِالْإِمَالَةِ الْكُبْرَى وَذَلِكَ فِي كَلِمَةِ
(مَجْرِبُهَا) بِسُورَةِ هُودٍ.

وَوَضَعَ النُّقْطَةَ الْمَذْكُورَةَ فَوْقَ آخِرِ الْمِيمِ قُبَيْلَ الثَّوْنِ الْمَشَدَّدَةِ مِنْ

قوله تعالى (مَا لَكَ لَا تَأْمَنَّا) يدل على الإشمام، وهو ضم الشقين كما يريد النطق بالضممة إشارة إلى أن الحركة المحذوفة ضمة، من غير أن يظهر لذلك أثر في النطق.

فهذه الكلمة مكونة من فعل مضارع مرفوع آخره نون مضمومة، لأن (لا) نافية. ومن مفعول به أوله نون فأصلها (تأمننا) بنونين، وقد أجمع كتاب المصاحف على رسمها بنون واحدة، وفيها للقراء العشرة ماعدا أبا جعفر وجهان:

أحدهما: الإشمام - وقد تقدم - والإشمام هنا مقارن لسكون الحرف المدغم.

وثانيهما: الإخفاء، والمراد به النطق بثلاثي الحركة المضمومة، وعلى هذا يذهب من النون الأولى عند النطق بهائلت حركتها، ويعرف ذلك كله بالتلقى، والإخفاء مقدم في الأداء.

وقد ضبطت هذه الكلمة ضبطاً صالحاً لكل من الوجهين السابقين.

ووضع النقطة السالفة الذكر بدون الحركة مكان الهززة يدل على تسهيل الهززة بين بين، وهو هنا النطق بالهززة بينها وبين الألف. وذلك في كلمة (ء أعجبت) سورة فصلت.

ووضع رأس صا صغيرة هكذا «ص» فوق ألف الوصل (وتسمى أيضاً هززة الوصل) يدل على سقوطها وصلًا.

والدائرة المحلاة التي في جوفها رقم تدل بهيئتها على انتهاء الآية، ويرفعها

على عدد تلك الآية في السورة نحو: إِنَّا أَنْعَمْنَاكَ الْكَوْثَرُ ﴿١﴾ فَصَلِّ لِرَبِّكَ
وَأَنْحَرْ ﴿٢﴾ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ﴿٣﴾ وَلَا يَجُوزُ وَضْعُهَا قَبْلَ الْآيَةِ الْبَتَّةَ.
فَلِذَلِكَ لَا تُوجَدُ فِي أَوَائِلِ السُّورِ وَتُوجَدُ فِي أَوَاخِرِهَا.

وَتَدُلُّ هَذِهِ الْعَلَامَةُ «*» عَلَى بَدَايَةِ الْأَجْزَاءِ وَالْأَحْرَابِ وَأَنْصَافِهَا وَأَرْبَاعِهَا.
وَوَضَعَ خَطُّ أَفْقِيٍّ فَوْقَ كَلِمَةٍ يَدُلُّ عَلَى مُوجِبِ السَّجْدَةِ .

وَوَضَعَ هَذِهِ الْعَلَامَةُ «﴿﴾» بَعْدَ كَلِمَةٍ يَدُلُّ عَلَى مَوْضِعِ السَّجْدَةِ نَحْوُ:
وَلِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَالْمَلَائِكَةُ وَهُمْ لَا يَسْتَكْبِرُونَ
﴿٤٩﴾ يَخَافُونَ رَبَّهُمْ مِنْ فَوْقِهِمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٥٠﴾

وَوَضَعَ حَرْفَ السَّيْنِ فَوْقَ الْحَرْفِ الْآخِرِ فِي بَعْضِ الْكَلِمَاتِ يَدُلُّ عَلَى السَّكَنِ
فِي حَالِ وَضْعِهِ بِمَا بَعْدَهُ سَكَنَةً سَيِّرَةً مِنْ غَيْرِ تَنْفِيسٍ .

وَوَرَدَ عَنْ حَقِيقِ بْنِ عَاصِمٍ السَّكَنُ بِإِخْلَافٍ مِنْ طَرِيقِ الشَّاطِئِيَّةِ عَلَى
أَلِفٍ (عَوَجًا) بِسُورَةِ الْكَهْفِ . وَأَلِفٍ (مَرْقَدِنًا) بِسُورَةِ يَس . وَتُونٍ
(مَنْ رَاقٍ) بِسُورَةِ الْقِيَامَةِ . وَلَامٍ (بَلَّ رَانَ) بِسُورَةِ الْمَطْفِفِينَ .

وَيَجُوزُ لَهُ فِي هَاءٍ (مَالِيَّةٌ) بِسُورَةِ الْحَاقَّةِ وَجِهَانٍ :

أَحَدُهُمَا : إِظْهَارُهَا مَعَ السَّكَنِ ، وَثَانِيَهُمَا : إِدْغَامُهَا فِي الْهَاءِ الَّتِي بَعْدَهَا فِي
لَفْظٍ (هَلَاكَ) إِدْغَامًا كَامِلًا ، وَذَلِكَ بِتَجْرِيدِ الْهَاءِ الْأُولَى مِنَ الشُّكُونِ مَعَ
وَضْعِ عِلَامَةِ التَّشْدِيدِ عَلَى الْهَاءِ الثَّانِيَةِ .

وَقَدْ ضَبِطَ هَذَا الْمَوْضِعَ عَلَى وَجْهِ الْإِظْهَارِ مَعَ السَّكَنِ ، لِأَنَّهُ هُوَ الَّذِي عَلَيْهِ
أَكْثَرُ أَهْلِ الْأَدَاءِ ، وَذَلِكَ بِوَضْعِ عِلَامَةِ الشُّكُونِ عَلَى الْهَاءِ الْأُولَى مَعَ تَجْرِيدِ

الهَاءُ الثَّانِيَّةُ مِنْ عِلَامَةِ التَّشْدِيدِ ، لِلدَّلَالَةِ عَلَى الْإِظْهَارِ .
 وَوَضَعَ حَرْفَ السِّينِ عَلَى هَاءٍ (مَالِيَّةٍ) لِلدَّلَالَةِ عَلَى السَّكْتِ عَلَيْهَا سَكَنَةً يَسِيرَةً
 بِدُونِ تَنْفِيسٍ لِأَنَّ الْإِظْهَارَ لَا يَتَحَقَّقُ وَصَلًا إِلَّا بِالسَّكْتِ .
 وَالْحَاقُّ وَأَوْصَغِيرَةٌ بَعْدَ هَاءٍ ضَمِيرٍ لِلْفُرْدِ الْغَائِبِ إِذَا كَانَتْ مَضْمُومَةً يَدُلُّ
 عَلَى صَلَاحَةِ هَذِهِ الْهَاءِ بِوَاوٍ لَفْظِيَّةٍ فِي حَالِ الْوَصْلِ ، وَالْحَاقُّ يَاءٍ صَغِيرَةٍ مَرْدُودَةٍ
 إِلَى خَلْفٍ بَعْدَ هَاءِ الضَّمِيرِ الْمَذْكُورِ إِذَا كَانَتْ مَكْسُورَةً يَدُلُّ عَلَى صَلَاحَتِهَا يَاءٍ
 لَفْظِيَّةٍ فِي حَالِ الْوَصْلِ أَيْضًا .

وَتَكُونُ هَذِهِ الصَّلَةُ بَنُوْعِيَّاهُ مِنْ قَبْلِ الْمَدِّ الطَّبِيعِيِّ إِذَا لَمْ يَكُنْ بَعْدَهَا هَمْزٌ
 فَتُثَمَّدُ بِمِقْدَارِ حَرْكَيْنِ نَحْوُ قَوْلِهِ تَعَالَى : (إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا) .
 وَتَكُونُ مِنْ قَبْلِ الْمَدِّ الْمُتَفَصِّلِ إِذَا كَانَ بَعْدَهَا هَمْزٌ ، فَيُثَوِّقُ عَلَيْهَا عِلَامَةُ
 الْمَدِّ وَتُثَمَّدُ بِمِقْدَارِ أَرْبَعِ حَرَكَاتٍ أَوْ خَمْسٍ نَحْوُ قَوْلِهِ تَعَالَى : (وَأَمْرُهُ إِلَى اللَّهِ)
 وَقَوْلُهُ جَلَّ وَعَلَا : (وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ) .

وَالْقَاعِدَةُ : أَنْ حَفَضَاعَنْ عَاصِمٍ يَصِلُ كُلُّ هَاءٍ ضَمِيرٍ لِلْمُفْرَدِ الْغَائِبِ بِوَاوٍ
 لَفْظِيَّةٍ إِذَا كَانَتْ مَضْمُومَةً ، وَيَاءٍ لَفْظِيَّةٍ إِذَا كَانَتْ مَكْسُورَةً بِشَرْطِ أَنْ يَتَحَرَّكَ
 مَا قَبْلَ هَذِهِ الْهَاءِ وَمَا بَعْدَهَا ، وَتِلْكَ الصَّلَةُ بَنُوْعِيَّاهُ إِنَّمَا تَكُونُ فِي حَالِ
 الْوَصْلِ . وَقَدْ اسْتُثْنِيَ لِحَقِيقِصٍ مِنْ هَذِهِ الْقَاعِدَةِ مَا يَأْتِي :

- (١) - الْهَاءُ مِنْ لَفْظِ (يَرْضُهُ) فِي سُورَةِ الزُّمَرِ فَإِنْ حَفَضَاعَمَّهَا بِدُونِ صَلَاحَةٍ .
- (٢) - الْهَاءُ مِنْ لَفْظِ (أَرْجَاهُ) فِي سُورَةِ الْأَنْعَامِ وَالشُّعْرَاءِ فَإِنَّهُ سَكَنَهَا .
- (٣) - الْهَاءُ مِنْ لَفْظِ (فَأَلْقَاهُ) فِي سُورَةِ النَّملِ ، فَإِنَّهُ سَكَنَهَا أَيْضًا .

وَإِذَا سَكَنَ مَا قَبْلَ هَآءِ الضَّمِيرِ الْمَذْكُورَةِ ، وَتَحَرَّكَ مَا بَعْدَهَا فَإِنَّهُ لَا يَصِلُهَا إِلَّا فِي لَفْظٍ (فِيهِ) فِي قَوْلِهِ تَعَالَى : (وَيَخْلُدُ فِيهِ مُهَانًا) فِي سُورَةِ الْفُرْقَانِ .
 أَمَّا إِذَا سَكَنَ مَا بَعْدَ هَذِهِ الْهَاءِ سَوَاءً أَكَانَ مَا قَبْلَهَا مُتَحَرِّكًا أَمْ سَاكِنًا فَإِنَّ الْهَاءَ لَا تَوْصِلُ مُطْلَقًا ، لِثَلَاثٍ يَجْمَعُ سَاكِنَانِ . نَحْوُ قَوْلِهِ تَعَالَى :
 (لَهُ الْمُلْكُ) (وَأَتَيْنَاهُ الْإِنْجِيلَ) (فَأَنْزَلْنَاهُ الْمَاءَ) (إِلَيْهِ الْمَصِيرُ) .

تَنْبِيْهَاتٌ :

(١) - إِذَا دَخَلَتْ هَمْزَةُ الاسْتِفْهَامِ عَلَى هَمْزَةِ الْوَصْلِ الدَّاخِلَةِ عَلَى لَامِ التَّعْرِيفِ جَازَ لِحَقْفِصٍ فِي هَمْزَةِ الْوَصْلِ وَجْهَانِ :
أَحَدُهُمَا : إِبْدَالُهَا الْقَامِعَ لِلْمَدِّ الْمُشَبَّعِ «أَيُّ بِمَقْدَارِ سِتِّ حَرَكَاتٍ» .
وِثَانِيَهُمَا : تَسْهِيلُهَا بَيْنَ بَيْنٍ «أَيُّ بَيْنَهَا وَبَيْنَ الْأَلِفِ» مَعَ الْقَصْرِ وَالرَّادِّ بِهِ عَدَمُ الْمَدِّ أَصْلًا .

وَالْوَجْهُ الْأَوَّلُ مُقَدَّمٌ فِي الْأَدَاءِ وَجَرَى عَلَيْهِ الضَّبْطُ .
 وَقَدْ وَرَدَ ذَلِكَ فِي ثَلَاثِ كَلِمَاتٍ فِي سِتَّةِ مَوَاضِعَ مِنَ الْقُرْآنِ الْكَرِيمِ :
 (١) - (ءَ الذَّكْرَيْنِ) فِي مَوْضِعِيهِ بِسُورَةِ الْأَنْعَامِ .
 (٢) - (ءَ الْقِنِّ) فِي مَوْضِعِيهِ بِسُورَةِ يُوسُفَ .
 (٣) - (ءَ اللَّهِ) فِي قَوْلِهِ تَعَالَى : (قُلْ ءَ اللَّهِ أَذِنُ لَكُمْ) بِسُورَةِ يُوسُفَ .
 وَفِي قَوْلِهِ جَلَّ وَعَلَا : (ءَ اللَّهِ خَيْرٌ أَمَّا يُشْرِكُونَ) بِسُورَةِ النَّحْلِ .
 كَمَا يَجُوزُ الْإِبْدَالُ وَالتَّسْهِيلُ لِبَقِيَّةِ الْقُرْآنِ فِي هَذِهِ الْمَوَاضِعِ ، وَاخْتَصَّ أَبُو عَمْرٍو

وَأَبُو جَعْفَرٍ بِهِذَيْنِ الْوَجْهَيْنِ فِي قَوْلِهِ تَعَالَى: (مَا جِئْتُمْ بِهِ السِّحْرُ) بِسُورَةِ يُوسُفَ .
 عَلَى تَفْصِيلٍ فِي كُتُبِ الْقِرَاءَاتِ .

(ب) - فِي سُورَةِ الرُّومِ وَرَدَتْ كَلِمَةٌ (ضَعْفٍ) بِمَجْرُورَةٍ فِي مَوْضِعَيْنِ
 وَمَنْصُوبَةٍ فِي مَوْضِعٍ وَاحِدٍ .
 وَذَلِكَ فِي قَوْلِهِ تَعَالَى: (اللَّهُ الَّذِي خَلَقَكُمْ مِنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْ
 بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْ بَعْدِ قُوَّةٍ ضَعْفًا وَشَيْبَةً) .

وَيَجُوزُ لِحَقِيقٍ فِي هَذِهِ الْمَوَاضِعِ الثَّلَاثَةِ وَجْهَانِ :
أَحَدُهُمَا: فَتَحُ الضَّادِ . وَثَانِيَهُمَا: ضَمُّهُمَا
 وَالْوَجْهَانِ مَقْرُوءٌ بِهِمَا ، وَالْفَتْحُ مُقَدَّمٌ فِي الْأَدَاءِ .

(ج) - فِي كَلِمَةِ (عَاتِنِينَ) فِي سُورَةِ التَّمَلُّ وَجْهَانِ وَقَفًا :
أَحَدُهُمَا: إِبْثَاتُ الْيَاءِ سَاكِنَةً . وَثَانِيَهُمَا: حَذْفُهَا مَعَ الْوَقْفِ عَلَى الثَّوْنِ سَاكِنَةً
 أَمَّا فِي حَالِ الْوَصْلِ فَتَثْبُتُ الْيَاءُ مَقْشُوحَةً .

(د) - وَفِي كَلِمَةِ (سَلَسِلَا) فِي سُورَةِ الْإِنْسَانِ وَجْهَانِ وَقَفًا :
أَحَدُهُمَا: إِبْثَاتُ الْأَلِفِ الْأَخِيرَةِ . وَثَانِيَهُمَا: حَذْفُهَا مَعَ الْوَقْفِ عَلَى اللَّامِ سَاكِنَةً .
 أَمَّا فِي حَالِ الْوَصْلِ فَتُحَذَفُ الْأَلِفُ .

وَهَذِهِ الْأَوْجُهَةُ الَّتِي تَقَدَّمَتْ لِحَقِيقٍ ذَكَرَهَا الْإِمَامُ الشَّاطِبِيُّ فِي نَظْمِهِ
 الْمُسَمَّى: «حِرْزُ الْأَمَانِيِّ وَوَجْهَةُ النَّهَائِيِّ» الشَّاطِبِيَّةُ .
 هَذَا ، وَالْمَوَاضِعُ الَّتِي تَخْتَلِفُ فِيهَا الطَّرُقُ صُبُطَتْ لِحَقِيقٍ بِمَا يُؤَافِقُ طَرِيقَ الشَّاطِبِيَّةِ .

عَلَامَاتُ الْوَقْفِ

م عَلَامَةُ الْوَقْفِ اللَّازِمِ نَحْوُ: (إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى يَبْعَثُهُمُ اللَّهُ).

ج عَلَامَةُ الْوَقْفِ الْجَائِزِ جَوَازًا مُسْتَوِي الطَّرْفَيْنِ . نَحْوُ: (نَحْنُ نَقُصُّ عَلَيْكَ نَبَأَهُم بِالْحَقِّ إِنَّهُمْ فِتْيَةٌ آمَنُوا بِرَبِّهِمْ).

ص عَلَامَةُ الْوَقْفِ الْجَائِزِ مَعَ كَوْنِ الْوَصْلِ أَوَّلَى . نَحْوُ: (وَلَمَّا يَمَسُّسَكَ اللَّهُ يَضُرُّ فَلَا كَاشِفَ لَهُ إِلَّا هُوَ وَإِن يَمَسُّسَكَ يَخْتَرِ فَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ).

ق عَلَامَةُ الْوَقْفِ الْجَائِزِ مَعَ كَوْنِ الْوَقْفِ أَوَّلَى . نَحْوُ: (قُلْ رَبِّ أَعْلَمُ بِعَدَّتِهِمْ مَا بَعَاثَهُمُ إِلَّا قَلِيلٌ فَلَا تَحْزَنْ فِيهِمْ).

د عَلَامَةُ تَعَاتُقِ الْوَقْفِ بِحَيْثُ إِذَا وَقَفَ عَلَى أَحَدِ الْمَوْضِعَيْنِ لَا يَصِحُّ الْوَقْفُ عَلَى الْآخَرِ . نَحْوُ: (ذَلِكَ أَلَيْسَ لَرَبِّ فِيهِ هُدًى لِّلْمُتَّقِينَ).

فَهَذَا بِاسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَبَيَانُ الْكِتَابِ الْمَدِينِيِّ

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Āl 'Imrān	3	68	Madani	مدنية	٦٨	٣	آلِ عِمْرَان
An-Nisā'	4	105	Madani	مدنية	١٠٥	٤	النِّسَاء
Al-Mā'idah	5	140	Madani	مدنية	١٤٠	٥	الْمَائِدَة
Al-An'ām	6	168	Makki	مكية	١٦٨	٦	الْأَنْعَام
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At-Taubah	9	243	Madani	مدنية	٢٤٣	٩	التَّوْبَة
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Yūsuf	12	303	Makki	مكية	٣٠٣	١٢	يُوسُف
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Al-Hijr	15	338	Makki	مكية	٣٣٨	١٥	الْحِجْر
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Al-Isrā'	17	368	Makki	مكية	٣٦٨	١٧	الْإِسْرَاء
Al-Kahf	18	385	Makki	مكية	٣٨٥	١٨	الْكَهْف
Maryam	19	402	Makki	مكية	٤٠٢	١٩	مَرْيَم
Tā-Hā	20	413	Makki	مكية	٤١٣	٢٠	ط ه
Al-Anbiyā'	21	428	Makki	مكية	٤٢٨	٢١	الْأَنْبِيَاء
Al-Hajj	22	441	Madani	مدنية	٤٤١	٢٢	الْحَجَّ
Al-Mu'minūn	23	454	Makki	مكية	٤٥٤	٢٣	الْمُؤْمِنُونَ
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إِنْ وَارَاةَ الشُّؤْنِ الْإِسْلَامِيَّةِ وَالْأَوَاقِفِ وَالْأَعْمَالِ وَالْإِشْرَافِ

فِي الْمَمْلَكَةِ الْعَرَبِيَّةِ السُّعُودِيَّةِ

الْمَشْرِفَةِ عَلَى جَمْعِ الْمَلِكِ فَهَدِي

لِطَبَاعَةِ الْمَضْحَفِ الشَّرِيفِ فِي الْبَيْتِ الْمُسَوَّرِ

إِذْ يُسْرَهَا أَنْ يُصَدِّرَ الْجَمْعُ هَذِهِ الطَّبْعَةَ مِنَ الْقُرْآنِ الْكَرِيمِ

وَتَرْجُمَةً مَعْنِيَّةً إِلَى اللُّغَةِ الْإِنْكِلِيزِيَّةِ

سَقَّاهُ اللَّهُ أَنْ يَنْفَعَ بِهَا النَّاسَ

وَأَنْ يَجْتَزِيَ

خَلَاةَ الْحِجْرِ مَيْنَ الشَّرِيفَيْنِ الْمَلِكِ فَهْدِ بْنِ عَبْدِ الْعَزِيزِ وَالْمُسَيَّوْنِ

أَحْسَنَ الْجَزَاءِ عَلَى جُهْدِهِ الْعَظِيمَةِ فِي تَشْرِيطِ كِتَابِ اللَّهِ الْكَرِيمِ

وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ

The Ministry of Islamic Affairs, Endowments, Da'wah and Guidance of the Kingdom of Saudi Arabia which supervises King Fahd Complex For The Printing of The Holy Qur'an in Madinah Munawwarah is greatly pleased at the publication, by the Complex, of this edition of the Noble Qur'an with the translation of its meanings in English. May Allâh make it useful to mankind, and grant the Custodian of the Two Holy Mosques King Fahd ibn 'Abd al-'Azîz ÂL-Sa'ûd the best reward for his ceaseless effort to disseminate the Noble Book of Allâh . And it is Allâh Who bestows success.



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 المراقبة النهائية
 ٤٣٥

حَقَّقُوا الظَّالِمِينَ
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ص. ب. ٦٣٦٢ - المدينة للنزوة



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